

The Jewish

ב"ה

Weekly

Tishrei

Guide for the year 5783 / 2022

Stories, Divrei Torah for Chag, Halachot and Minhagim

According to Nittei Gavriel, Mishna Berurah and Shulchan Aruch Harav

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

Based on Rabbi Shmuel Lesches's Halachah Sheets

Reviewed by Reb Elimelech Rabinowitz שליט"א,

Rav of Tzeirei Kehal Chassidim, Shaarei Chessed

Compiled by Yossi Fraenkel

in memory of his grandparents

ר' האובן בן הרב משה אליעזר הלוי ע"ה

וחיה ברכה בת ר' נפתלי משה ע"ה הפנופיץ

ר' יוסף בן ר' אורי ע"ה

ומלכה בת ר' יצחק צבי הלוי ע"ה פתנקל

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

and In memory of his close friend and mentor,

ר' מנחם משה בן ר' נפתלי הירצקא ז"ל,

דבורה חנה ע"ה בת מנחם מענדל שליט"א, And Mrs Chani Philipson,

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FOREWORD

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

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

"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.

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This Rosh Hashanah 5783 marks the end of the Shemittah year, as there are many Halachot and Minhagim especially for the end of Shemittah, we recommend checking with your local Rabbi for the Halachot and Minhagim best for you and your location.

As we stand at the threshold of 5783, we wish all our readers a happy, amazing and sweet new year,
Chag Sameach and Shana Tova,
Yossi Fraenkel,
Editor

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

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🕊 EREV ROSH HASHANAH MORNING

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

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

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

The Shofar is not sounded.

🕊 HATARAT NEDARIM

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

Hatarat Nedarim can be done any day of the Aseret Yemei Teshuvah and some wait especially until Erev Yom Kippur, 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 Hashanah) before a Beit Din of three, of whom at least one is well-versed in the laws of Nedarim.

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

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

🕊 SHEMITTAH

This Rosh Hashanah 5783 is the end of the Shemittah year, as there are many Halachot and Minhagim especially for the end of Shemittah, we recommend checking with your local Rabbi for the Halachot and Minhagim best for you and your location as there are still many restrictions on fruits.

🕊 PRUZZUL

5782 is a Shemittah year. Outstanding debts become void due to Shemittah unless the creditor performs a Pruzbul, thereby remitting all loans to a Beit Din. One should perform the Pruzbul before Rosh Hashanah this year even though he may have already performed a Pruzbul last Erev Rosh Hashanah, prior to the

Shemittah year as the actual Inyan of Pruzbul is for this Rosh Hashanah.

One should perform a Pruzbul even if he does not specifically remember having provided any loans.

Although a Pruzbul can technically be performed any time before the end of the Shemittah year (5782), the Lubavitcher Rebbe advised that it be deferred to Erev Rosh Hashanah. This is because a Pruzbul applies only to those loans that were provided prior to the Pruzbul, and not to loans that were provided afterwards.

He also advised further that, for practical purposes, the Pruzbul should be performed immediately following one's recitation of Hatarat Nedarim, in the presence of the Beit Din in whose presence he annulled his vows.

One who forgot to perform the Pruzbul after Hatarat Nedarim may recite it before three men any time before Rosh Hashanah.

The Pruzbul is customarily performed by making the following verbal declaration in the presence of at least three men:

One should stand when reciting the Pruzbul, whereas the Beit Din sits.

A Pruzbul may also be performed by completing and signing a written document. This is beneficial in a number of circumstances, such as:

- When one is unable to gather three people before whom to make a verbal Pruzbul.
- A woman who has lent money which Halachically belongs to her must also perform a Pruzbul. Since she does not perform Hatarat Nedarim, she may

find it more convenient to submit a written Pruzbul.

- It may be more practical to encourage a non-observant Jew to submit a written Pruzbul.
- A Pruzbul is only effective when the borrower owns, rents, or has the rights to use real-estate. In the (unlikely) event that this is not the case, one should submit a Pruzbul to a qualified Beit Din who will (as a matter of course) arrange a temporary gift of land to the creditor in a Halachically acceptable manner.

Due to the preciousness of Pruzbul, the Lubavitcher Rebbe suggested that it is worthy to lend some money before Shemittah, so that the Pruzbul will be of practical consequence. [There are many determinants influencing which debts are cancelled by Shemittah, and which are not. It would seem best to accomplish the Lubavitcher Rebbe's directive by lending a nominal amount before performing the Pruzbul. The creditor should not accept any collateral. The loan should be made due on a date before the beginning of Shemittah, so that it is outstanding by the time Shemittah begins, and collected after Shemittah ends.]

Even if one performed the Pruzbul before Rosh Hashanah last year, he must rely on the Pruzbul which will be performed at the end of the Shemittah year, i.e. this Erev Rosh Hashanah.

[Even if one will forget to perform a Pruzbul altogether, he may rely on those opinions who allow loans to be collected after Shemittah, on the basis that there is an assumed understanding that the loan will be repaid even after Shemittah.]

ROSH HASHANAH PREPARATIONS

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

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

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

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

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

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

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

Chag is also an especially appropriate time to host guests.

Some have the custom to fast until midday.

EREV ROSH HASHANAH AFTERNOON

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

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

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

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

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

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

Just like on a regular Erev Shabbat, it is preferable to refrain from eating a proper meal once the tenth Halachic hour of the day begins (3:31pm), in order to properly enjoy the Rosh Hashanah 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 Hashanah.

Candle-lighting time is 5:56pm.

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

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

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

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

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

SHNAT HAKHEL

In the times of the Beit Hamikdash, all the Jews would gather together on Sukkot immediately after Shemittah. In our times, the Lubavitcher Rebbe would refer to the year after Shemittah as Shnat Hakhel. The Lubavitcher Rebbe urged that every opportunity throughout the year be used to conduct both large and small Hakhel gatherings in order to foster greater Achdut, as well as to increase the study of Torah and the fulfilment of Mitzvot – especially the giving of Tzedakah.

ROSH HASHANAH

The Avodah of Rosh Hashanah is Kabbalat Ol (accepting the yoke of Heaven). One should utilize every spare moment to say Tehillim. Throughout Rosh Hashanah, one should avoid all unnecessary idle chatter and minimize sleep during the day.

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

HAMELECH HAKADOSH ON ROSH HASHANAH

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

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

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

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

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

During Chazarat Hashatz, the congregation recites the selections of U’Chtov and u’Vsefer Chaim aloud before

the Chazzan. Most also say Zachreinu Lechaim and Mi Chamocha aloud too. Most have the custom to say Le'Eilah U'Leilah in Kaddish the whole Aseret Yemei Teshuvah, the Chabad custom is to say Le'Eilah U'Leilah only in Neilah on Yom Kippur

🕊️ **FIRST NIGHT OF ROSH HASHANAH (MONDAY)**

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

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

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

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

L'David Mizmor is followed by Kaddish Titkabel.

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

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

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

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

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

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

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

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

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

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

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

BIRCHAT HAMAZON

If one forgets Ya'aleh Veyavo but remembers before saying Hashem's name at the end of Bonei Yerushalayim, he goes back. If one remembered after that, but before beginning the next Brachah, he recites the extra Brachah printed in some Birkonim. 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.

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

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

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

ROSH HASHANAH – BOTH MORNINGS

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

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

It is especially appropriate to go to Mikvah before davening.

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

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

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

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

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

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

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

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

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

🌀 SHOFAR – BOTH DAYS

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

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

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

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

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

One should ensure that children are quiet. Infants who may cry unexpectedly should be with their mothers. If an infant cries or makes noise, the mother should take the child out of *Shul*, and hear *Shofar* later.

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

The *Yehi Ratzon* immediately before the *Brachot* is said only by the *Ba'al Tokeiah*.

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

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

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

The *Brachot* recited on the *Shofar* are valid for all the blasts that will be sounded until the end of *Musaf*. Therefore, from the time of the *Brachot* until after *Kaddish Titkabel* at the end of *Musaf*, one should try not speaking any matter irrelevant to the *Tekiot* or the *Tefillot*. If one did speak during this time, he does not repeat the *Brachot*, but should refrain from speaking unnecessarily again.

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

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

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

According to *Kabballah*, after the *Sefer Torah* is returned to the *Aron Hakodesh*,

the *Baal Tokeiah* faces the congregation in order that they may gaze at him. This was a regular custom performed by the Lubavitcher Rebbe.

☞ MUSAF – BOTH DAYS

Ideally, Musaf should be davened before the seventh hour of the day (1:29pm).

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

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

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

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

Some have the custom to stand for U'Netane Tokef.

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

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

When one bows, his head should reach all the way to the ground. One may not bow directly on a stone floor, but rather,

should prepare mats or any other covering upon which to bow. Some do not bow directly on any surface without a covering.

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

☞ DAVENING WITHOUT A MINYAN

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

When possible, he should hear Shofar before Musaf, instead of after.

He may not blow or listen to the Shofar during the actual *Amidah* of Musaf.

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

☞ AFTERNOON – BOTH DAYS

Some have the custom to use any spare time to recite *Tehillim*.

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

Anyone over *Bar Mitzvah* should not blow the *Shofar* unless for the sake of the *Mitzvah*. A child under *Bar Mitzvah* may be encouraged to practice.

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

☞ FIRST DAY OF ROSH HASHANAH (MONDAY)

Tashlich is recited after *Mincha*, before sunset (6:35pm). [If one is late, he may recite it until the stars emerge (7:06pm).]

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

One should not throw food to the fish.

If possible, one avoids eating the meal after the beginning of the tenth Halachic hour (3:31pm), so that one has an appetite for the Rosh Hashanah meal of the second night.

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

🕎 SECOND NIGHT OF ROSH HASHANAH (MONDAY)

One should use the time before Maariv to recite Tehillim.

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

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

On the second night, the candles should be kindled with a pre-existing flame, and not before *Tzeit Hakochavim* (7:08pm).

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 Hashanah, the person lighting candles ideally wears a new garment and has in mind both the Chag and the new garment when reciting Shehecheyanu. Alternatively, the new fruit that will be eaten after Kiddush should be placed on the table, and one should have it in mind when reciting Shehecheyanu. In the

absence of this, one still recites Shehecheyanu.

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

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

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

One should minimize the time between Kiddush and Challah.

🕎 SECOND DAY OF ROSH HASHANAH (TUESDAY)

The Lubavitcher Rebbeim would say Yizkor discreetly between Haftorah and the Tekiot. Those without parents can choose whether to follow suit.

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

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

Havdalah is recited without *Besamim* and candles.

🕎 DAVENING WITHOUT A MINYAN

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

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

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

The paragraphs of Hayom Harat Olam may also be said alone, followed by the appropriate passage beginning Areshet Sefateinu. But don't recite the above paragraphs during the first series of Shofar blowing (of 30 sounds; aka Tekiot diMeyushav).

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

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

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

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

Some have the custom not to eat or drink before Shofar blowing, however if the Shofar blower cannot come until late in

the day, those who do not eat prior to Shofar may eat.

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

🌀 ASERET Y'MEI TESHUVAH

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

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

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

One should increase in Torah, Tefillah and Tzedakah. One should be more meticulous in his observance of Mitzvot, even where he is ordinarily accustomed to following the lenient opinion.

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

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

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

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

🕊️ HAMELECH HAKADOSH / HAMISHPAT

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

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

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

One who did not say *Hamelech Hamishpat*: If he realized before he began the next *Brachah* **and** within the time frame it takes to say three words, he may correct his mistake. Otherwise, he should continue the *Amidah* without correcting his mistake.

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

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

🕊️ SHABBAT SHUVAH

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

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

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

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

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

*The Jewish
Weekly*





Simanim

for Rosh Hashanah

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

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

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

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

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

ברוך אתה ה' אלקינו מלך העולם, שהחיינו והקיימנו והגיענו לזמן הזה.
Blessed are You, our G-d, King of the universe, Who has kept us alive, sustained us, and brought us to this season.

APPLE DIPPED IN HONEY

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

ברוך אתה ה' אלקינו מלך העולם, בורא פרי תעצ.

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

יהי רצון מלפניך ה' אלקינו ואלקי אבותינו, שתחדש עלינו שנה טובה ומתוקה.

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

CARROT

יהי רצון מלפניך ה' אלקינו ואלקי אבותנו, שירבו זכויותינו.

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

LEEK OR CABBAGE

יהי רצון מלפניך ה' אלקינו ואלקי אבותנו, שיקרתו שונאינו.

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

BEETS

יהי רצון מלפניך ה' אלקינו ואלקי אבותנו, שישתלקו אויבינו.

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

DATES

יהי רצון מלפניך ה' אלקינו ואלקי אבותנו, שיתמו שונאינו.

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

GOURD

יהי רצון מלפניך ה' אלקינו ואלקי אבותנו, שיקרע גזר דינת ויקראו לפניך זכויותנו.

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

POMEGRANATE

יהי רצון מלפניך ה' אלקינו ואלקי אבותנו, שגבה זכויות כרמון.

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

FISH

יהי רצון מלפניך ה' אלקינו ואלקי אבותנו, שגברה תרבה כדגים.

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

HEAD OF SHEEP OR FISH

יהי רצון מלפניך ה' אלקינו ואלקי אבותנו, שנהיה לראש ולא לזנב.

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

For the head of a sheep, some add:

יהי רצון שיזכור לנו זכותא דיצחק אבינו.



The Shofar of the Cracked Bell

by Chaya Halberstam-Evers

It was the end of a Siberian summer, in 1940. My grandfather, Rabbi Meir Halberstam, a young boy of 13 years old at the time, was imprisoned in a work camp together with his grandfather, the Rebbe of Zhmigrod, Rabbi Sinai Halberstam.

Young Meir had moved with his family to Palestine to settle in the holy city of Jerusalem in 1936, before the war had broken out. In honor of his upcoming Bar Mitzvah, his father sent him on a boat back to Poland where he would be able to celebrate this auspicious day in the chassidic court of his holy grandfather.

Upon his arrival in Poland, the rumble of war was approaching. Disciples, family, and community members were all scrambling to save their lives. With the Nazis at their heels, young Meir escaped with his grandfather and immediate family to Russia. At last they were safe from the Nazi enemies, or so they thought.

Due to the large amount of Polish refugees in Russia, the Russian government seized the opportunity to use them as slaves. Charging them as enemies of the state since they had Polish passports, young Meir and his grandfather's whole entourage were sentenced to heavy slave labor in the cold Siberian plains.

Rosh Hashanah was approaching, and the mild Siberian summer had ended, ushering in

the tundra-like winds and cold. Young Meir noticed that with each passing day, his grandfather, the Rebbe of Zhmigrad was becoming more and more depressed. "How will we blow the shofar?" he cried. Although he had the holy shofar that had been passed down from his ancestors, the thought of being caught blowing it by the evil Russian guards, brought dread to his very being.

It was two nights before Rosh Hashanah, and young Meir devised a daring plan. He awoke in the middle of the night, and wrapped cloth around his hands and feet in order to muffle any noise he would make. From his window, he watched the wild guards drinking and dancing late into the night. He waited until they were all stooped over in a drunken sleep and quietly trudged through the wind and cold to the front of the work camp, where the giant camp bell stood.

He looked to all sides to make sure he was unobserved, then climbed up a very high post until he reached the top of the bell. With all his might he unraveled the rope holding the bell and watched the entire bell come crashing to the ground, where it shattered into many small bits and pieces. He then descended the post and quietly returned to his barrack.

The next morning there was an uproar in the camp. Upon awakening, the guards saw the broken bell and realized that they would have a problem waking all the prisoners in

time. It would take weeks until they would be able to get a new bell.

Young Meir then shared with his grandfather the brave mission he had done the previous night and whispered his plan.

By the time all the prisoners were up, the guards were quite angry and looking for someone to blame. Instead, young Meir's uncle came forward and related to the head commander that he had an old shepherd's horn that his father would gladly blow each morning to wake the prisoners until they received a new bell. Upon hearing this, the commander ordered him to bring the horn at once.

The Rebbe arrived, shofar in hand, and began to blow long notes. "Let me blow it" yelled the commander, grabbing it out of the Rebbe's hands.

The commander took the shofar in his hands and brought it to his mouth, but no matter how hard he blew, no sound came out. It was at this moment of frustration that young Meir's uncle advised the commander to let his father blow it, since he was a "professional" horn blower. The commander then appointed the Rebbe as the official waker, who would be responsible to wake the prisoners each morning until a new bell was mounted.

Word spread quite quickly throughout the camp. All the Jewish prisoners knew that the

Rebbe of Zhmigrad, would blow his holy shofar the next morning, on Rosh Hashanah. As the frosty morning beckoned, each prisoner was up early awaiting the sound of the shofar. The Rebbe wept as he blew the horn, the prisoners cried and prayed, and young Meir stood proudly as he watched the notes of the shofar break the darkness on that crisp Siberian morning. It was a shofar blowing that he never would forget.

My grandfather went through many more trials and hardships until he made it back to the shores of Israel (then Palestine) where he was welcomed and celebrated for the great miracles that happened to him.

Although I am a grandchild of Reb Meir Halberstam, I have only recently heard this story and it made a deep impression on me. Rosh Hashanah is a very special time for our family. For me, it has always been a holiday of hope, and positivity, as we surely believe that the Al-mighty will embrace us and hold us, as he ushers us into a beautiful and sweet new year.

I try to think about the shofar that Zaidy (my grandfather) heard all those years ago on that cold Siberian morning, and the strength that it gave him and all the Jews who heard it. Perhaps this year, if I close my eyes and listen with my soul, I can internalize the sounds of the shofar and I will hear the sounds of faith, courage, and hope that it gave my grandfather.

Reprinted from KabbalaOnline.org.

Six Hundred Dinars Minus Six

From the Midrash as told by Rabbi Tuvia Bolton

Rabbi Shimon Bar Yochai (who lived in the 2nd century CE in the Holy Land) was possibly the holiest man that ever lived. Besides authoring the 'Zohar', being a master of the oral Torah and a miracle worker, he was one of the few Jews in history who spent every instant of his time learning Torah; no casual conversations, coffee breaks and certainly no vacations - only Torah.

So everyone was surprised when, the day after Rosh Hashanah (Jewish New Year's Day) he showed up at the door of his nephews' home and began to lecture them about the importance of giving charity to the poor.

Although they didn't really have money to spare and totally didn't understand the urgency of what he was saying, they listened attentively; when Rabbi Shimon spoke everyone listened.

"Give with an open hand," Rabbi Shimon adjured. "Don't worry about tomorrow, G-d will provide. And most important: write it all down. Every penny you give, write it down and carry the list with you at all times. I want to see a big sum at the end of the year."

Rabbi Shimon made them promise and he left.

Almost a year later they had another strange visit - from a posse of Roman soldiers with an order for their arrest. Someone accused them of selling silk without paying the tax to the government. They began weeping and protesting their innocence but to no avail.

Trembling with fear, they were led off to prison where they were given a choice: either pay an outrageous fine of six hundred dinar or produce

an even more outrageously priced silk garment for the king, both of which were utterly beyond their means.

When Rabbi Shimon heard what had happened he immediately rushed to the prison and got special permission to visit his relatives.

"Where is the account of the charity you gave?" He asked. "How much did you give?"

"Here," they replied as one of them pulled the small parchment from his pocket.

Rabbi Shimon took the account and noticed that they had given almost six hundred dinar; they were just six dinar short. "Do you have any money with you?" he asked.

They produced six dinar that they had sewn into their garments in case they needed it. Rabbi Shimon took the money, bribed one of the officials, the charges were dropped and they were released.

Rabbi Shimon explained to them what had happened. "This past Rosh Hashanah I dozed off and dreamt that the government would demand of you six hundred dinars. That is why I told you to give charity, to negate the decree."

"Then why didn't you tell us about that?" they complained. "We would have given the money immediately and spared ourselves a lot of anguish."

"But then," replied Rabbi Shimon. "You wouldn't have done the mitzvah for its own sake."

Reprinted from an email of Chabad.Org Magazine.

The Master Key

By Rabbi Shlomo Yosef Zevin

One year, Rabbi Israel Baal Shem Tov said to Rabbi Ze'ev Kitzes, one of his senior disciples: "You will blow the shofar for us this Rosh Hashanah. I want you to study all the kavanot (Kabbalistic meditations) that pertain to the shofar, so that you should meditate upon them when you do the blowing."

Rabbi Ze'ev applied himself to the task with joy and trepidation: joy over the great privilege that had been accorded him, and trepidation over the immensity of the responsibility. He studied the Kabbalistic writings that discuss the multifaceted significance of the shofar and what its sounds achieve on the various levels of reality and in the various chambers of the soul. He also prepared a sheet of paper on which he noted the main points of each kavanah, so that he could refer to them when he blew the shofar.

Finally, the great moment arrived. It was the morning of Rosh Hashanah, and Rabbi Ze'ev stood on the reading platform in the center of the Baal Shem Tov's synagogue amidst the Torah scrolls, surrounded by a sea of tallit-draped bodies. At his table in the southeast corner of the room stood his master, the Baal Shem Tov, his face aflame. An awed silence filled the room in anticipation of the climax of the day - the piercing blasts and sobs of the shofar.

Rabbi Ze'ev reached into his pocket, and his heart froze: the paper had disappeared! He distinctly remembered placing it there that morning, but now it

was gone. Furiously, he searched his memory for what he had learned, but his distress over the lost notes seemed to have incapacitated his brain: his mind was a total blank. Tears of frustration filled his eyes. He had disappointed his master, who had entrusted him with this most sacred task. Now he must blow the shofar like a simple horn, without any kavanot. With a despairing heart, Rabbi Ze'ev blew the litany of sounds required by law and, avoiding his master's eye, resumed his place.

At the conclusion of the day's prayers, the Baal Shem Tov made his way to the corner where Rabbi Ze'ev sat sobbing under his tallit. "Gut Yom Tov, Reb Ze'ev!" he called. "That was a most extraordinary shofar-blowing we heard today!"

"But Rebbe..."

"In the king's palace," said the Baal Shem Tov, "there are many gates and doors, leading to many halls and chambers. The palace-keepers have great rings holding many keys, each of which opens a different door. But there is one key that fits all the locks, a master key that opens all the doors.

"The kavanot are keys, each unlocking another door in our souls, each accessing another chamber in the supernal worlds. But there is one key that unlocks all doors, that opens up for us the innermost chambers of the Divine palace. That master key is a broken heart."

Translated and adapted from "Sippurei Chassidim."

Laws & Customs: Tzom Gedalia

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Based on Rabbi Shmuel Lescher's Halachah Sheets

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

Compiled by Yossi Fraenkel in memory of his grandparents

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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 (5:19am), 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*.

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

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

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

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

🌀 TORAH READING

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

A non-fasting individual must still hear *Kriat Hatorah* of *Vayechal*, but should not be called up for an *Aliya*. [If he is the only *Kohen* or *Levi*,

he should absent himself.] If he 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 (6:57pm).

Ideally, *Kriat Hatorah* shouldn't start prior to *Mincha Gedolah* (1:07pm). The *Amidah* may certainly not begin before then.

Birchat Cohanim is not said if *Mincha* is before *Mincha Ketanah* (3:59pm) otherwise it is said. However those who don't do *Birchat Cohanim* say the *Elokeinu V'Eilokei Avoteinu* as normal on a fast day.

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

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

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

The fast concludes at 6:55pm Some wait until the time for מוצאי שבת at 7:05pm.



History of Gedaliah

by Rabbi Nissan Mindel

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

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

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

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

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

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

Among the refugees who had joined Gedaliah in Mizpah, was Ishmael, the

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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Laws & Customs: Yom Kippur

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

Compiled by Yossi Fraenkel in memory of his grandparents

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🕊️ KAPPAROT

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

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

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

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

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

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

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

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

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

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

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

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

🕊️ EREV YOM KIPPUR MORNING (TUESDAY)

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

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

Some have the custom to just go once to *Mikvah* after *Chatzot* (12:27pm).

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

Shacharit is not *davened* at length.

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

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

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

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

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

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

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

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

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

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

It is customary to eat *Kreplach* today.

🌀 MIKVAH AND MINCHA

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

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

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

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

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

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

🌀 HALACHOT OF VIDUY

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

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

[The word אָלוּהַּ 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), should still recite *Viduy* throughout *Yom Kippur* the same number of times as it is recited in *Shul*. This applies to women as well.

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

🌀 SEUDAH HAMAFSEKET

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

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

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

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

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

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

🌀 LATE AFTERNOON & CANDLE-LIGHTING (TUE)

One dons his *Kittel* and *Tallit* before sunset (6:25pm). The *Brachah* on the *Tallit* is recited (unless the sun has already set).

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

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

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

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

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

Candle-lighting time is 5:45pm. 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 (5:45pm). [One should take all medications beforehand.]

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

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

🕯️ FASTING

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

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

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

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

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

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

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

🕯️ OTHER RESTRICTIONS OF YOM KIPPUR

It is prohibited to:

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

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

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

All married couples must keep *Harchakot*.

🌀 CHILDREN

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

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

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

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

child's behavior, and must also prevent the child from eating during the hours when he or she should be fasting.

🌀 KOL NIDREI & MAARIV (WEDNESDAY)

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

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

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

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

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

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

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

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 (WEDNESDAY)

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*.

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* (12:57pm).

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 (6:56pm).

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*.

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

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

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

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

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

If the “*Lebedige 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 “*Lebedige Licht*” burns until the end in all subsequent years.

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

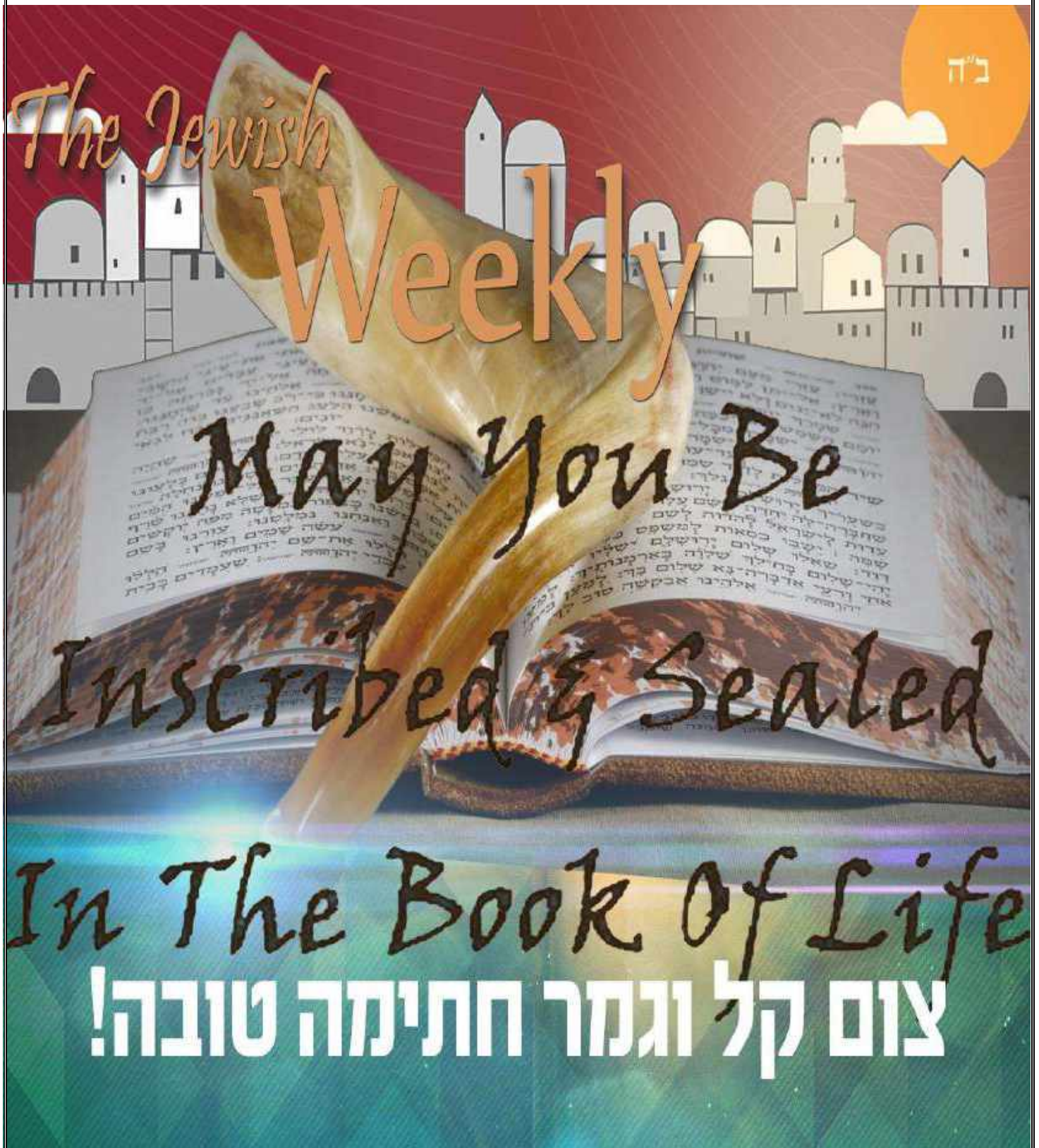
On Motzei Yom Kippur, we start building the Sukkah, or at least speak about the Sukkah.

🌀 B'SHEM HASHEM (G-D'S NAME)

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

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

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





The Surprise Cantor

by Rabbi Yerachmiel Tilles

Once, on the eve of Yom Kippur, an avrech (a young Torah scholar) arrived in the town of Yaroslav, it was just before the start of Kol Nidre (the Yom Kippur evening inaugural prayer) when he suddenly appeared in the main shul. Without any words or introductions he went up to the reader's stand and began to chant the Kol Nidre prayer in a frightening and hauntingly beautiful melody.

Not one of the members present in the shul could identify the stranger or explain his behavior, but since he was clearly a person of considerable spiritual stature, they allowed him to continue uninterrupted.

After the Evening prayer ended, the surprise cantor chanted all of the Shirei Yichud ("Songs of Unity") and then began to recite Tehillim (Psalms) one after the other, all the while standing.

When the members of the shul arrived back in the morning, they found their mysterious guest still standing on his feet, absorbed in prayer. As soon as a minyan assembled he began to lead Shacharit (the morning service). He himself read the Yom Kippur section from the Torah scroll and chanted the Haftorah. He said the Yizkor memorial prayer and then immediately began the arduous Musaf (additional prayer service).

At this point the members were suspicious if he was indeed a mortal human being or

some kind of angel that had descended on this awesome day; for his voice and his stamina were other-worldly. But then there were times when the cantor kept silent while the congregation sang, and they found themselves reaching such heights of exultation that they accepted that he was but a mortal and they were his equals.

However, as the Neilah prayer drew to a close, the congregation, thoroughly swept up by his singing and roaring, as he stormed the gates of prayer, petitioning to bring in the Jewish nation in the merit of their teshuva (repentance), they felt certain that indeed, he could only be an angel.

One of those present that special Yom Kippur was Rabbi Yaakov Meshullem Orenstein (1775-1839), the widely respected scholar and author of Yeshuos Yaakov. It is from him that we know this story. After the completion of the services, R' Yaakov Meshullem decided to follow the unknown man to his lodgings to see if he would eat right away or not.

He saw how he heard the Havdalah ceremony [which officially concludes the fasting] from others and then asked his host for some kvickenish (a tasty morsel) to refresh his soul since he was hungry.

They happily served him some cake and fruit, and so were shocked when he thundered, "No! This is not what I need.

Bring me a Gemara Sukkah (the Talmudic tractate that centers on the festival which follows four days after Yom Kippur's completion). Carrying the large volume under his arm, he retired to his room claiming that he wanted to rest.

R. Yaakov peeked in the key hole and saw that he opened up his book and started to study with extraordinary exuberance, not pausing for a minute. R. Yaakov could already not stay awake himself, so he left to break his fast and to rest. In the early morning he returned to find that the fellow was still learning and about to complete the final page of the tractate. Only after that did

he proffer a sheepish request for a glass of coffee and a bit of cake.

This mysterious cantor turned out to be none other than Rabbi Levi Yitzchak of Berditchev, later to become one of the greatest and most beloved of the chassidic masters. His son writes about him in the introduction to his own book, *Kesser Torah*, "he raised up thousands upon thousands of disciples... and ignited within them a passion for learning Torah and serving the Creator with love. His own divine service was such that even the angels above were envious of him!"

Reprinted from an email of KabbalaOnline.com.

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 brokenhearted tones, while others were chanting the "Al Cheit" 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 Shidlowvitza, 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 Chabad.Org Magazine.

Resurrection In The Mikvah

by Rabbi Sholom Dovber Avtzon

In his later years, Reb Laizer Weissman served as a Rav on Chicago's south side. From time to time, he would attend the Bnei Ruven shul, which was frequented by the local Chabad Chassidim. He was especially sure to come past when the esteemed Chassid Reb Shmuel Levitin would be visiting Chicago. Reb Shmuel was generally sparing in his praise of others, but he would often extol Reb Laizer's sterling personality.

Reb Laizer himself did not grow up in a Chassidic household, but his father-in-law was a Lubavitcher Chassid. Decades earlier, shortly after his wedding, Reb Laizer's father-in-law petitioned him to accompany him on a journey to Lubavitch for the month of Tishrei, in order to bask in the holy presence of the Rebbe Maharash. The father-in-law explained, "I am proud to have you as my son-in-law, for you are already recognized as a tremendous scholar. However, at the same time, I would like you to gain some understanding of where your wife is coming from, and garner an appreciation for her heritage. By coming with me, you will experience something of the relationship between a Chassid and his Rebbe." Entirely out of respect, Reb Laizer agreed to go "just this one time".

Right after Rosh Hashanah, the Baal Tefillah developed a nasty cold, and he soon became extremely sick. Several elder Chassidim urgently sought a Yechidut (private audience) with the Rebbe Maharash, and upon entering, relayed that the Baal Tefillah's condition was dire. In addition to seeking a Brocho for his recovery, they also pointed out to the Rebbe that the town of Lubavitch now required another Baal

Tefillah for Yom Kippur, and they asked the Rebbe who he would prefer or suggest. Inexplicably, the Rebbe did not respond to either request. Leaving them no recourse to pursue the matter further, they quietly stepped out.

The Baal Tefillah's condition steadily deteriorated. By Erev Yom Kippur afternoon, the doctor gravely pronounced his poor patient to be a "goses", i.e. very close to death's door.

Once again, the Chassidim approached the Rebbe Maharash to reiterate both of their requests. The Rebbe Maharash responded, "Mehn zol im nemen, un mehn zohl im Toivel zein in der Mikvah drei mol – You should take him, and immerse him in the Mikvah three times!"

It just so happened that the bedridden Baal Tefillah was staying in exactly the same home where Reb Laizer and his father-in-law were being hosted. When a group of Chassidim came from the Rebbe Maharash and explained what they were about to do, Reb Laizer was sure that they were joking. The Baal Tefillah was so weak that there was just no way he could get out of bed! At the same time, this was no laughing matter, and Reb Laizer could not understand why the Chassidim would make a mockery of it.

Just at that point, some of the younger Chassidim were called in and instructed to pick up the bed with the Baal Tefillah on it. Reb Laizer began hollering in protest, "Rotzchim, ir tohr duch nisht! Murderers! Don't you dare! It is forbidden by our holy Torah to do this!" The younger Chassidim

paid him no heed, as if he didn't exist, and rushed the bed out in the direction of the Mikvah. Reb Laizer could not believe what he was seeing. He began running after the odd-looking group, half hoping to stop them, and half in curiosity to see what would transpire.

When the Chassidim arrived at the Mikvah, they realized that their "passenger" was too weak to get out of bed even momentarily. They tried to maneuver him off the bed, but he didn't respond well to that either. So, just like that, they Toveled the entire bed with its occupant in the Mikvah.

After the first immersion, the Baal Tefillah wheezed and gurgled as he reflexively struggled to clear his mouth of the water that had entered. The Chassidim then immersed him two more times, just as the Rebbe had instructed. Suddenly, the Baal Tefillah opened his eyes and, blinking in astonishment, he asked everyone what on earth was going on. Overjoyed, his fellows

informed him that he had been deathly ill for several days, and now, on Erev Yom Kippur afternoon, the Rebbe had instructed that he be immersed in the Mikvah three times. Evidently, the Rebbe was still expecting him to serve as the Baal Tefillah on Yom Kippur.

Hearing this, the Baal Tefillah sprang out of the bed. Rushing to his host, he changed his clothes as quickly as he could, and headed straight for the shul, where he soon led the congregation in the haunting melodies of Kol Nidrei.

When Reb Laizer would recount this story, he would conclude, "I simply could not believe what happened. I witnessed techiyat hameitim (resurrection of the dead) right before my very own eyes. Had I not witnessed this personally, I would never have believed it. And, yes, at that point, some chassidische spirit and life entered me as well."

Reprinted from an email of Rabbi Sholom Dovber Avtzon.

Laws & Customs: Sukkot

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Compiled by Yossi Fraenkel in memory of his grandparents

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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.

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

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

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

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

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

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

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

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

🕊 LOCATION OF THE SUKKAH

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

According to *Halacha*, if a tree on another property prevents you from building a *Sukkah* on your property, you may cut the

neighbor's overhanging branches as required. [Of course, in the interest of neighborly relations, it is wise to discuss it with him beforehand.] However, the neighbor cannot be forced to pay the costs without prior agreement. The branches (and their disposal) belong to the neighbor.

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

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

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

THE SCHACH

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

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

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

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

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

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

LAYING THE SCHACH

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

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

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

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

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

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

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

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

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

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

🌀 SUPPORTING THE SCHACH

The *Schach* should not be directly secured or supported by any object which is unfit to be used as *Schach*. [Examples: Metal rods or cables, nails, plastic cable ties, nylon thread, nearby trees, processed

fiber thread or ropes.] However, these materials may be used to secure or support the *Schach* indirectly. [e.g. to secure or support the beams supporting the *Schach*.]

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

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

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

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

🌀 LAWS OF MAKING AN OHEL

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

If one wishes to use a rain cover which will be raised at least one *Tefach* higher than the *Schach*, or which will be spread below the *Schach*, one must ensure that it is

extended at least one *Tefach* across the width of the entire *Sukkah* (in addition to any space taken up by the actual roll) before *Chag*. This minimal amount must remain open for the entire duration of *Chag* and *Shabbat*.

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

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

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

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

🌀 THE SUKKAH & DECORATIONS

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

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

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

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

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

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

☞ CHOOSING THE DALED MINIM

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

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

Chabad have the custom to use an *Etrog* of the *Calabria* ("Yanove") variety that actually grew in *Calabria*. The next best option is to obtain an *Etrog* of that progeny even if it grew elsewhere.

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

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

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

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

White, black or deep red/brown discoloration that can be seen at first glance when the *Etrog* is held at hand's length: If located on the upper side of the *Etrog*, from the area where the *Etrog* begins to slope inwards, it is *Passul*. If

located on the underside of the *Etrog* in the area of the stem, it is *Kosher*. If located anywhere else, it is *Kosher* – unless the discoloration spans the majority, or there are two such spots (or more).

Preferably, the *Lulav* is:

- Not rounded at the top ("Knepplach").
- Some are not particular and some even prefer *Knepplach*.
- Has "Korah" (bark).
- Is tall and straight (according to Chabad).
- Has a straight and well-centred spine (according to Chabad).
- Is not thin (according to Chabad).

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

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

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

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

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

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

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

🌀 BINDING THE DALED MINIM

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

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

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

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

According to Chabad, three rings are used to bind the lower end of the *Lulav* with the *Hadassim* and *Aravot*. These three rings span no more than a *Tefach* (8cm). With the *Lulav* lying horizontally and the spine facing upward, the *Hadassim* are positioned, one to the right, one to the left, and one on the actual spine, inclined slightly to the right. [The same pattern is followed for any additional *Hadassim*.] One *Aravah* is positioned to the right of the *Lulav*, and the other is positioned to the left. The *Aravot* should be obscured by the *Hadassim*.

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

When binding, one must ensure that the *Lulav* spine extends at least another *Tefach* above the *Hadassim* and *Aravot*. [The *Lulav* spine ends at the point where leaves no longer branch out of the middle

leaf.] If necessary, the *Hadassim* and *Aravot* may be shortened, ensuring that they remain at least three *Tefachim* (24cm) in length, as measured from the top of the stem to the bottom leaf.

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

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

🌀 EREV SUKKOT (MONDAY)

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* (12:32pm).

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 (3:35pm), in order to properly enjoy the meal of the first night. However, one may snack in small quantities.

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

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

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

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

candles should be brought back to the *Sukkah* for the *Chag* meal.

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

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

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

🕯️ FIRST NIGHT OF SUKKOT DAVENING (SUNDAY)

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

🕯️ YA'ALEH VEYAVO IN DAVENING

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

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

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

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

🌀 SUKKOT NIGHT

Throughout *Sukkot*, there is no *Torah* obligation to eat in the *Sukkah*, if one can avoid eating the things which will require him to do so. The exception to this is the first night of *Sukkot*. Therefore, the night meal must begin after the emergence of three stars (6:50pm).

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 (12:26am). [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, *Ya'Alah Ve'Yavo* is recited.

🌀 YA'ALEH VEYAVO IN BENTCHING

If one forgets *Ya'aleh Veyavo* in *bentching*, but remembers before saying *Hashem's* name at *Bonei Yerushalayim*, he goes back to say *Ya'aleh Veyavo*. If one remembered after that, but before beginning the next *Brachah*, he recites the extra *Brachah* as printed in some *Birkonim*. If one already began even the first word (*Baruch*) of the next *Brachah*, one must begin *bentching*

again if it is *Chag*, but not if it is *Chol Hamoed*.

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

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

🌀 BRACHAH OF LESHEV BASUKKAH

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

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

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 fifth Lubavitcher Rebber, the *Rebbe Rashab* would even take medicine only in the *Sukkah*.

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

One must treat the *Sukkah* respectfully. One may not wash dishes in the *Sukkah*, keep dirty dishes there, store tools or bikes, cook, or hang laundry. Similarly, one should not bring the rubbish bin into the *Sukkah*, but rather, carry waste to a rubbish bin stationed outside.

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

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

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

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

The order of the *Ushpizin/Chabad Ushpizin*:

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

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

🌀 BENTCHING LULAV

All men and boys over the age of *Bar Mitzvah* must *bentch Lulav*. Boys under *Bar Mitzvah* must also do so if they are of the age of *Chinuch*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

🌀 OWNERSHIP OF DALED MINIM

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

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

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

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

If this is impractical or beyond one's means, one may rely on the *Rishonim* who

do not require a boy under *Bar Mitzvah* to own the set he uses.

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

🌀 HALLEL

Full *Hallel* is recited. When reciting *Hallel*, one may not interrupt it – other than for those things that one may respond to during the *Brachot* of *Kriat Shema*. [i.e. If the *Chazzan* recites *Kedushah*, one responds *Kadosh*, *Baruch* and *Yimloch*. When the *Chazzan* says *HaE-I Hakadosh*, one answers *Amen*. When the *Chazzan* says *Modim*, one answers the three words *Modim Anachnu Lach*. When the *Chazzan* recites *Kaddish*, one answers *Amen Yehei Shmei* etc, and *Amen* to *d'amiran b'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. 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*).

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

- According to Nussach Sefard and Chabad, at the first *Hodu*; one direction per word, besides the word *Hashem* and according to Nussach Ashkenaz, one performs the direction at both recitations of *Hodu*.
- 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 *Hosha'anot*, a *Torah* is held at the *Bimah* (preferably by someone who does not have a set of *Daled Minim* or someone in the year of *Aveilut* who doesn't circle the *Bimah*). The *Aron Hakodesh* remains open throughout *Hosha'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.

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

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

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

🌀 FIRST DAY OF SUKKOT (MONDAY)

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

🌀 CHOL HAMOED

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

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

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

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

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

On *Chol Hamoed*:

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

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

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

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

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

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

🌀 SHABBAT CHOL HAMOED

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

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

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

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

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

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

Vechartanu). Otherwise, he must repeat *Mussaf*.

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

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

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

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





The Holy Silver Thief

by **Rabbi Menachem Posner**

When Rabbi Nathan Schapiro was still young – before his name as a master of the Talmud and Kabbalah spread far and wide – he quietly devoted his life to asceticism, Torah study, prayer and contemplation. The only one to know the full extent of his rich inner world was his wife, Roza, whom he cautioned never to reveal what she saw and heard.

It once happened that Roza, the daughter of one of Krakow's most generous and upstanding men, slipped and told her sisters about her husband's nightly regimen, which included a tearful rendition of Tikkun Chatzot, the midnight prayer for the arrival of Moshiach. "Do you know," she said with pride, "that my husband prays and cries every night with such devotion that the angels themselves come to listen? He even warned me to make sure that the door to his room is carefully locked every night, for if someone were to see him in the midst of his devotions, that person would be in grave danger."

The sisters shared the juicy tidbit about their "eccentric" brother-in-law with their husbands, who listened with a mixture of interest and disdain.

The following night, the brothers-in-law decided to see for themselves what the fuss was all about. During the time that

Rabbi Nathan went down to the river for his nightly ritual immersion, the young men crept into his room and hid under the bed. Rabbi Nathan returned from the river and unsuspectingly went about his usual lofty pursuits. After sitting on the floor and crying bitter tears over the long and painful exile, he sat down at the table to study Torah for the remainder of the night.

It was only the next morning that the tragedy was discovered. The two brothers-in-law were found under Rabbi Nathan's bed, lifeless. The entire family was plunged into deep mourning, and no one was more sad than Rabbi Nathan, who considered himself guilty of unintentional manslaughter, for which the biblical punishment is exile.

Rabbi Nathan swore his wife to secrecy and then set out on a protracted journey from town to town. He refused to accept food or accommodation, instead subsisting on the meagre provisions he carried on his back and sleeping in the local hekdesch (charity guest house) among other indigent travelers. When people asked the noble-looking stranger what his name was and from where he hailed, he just smiled sadly and said nothing.

Meanwhile, back home, his father-in-law's grief knew no bounds. Not only had his two sons-in-law passed away in one night, but the third one had disappeared without a trace. Yet, as much as he grilled his daughter about the whereabouts of her husband, the young woman remained tight-lipped. At a loss, he wrote letters to rabbis and communal leaders in the surrounding cities and towns, describing his son-in-law's appearance and begging them to please relay any information they may have of him.

In the meantime, Rabbi Nathan continued to travel from town to town, eventually arriving in the large community of Lublin, to the northeast of Krakow.

It was the night before Sukkot, the holiday when every Jew makes a point to eat in the sukkah and recite the blessings over the lulav in the morning. Eager to fulfill these mitzvot, Rabbi Nathan made an exception and accepted the offer of an upstanding citizen of Lublin, who kindly invited him to spend the festival in his home.

After the evening prayers, Rabbi Nathan followed his host into the sukkah.

According to tradition, every sukkah is visited by seven guests: Avraham, Yitzchak, Yaakov, Yosef, Moshe, Aharon and Dovid. Temporarily forgetting himself, Rabbi Nathan joyfully called out, "Come in supernal guests, come in!".

His host heard and immediately sensed that his guest was no simple vagabond. Rabbi Nathan reminded himself where he was and quickly resumed the silence

that had become second nature to him. He refused his host's entreaties to share Torah thoughts or lead the singing, but his refined comportment and modest table manners reinforced his host's suspicion that he was a great Torah scholar.

When the meal ended, Rabbi Nathan asked his host to allow him to remain in the sukkah. Full of admiration, the host agreed, and did not even bother removing the silver serving dishes that were still on the table.

As soon as he was alone, Rabbi Nathan took a small book of Kabbalah out of his pocket and became deeply engrossed in his learning. He was so absorbed in his study that he did not hear a thief enter the sukkah and deftly remove all the valuable utensils from the table.

The host returned some time later and found the table bereft of utensils, and the stranger with his nose in a book. "You cannot fool me!" he shouted at the surprised Rabbi Nathan. "You stole the silver, and now you cloak yourself in piety and pretend to be studying Kabbalah. Fess up and tell me where you put the dishes."

Yet, as much as he cajoled, threatened and begged, Rabbi Nathan had no idea where the silver was, and was certainly not about to admit to having stolen it himself. Thus, Rabbi Nathan was unceremoniously locked up in the town hekdesch, where he was told he would remain until he confessed to his crime.

Rabbi Nathan was not concerned for his honor or about the discomfort of his confinement. His sole concern was how he

should be able to fulfill the next morning's mitzvah of lulav. He stuck his head out of the small window of the hekdesch and begged passers-by to please bring him a lulav and etrog so that he could perform the mitzvah.

Word spread, and soon even the rabbi of the town heard about the strange thief who shamelessly stole silver and studied Kabbalah and boldly asked that a lulav and etrog be brought to him. Curious, he made his way to the hekdesch to observe the stranger, whom he immediately recognized as the runaway son-in-law described in the letter he had received from Krakow.

"Come with me," he said, taking the young man with him to his private study. "The game is up. I know who you are. You're the brilliant young man who ran away from Krakow. Your father-in-law is beside himself with grief. You must go home."

Left with no choice, Rabbi Nathan admitted that the rabbi was right and recounted the chain of events that led him

to leave home and take up the wanderer's stick. The rabbi left the study and assured his congregation that Rabbi Nathan was no thief.

Later, Rabbi Nathan told the rabbi that he saw the fact that his identity was discovered in such a shameful way as a sign from Above that his penance was accepted, and that he was now ready to return home to his wife and family. Profoundly impressed by his young acquaintance, the rabbi decided to accompany Rabbi Nathan back to Krakow.

On the way, they heard the news. The elderly rabbi of Krakow had passed away, and the city was looking for a new leader. The rabbi of Lublin suggested Rabbi Nathan as a most fitting candidate. And so it was, at the age of thirty, Rabbi Nathan Schapiro, who would one day be known far and wide as the author of the Megaleh Amukot, became the rabbi of the city of Krakow.

Reprinted from an email of Chabad.org.

The Sight Seeing Trip **by Mr Yisrael Swimmer**

I grew up in Johannesburg, South Africa, in a traditional home, but one which was not fully Torah-observant. Despite this, when I was a child, I was greatly influenced by my uncle, Dr. Rodney Unterslak, who had returned to South Africa after becoming religious while living in England. I would often spend Shabbat in his home and I quickly developed a deep love for Judaism. At the time, I was attending a Jewish day school, but no children in the school were religious. When I started wearing a Kippa

and tzitzit to school – the only student to do so – the principal suggested to my parents that I would be better off attending a school like the Torah Academy, a Lubavitch school in Johannesburg. My parents agreed, and I started fourth grade there.

Shortly after I enrolled, my mother took me for a routine eye exam during which the doctor saw something that gave him pause, and he asked my mother to bring

me back for a thorough checkup. The second health assessment displeased him even more and he referred me to a specialist.

To make a long story short, after a visit to several specialists, I was diagnosed with an eye disease called retinitis pigmentosa. This disease causes degeneration of the retina, night-blindness, loss of peripheral vision and sometimes total blindness. The younger a person is when the disease first presents, the more severe the loss of eyesight is likely to be. To this day there is no cure for it.

When the diagnosis was made, the doctors said there was nothing they could do for me. The only recommendation they had was that I start wearing sunglasses, as the sun could accelerate the progress of the retina's degeneration.

Naturally, my parents were very upset to hear that their son was going to lose his eyesight. They felt quite helpless until my uncle Rodney suggested that, since the doctors were not offering any hope, we make the journey to see the Rebbe in New York. We flew out together with a group of about a dozen other people from South Africa who wanted to spend the end of the Sukkot holiday with the Rebbe.

We arrived in New York on the morning of Hoshanah Rabbah, which was a Wednesday, September 28, 1983. As soon as we arrived at Chabad Headquarters, we got into the line to receive lekach (traditional honey cake) from the Rebbe. I was standing with my uncle Rodney, who introduced me to the Rebbe as "Yisrael Shlomo Swimmer from South

Africa." He didn't say anything about my condition, so imagine my surprise when the Rebbe handed me a piece of cake and said to me in English, "May the Almighty grant that you should learn Torah with open eyes."

Obviously, the Rebbe's words caused a great deal of excitement and happiness. As far as everyone was concerned, the Rebbe had spoken, and I was going to be one hundred percent fine.

The holiday ended with a farbrengen, and my uncle Rodney told me to go and sit under the Rebbe's table with the other children. I was not so keen on this, as the farbrengen was very crowded and chaotic. Today, I wish I had made more of the opportunity, but I was just a kid back then, and all I wanted was to go home.

Before that could happen, I still had some doctors to see, because my uncle Rodney had made appointments with specialists in Manhattan. I had to undertake more of the tests I had undergone previously. I found those exams unpleasant because they involved dilating my pupils, which made everything go blurry, and then shining bright pinpoint lights into my eyes.

The visits to the specialists occurred on Monday. The next day, on Tuesday, there was a children's rally at Chabad Headquarters. I was asked to lead the crowd in reciting one of the twelve verses from the Torah selected by the Rebbe. After the rally was over, I met my uncle Rodney who was waiting to tell me the most astonishing news – the results from the tests showed that there was absolutely nothing wrong with my eyes! In fact, the

doctors declared that it was impossible that they had examined the same child who had undergone the previous testing in the medical records given to them, because there was absolutely no sign of retinitis pigmentosa.

Naturally, my parents were ecstatic. When we went back to South Africa, the doctors there confirmed that whatever signs of the disease they had previously seen were gone – there was nothing wrong with my eyes at all.

Subsequently, as I grew older, I visited the Rebbe several times. I sought his advice on a career path, and continued to be Jewishly involved while pursuing my accounting degree. At university, I was looked at as a rabbi, giving Torah classes, learning with people and helping with different Chabad activities. I think this had a lot to do with the blessing I received from the Rebbe. It set a direction for my life and it infused everything I did afterwards.

When I got married, my wife and I continued to live in South Africa while I completed my internship. We then decided to move to New York, and I transferred over with the same firm which employed me in South Africa.

I need to mention here that I never wore glasses as a child. I only started wearing glasses at the age of eighteen because of a slight natural astigmatism in one eye. Once, as I was getting my prescription updated, I got pretty shaken up when the optometrist said he needed me to come back for some extra tests.

By the time I got home, I had worked myself into a panic. I said to my wife, “Maybe I messed up the Rebbe’s blessing. He told me to learn Torah with open eyes. Maybe I haven’t done that enough.” It was a stressful time for me until the tests were completed a week later, and I learned that there had been nothing to worry about. But the incident served as a reminder of what I had been through as a child and how the Rebbe saved me.

This brings me to one more story related to this whole matter. On a visit to Israel one year, I decided to visit the Children’s Museum in Holon, where they have a very special presentation called “Dialogue in the Dark.” It’s for children and adults, and you walk with a stick through a series of rooms which are pitch dark – and even sit down and try to eat – so that you can learn what it feels like to be blind. While there, I asked our guide whether he had been born blind or had become blind later in life. He said he became blind at twenty.

“And how did that come about?” I queried.

He answered, “I contracted a disease called retinitis pigmentosa.”

At that moment, I thought, “That could have been me.”

In conclusion, all I can say is thank G-d I was healed. My life would have turned out very differently were it not for the Rebbe’s intervention and Hashem’s grace.

Mr. Yisroel Swimmer resides in Lawrence, New York, where he is chief financial officer at Tilebar, a tile retailer.

The Tepliker Rav and The Arba Minim

by **Rabbi Elimelech Biderman**

Many people who lived in Yerushalayim would bring their four minim to Reb Shimon Ahron Polonski zt'l, the Tepliker Rav, to ask him whether they were kosher and mehudar.

In return for this service, he asked them to donate some money to the poor of Yerushalayim so that he could help them with the expenses for Chag.

One person told him, "After I buy the four minim, I won't have money left to help the poor."

The Tepliker Rav told him, "Who says you have to buy the four minim? You can borrow the four from someone else and perform the mitzvah that way. However, if a poor family is sad on Chag because they couldn't afford to buy a meal, and if they shed even just one tear, that creates a kitrug (complaint) in heaven, which is very hard to amend."

One time The Tepliker Rav acted on this advice. One year, on the first day of Sukkot, the Tepliker Rav asked someone to lend him his etrog. He had a lulav, hadassim and aravot, but he didn't own an etrog.

This is what happened: On Erev Sukkot, the Tepliker Rav heard shouts and cries coming from his neighbor's home, so he knocked on their door to see what was going on and if he could help. It was a broken family. The father had died, and the children were orphans. Although the

mother remarried, things still weren't smooth in the family.

At the door, they told him that one of the children had broken the pitom on the step-father's etsrog. "The step-father is now in the mikvah, but we are worried about what his reaction will be when he finds out what happened."

The Tepliker Rav understood what they meant. He might rebuke the orphan very harshly for breaking the pitom, and he might be angry with his wife, too, for allowing the child to get close to the etrog.

The Tepliker Rav told them, "When your step-father comes home, tell him that I asked to see the etrog, and I ruled that it was pasul. You don't have to tell him that it broke. Instead, I will bring you my etrog..."

Therefore, that year, the Tepliker Rav didn't have an etrog. Someone else's shalom bayit and simchat Chag were more important to him than owning his own four minim.

A similar story happened with Rebbe Mordechai of Neshchiz zt'l. Throughout the year, Rebbe Mordechai put aside money to buy the four minim. One year, as he was going to buy an etrog, he saw a simple Yid, crying bitterly. "What's the matter?" he asked. The man told him that his horse had died. "I'm a delivery man. The horse was my source of parnassah, and I don't have money to buy another one."

Rebbe Mordechai of Neshchiz gave him money to buy a horse, and with the leftover money, he purchased an etrog. It wasn't the most beautiful etrog, but it was all he could afford to buy with the leftover money.

When he came home, he said to his family, "This Chag, everyone else is going to make

a brachah on a beautiful etrog, while we will make a brachah on a beautiful horse..."

That Sukkot, Rebbe Mordechai davened in the beis medresh of Rebbe Elimelech of Lizensk zt'l. Rebbe Elimelech said, "I smell the scent of Gan Eden coming from your etrog."

Reprinted from email of Torah Wellsprings.

The Cell Phone Call and the Prison Lulav and Etrog **by Rabbi Elimelech Biderman**

Believe it or not, there are still some people among us who don't own a cell phone. Reb Baruch Buxbaum of Boro Park is such a person. He doesn't have a cell phone, for he found it greatly disturbs his Torah and tefillah. But, he admits, not owning a cell phone in this generation isn't a simple matter, because it is so hard for others to contact him.

His business partner is Reb Sender from Williamsburg. Reb Baruch calls Reb Sender every morning from his landline house phone, and they make up where and when they will meet that day.

One morning, Reb Baruch called his business partner, Reb Sender: "I will be on 42nd St. in Manhattan in an hour... Can we meet there?"

"Certainly, but tell me, did you finally buy a cell phone? I see a cell phone number on the screen..."

Reb Baruch replied, "I didn't buy a new cell phone, and, as you know, I'm not planning to do so. I borrowed the phone from Reb Mendel Rosenberg, the head of the Boro Park Chevrah Kadishah..."

An hour later, Reb Sender was standing on the corner of 42nd St., as they made up, but Reb Baruch wasn't there. (He couldn't call him, since Reb Baruch didn't own a phone.) Reb Sender thought that maybe he misunderstood where to meet him, so he walked around the street a little bit, hoping to find him.

Suddenly, he heard someone calling, "Rabbi! Rabbi!"

Reb Sender turned and saw an older woman, hurrying towards him. She told him that she needs advice. She said, "My husband is Jewish – I'm not, and now he is in the hospital. The doctors don't expect him to live. Can I ask the doctors to pull the plug and let him die?"

Reb Sender told her that it was forbidden to kill even an old, dying person.

She said, "My husband used to be religious, but he became irreligious, and he married me. He committed many white-collar crimes and was in prison for several years. It was in prison that he began to do teshuvah (repentance). He had permission to go home for the holidays, but he told me that in prison there was a succah and the four minim. He wouldn't have them at home, so he preferred to remain in prison.

A few weeks ago, he suffered a stroke, and he's been in the hospital since then. The doctors say he won't make it. "What should I do when he dies? Can I call a priest and bury him in a Christian cemetery?"

"Don't do that," Reb Sender told her. "He should be buried as a Jew."

"But I don't know who to contact. I don't know how to arrange these matters."

Reb Sender remembered that he had the phone number of Reb Mendel Rosenberg, the head of the Boro Park Chevrah Kadishah, since Reb Baruch had

just called him from that number. He gave her the number and told her that when her husband is near his death, she should contact Rabbi Rosenberg. She was very grateful for all the advice she received.

Soon afterward, Reb Sender found Reb Baruch waiting at a different corner. (They had indeed misunderstood each other.)

This story shows Hashgachah Pratit (Divine providence). If Reb Sender hadn't been waiting for Reb Baruch, he wouldn't have met this woman, and she wouldn't have known how to deal with her dying husband. She may have even pulled the plug and killed him before his time, and then have him buried in a Christian cemetery. Also, by Hashem's providence, Reb Sender had the Chevrah Kadishah's phone number on him that day, because Reb Baruch called him from that phone. All these steps were arranged by Hashem, to help this baal teshuvah.

We can see from this story how precious teshuvah is to Hashem. Many miracles and Hashgachah Pratit happened, so this baal teshuvah could live out his life and then have a proper Jewish burial.

Perhaps it was also in the merit of Succah and the four minim that this Yid kept, at the end of his life, with mesirat nefesh (self sacrifice). He refused to leave from prison to keep the mitzvos of Succah and the four minim.

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🕊️ HOSHANAH RABBAH – EVENING (MOTZEI SHABBAT)

As on every *Erev Chag*, one should not donate blood or undergo any procedures or tests involving blood loss. On *Hoshanah Rabbah*, this injunction applies even at night. [Of course, this does not apply in cases of great need, and certainly not when it is *Pikuach Nefesh*.]

Some have the custom of staying awake the entire *Leil Hoshanah Rabbah*.

Hoshanah Rabbah is an appropriate time to give more *Tzedakah* than usual.

Even though time is more limited on *Leil Hoshanah Rabbah*, Chabad have the custom to participate in a *Simchat Beit Hashoeva*.

The entire *Sefer* of *Devarim* is recited (individually) before midnight (12:24am). Some have the custom to do it in public with a *Sefer Torah*.

In some communities, after midnight, the entire *Tehillim* is recited with a *Minyan*, but not at length.

After each *Sefer* of *Tehillim*, one recites the *Yehi Ratzon* for *Hoshanah Rabbah*, as well as the *Yehi Ratzon* normally recited when one says *Tehillim* after moonrise.

According to Chabad, during or after the recitation of *Tehillim*, the *Gabbaim* distribute apples. After *Tehillim*, these are dipped in honey and eaten in the *Sukkah*.

🕊️ HOSHANAH RABBAH – DAVENING (SUNDAY)

Some have the custom to wear a *Kittel* throughout davening. Some hold that just the *Chazzan*, *Baal Koreh* and *Baal Tokea* (for those who blow *Shofar*) wear a *Kittel* whilst the rest of the *Shul* do not and some, including Chabad, do not wear a *kittel* at all.

A set of *Hoshanot* is prepared for each member of the family, including women and children – even those below the age of *Chinuch*.

Preferably, one shouldn't use a set of *Hoshanot* already used by someone else. [One should purchase *Hoshanot* only from a reliable vendor who ensures that there is no concern of *Gezel* (theft).]

Each set of *Hoshanot* consists of five *Aravot* bound together with a *Lulav* leaf. [Neither the *Aravot* nor the *Lulav* leaf should be obtained from one's set of *Daled Minim*, unless there is no other choice.]

The *Aravot* should measure at least three *Tefachim* (24cm) and should be of the same standard as those used in the *Daled Minim*. It is preferable to use fresh *Aravot* with all leaves intact. In extenuating circumstances, it is acceptable if there is at least one leaf per stem.

Before *Hallel*, the Chabad custom is to remove the two topmost rings of the *Lulav*, leaving only the three bottom rings.

This allows for a more pronounced and joyous shaking of the *Lulav*.

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

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

According to the Chabad custom, when each of the seven paragraphs of *Hosha'anot* are recited, the initial phrases are recited quietly whilst standing in one place, and each phrase is preceded with the word *Hosha'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'anot*, the *Lulav* is held with the right hand and the *Etrog* with the left. A left handed person will hold the *Lulav* in his left hand and the *Etrog* in his right. The Lubavitcher Rebbe would generally hold them joined together and touching his chest. The set of *Hoshanot* (i.e. the five *Aravot*) are not held at this time.

After *Hosha'anot* is completed, the *Sifrei Torah* are returned to the *Aron Hakodesh*

and the *Chazzan* recites *Kaddish*. The *Daled Minim* are then put aside, and only then are the set of *Hoshanot* picked up. They are beaten exactly five times directly against the ground (and not another object), and put aside. This is followed by the special *Yehi Ratzon* printed in the *Siddur*. [There is no need to beat very forcefully, nor to make any of the leaves fall off.]

The *Daled Minim* and *Hoshanot* are *Muktzah* on *Shmini Atzeret*, so they should be placed in a suitable place beforehand. Many have the custom to put *Hoshanot* on top of the *Aron Hakodesh* after use.

After *Shabbat Bereishit*, the *Daled Minim* (including *Lulav* rings) and *Hoshanot* may not be discarded along with other trash without first being wrapped in plastic. They certainly should not be trodden on. [Some burn these items, especially at the time of *Biur Chametz* or when baking the *Matzot*. Others use the *Hadassim* for *Besamim* and make a jam with the *Etrog*.]

Some say *L'David Hashem Ori* for the last time at *Shacharit*, others, including Chabad, say it for the last time at *Mincha*.

🕉️ HOSHANAH RABBAH – DAYTIME

Sukkot is the time of judgement for water – and by extension, all life forms that depend on water. *Hoshanah Rabbah* is the last day of judgement.

A meal for Chag is served. The *Challot* are dipped in honey. It is not necessary to have *Lechem Mishneh*. There is a custom to eat *Kreplach*.

This is the last meal in the Sukkah.

Just like on *Erev Shabbat*, it is preferable to refrain from a proper meal once the

tenth *Halachic* hour of the day begins (3:15pm) 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 (12:24pm).

🕯️ SHMINI ATZERET / SIMCHAT TORAH NIGHT

Candle-lighting (Sunday night) is at 5:30pm. The *Brachot* are *L'Hadlik Ner Shel 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 *Shmini Atzeret / Simchat Torah*, when it is common for the entire family to be at *Shul* until late.

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

🕯️ SIMCHAT TORAH DAVENING (SUNDAY)

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

Before *Hakafot*, some have the custom to make *Kiddush*. For those who do make *Kiddush* before *Hakafot*, please see the section, "Seudat Chag" on page 66.

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

🕯️ HAKAFOT

Ordinarily, a *Sefer Torah* may not be moved to another location merely for one time use. However, if necessary, one may be lenient on *Shmini Atzeret / Simchat Torah*.

The Previous Lubavitcher Rebbe – citing his father, 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*.

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

If a man repeats *Kiddush* exclusively for a woman (or women), he should remember not to recite *Shehecheyanu*, as they already did so at candle-lighting.

The *Challah* is dipped in salt, and not in honey. [More than a *K'beitzah* (a measurement of volume equal to the displacement of 57ml of water) of *Challah* must be eaten, as per every *Shabbat* and *Chag*.]

🌀 YA'ALEH VEYAVO IN BENTCHING

If one forgets *Ya'aleh Veyavo* in *bentching*, but remembers before saying *Hashem's* name at *Bonei Yerushalayim*, he goes back. If one remembered after that, but before beginning the next *Brachah*, he recites the extra *Brachah* as printed in some *Birkonim*. If one already began even the first word (*Baruch*) of the next *Brachah*, one must begin *bentching* again.

The *Harachaman* for *Chag* is recited in that order.

🌀 HALLEL – SIMCHAT TORAH DAY (MONDAY)

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*. [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 spread a *Tallit* over them, nor over the *Chattan Torah* and *Chattan Bereishit*.)

Some recite the *Passuk* “*Hamalach Hagoel*” with the children (this is not the Chabad custom.)

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 they estimate 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.

Chag ends at 6:40pm.

🕯️ SHABBAT BEREISHIT (SHABBAT MEVARCHIM)

Candles are lit at 5:25pm.

"*Vi m'shtelt zich avek Shabbat Bereishit, azoy geit a gantz yohr*" – As we conduct ourselves on *Shabbat Bereishit*, so goes the rest of the year

There are different customs regarding the ending of some *Aliyot*. According to Chabad custom, *Chamishi* ends at *Perek 4 Passuk 22*, and *Shishi* ends at *Perek 5 Passuk 24*.

The *Molad* will be Tuesday morning, 9:44am and 7 *Chalakim*. [*Rosh Chodesh Cheshvan* is Tuesday and Wednesday.]

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 6:37pm.

The Jewish
Weekly

שמייני עזרת
ושמחת תורה
שבת





Simchat Torah in the Nazi Labor Camp

by **Rabbi Menachem Posner**

Until World War II, the Polish city of Czestochowa had been a bustling center of Jewish life. Then came the bitter day when the Nazis invaded Poland. In the fall of 1939, before Rosh Hashanah, the Nazis entered Czestochowa and began persecuting the Jewish population.

The ghetto, one of the largest in Poland, was established in April of 1941, and the first deportation started in September of 1942, on the day after Yom Kippur. The Nazis had just dispatched over a quarter million Jews from the Warsaw Ghetto to Treblinka. To them, the Czestochowa Ghetto, with just 50,000 Jews, was small potatoes. During the course of that year, the Nazis and their willing lackeys arranged several "aktions," in which they rounded up the Jews for deportation and extermination. But most of the Jews were deported in that first "Great Aktion," when they were brutally taken in cattle cars to the Treblinka extermination camp.

The Germans left several thousand Jews in the ghetto. They had to work from morning to night in the factories near Czestochowa. One factory produced metal and another made bullets. Merciless SS officers stood over the workers and did not allow them to stop working for a moment.

Unique among the Jewish workers was a shoemaker. An expert at his craft, he was assigned to repair the shoes and boots of the Nazi soldiers and officers. In order to fulfill his duties, he was granted special freedoms, and was allowed to walk between the nearly empty ghetto and the labor camp, where the surviving Jews were now confined.

His name was Aryeh Szajnert, and he was more than just a shoemaker. A native of the city, he had excellent connections and frequently used them to better the lot of the poor prisoners. It was not uncommon for him to enter the camp with packages of food and other goods.

It had happened once that Aryeh saw five girls being taken for hard labor. One of the girls, Baila Zyskind, had arrived at the camp from Majdanek crying, fearful of what lay ahead. He stepped in and apparently bribed people for the remainder of the war in order to keep her and her fellows from hard labor.

And so it was that just before Rosh Hashanah, the shoemaker arrived at the labor camp with a shofar. It was with bittersweet feelings that the Jews clustered into the shoemaker's small workshop during the brief midday break to hear the muted shofar blasts. How did he

lay his hands on the precious artifact? No one knew.

One day, during the holiday of Sukkot, rumors began to swirl. "The shoemaker is late. He has not yet returned from the ghetto. Who knows if he is OK?"

It was usual for the shoemaker to return late, after the inmates had been given their meager rations. He would go directly to the camp kitchen, where a modest meal had been reserved for him.

But this time, when he finally arrived, he did not go to the kitchen. Instead, he went to his workroom, where he was seen doing something behind a large wooden plank.

Word soon spread that the shoemaker had managed to smuggle a small Torah scroll into the camp! "When Simchat Torah comes, we get to dance with an actual Torah scroll," said the shoemaker, his eyes ablaze.

Despite the badgering and questioning, the shoemaker refused to say how he got the shofar and now the Torah scroll. But word soon leaked out.

The Nazis had appropriated a large warehouse on the outskirts of the ghetto, where they collected Jewish sacred objects. The warehouse was heavily guarded, making it almost impossible to take anything out of it. Placing his life on the line, the shoemaker was able to bribe the officer in charge. And that was how he got the shofar.

In order to get the Torah scroll, he promised the officer that he would make a

pair of fancy boots for him, just like he had made for the most senior commanders. The officer let him take a Torah scroll.

The shoemaker chose a small scroll and wrapped it around his body so that he would avoid attracting the attention of the guards.

The shoemaker had acted at the last possible moment, as the Germans were already beginning to burn the sacred objects in the warehouse.

"How can we possibly hide the Torah?" The shoemaker asked the group of young men who would meet for services every Shabbat in a hidden corner of the barracks.

Someone had an idea, and the group set to work. They pried a plank off of one of the wooden bunks and made a space in which to put the small Torah scroll. The plank was then returned to its place.

The night of Simchat Torah arrived, and the sense of excitement rose. The inmates silently made their way to the place where the Torah scroll was hidden. They feared that the guards would find the Torah, and that their lives were in jeopardy. As a precaution, it was decided not to remove the Torah from its place. Instead, the plank was moved to the side, revealing the sacred parchment.

A survivor later testified: "On that Simchat Torah we held the traditional Hakafot dances in our barracks. But they were not done in the usual way. The Torah lay in hiding, and we danced around it humming the joyous Simchat Torah tunes under our breaths. We entered in small groups, and

mutedly circled the bunk. One by one, we then bent over to kiss it before exiting."

Aryeh (who later assumed the name Arnold Steiner) survived the war. On the very day that the Russian Army freed them Jan 20, 1945, he married Baila (now

Barbara). They made their way to the US, where they raised their family.

Miraculously, the Torah survived the war as well and was brought to Israel by Rabbi Noach Adelist. It is now housed in the holy ark of the Gerer synagogue in Bnei Brak.

Reprinted from an email from Chabad.org magazine.

"This Is My Torah Scroll"

by Ruth Benjamin

Henryk was very young in 1945, when the War ended and solitary survivors tried frantically to trace their relatives. He had spent what seemed to be most of his life with his nanny, who had hidden him away from the Nazis at his father's request. There was great personal risk involved, but the woman had readily taken it, as she loved the boy.

All the Jews were being killed, and Henryk's nanny did not think for a moment that the father, Joseph Foxman, would survive the infamous destruction of the Vilna Ghetto. He would surely have been transferred to Auschwitz - and everyone knew that nobody ever came back from Auschwitz. She therefore had no scruples about adopting the boy, having him baptized into the Catholic Church and taught catechism by the local priest.

It was Simchat Torah when his father came to take him. The heartbroken nanny had packed all his clothing and his small

catechism book, stressing to the father that the boy had become a good Catholic. Joseph Foxman took his son by the hand and led him directly to the Great Synagogue of Vilna. On the way, he told his son that he was a Jew and that his name was Avraham.

Not far from the house, they passed the church and the boy reverently crossed himself, causing his father great anguish. Just then, a priest emerged who knew the boy, and when Henryk rushed over to kiss his hand, the priest spoke to him, reminding him of his Catholic faith.

Everything inside of Joseph wanted to drag his son away from the priest and from the church. But he knew that this was not the way to do things. He nodded to the priest, holding his son more closely. After all, these people had harbored his child and saved the child's life. He had to show his son Judaism, living Judaism, and in this

way all these foreign beliefs would be naturally abandoned and forgotten.

They entered the Great Synagogue of Vilna, now a remnant of a past, vibrant Jewish era. There they found some Jewish survivors from Auschwitz who had made their way back to Vilna and were now rebuilding their lives and their Jewish spirits. Amid the stark reality of their suffering and terrible loss, in much diminished numbers, they were singing and dancing with real joy while celebrating Simchat Torah.

Avraham stared wide-eyed around him and picked up a tattered prayer book with a touch of affection. Something deep inside of him responded to the atmosphere, and he was happy to be there with the father he barely knew. He held back, though, from joining the dancing.

A Jewish man wearing a Soviet Army uniform could not take his eyes off the boy, and he came over to Joseph. "Is this child... Jewish?" he asked, a touch of awe in his voice.

The father answered that the boy was Jewish and introduced his son. As the soldier stared at Henryk-Avraham, he fought to hold back tears. "Over these four terrible years, I have traveled thousands of miles, and this is the first live Jewish child I have come across in all this time. Would you like to dance with me on my shoulders?" he asked the boy, who was staring back at him, fascinated.

The father nodded permission, and the soldier hoisted the boy high onto his shoulders. With tears now coursing down his cheeks and a heart full of real joy, the soldier joined in the dancing.

"This is my Torah scroll," he cried.

Abe Foxman, the national director of the Anti-Defamation League — the Avraham in our story — remembers this as his first conscious feeling of a connection with Judaism and of being a Jew.

Reprinted from Kasher Spirit.

Dancing With G-d

by Yitta Halberstam and Judith Leventhal

They were mere boys - all under the age of eighteen - but in this particular case, their youth proved to be a liability, not the asset it had been under other circumstances. It was puzzling, really. Most camp commandants consigned teenagers sixteen and older to life, since they were deemed

hardy enough for the slave labor force into which they were conscripted. But this camp commandant had drawn the line at eighteen instead, decreeing that all those who were younger be sent to certain death. His orders for additional selections grew more shrill and fevered with each passing day,

multiplying the numbers that were fed into the furnaces. Perhaps it was the advent of the Jewish High Holidays that had unleashed his fury, or, in perverse irony, his own heinous way of celebrating.

It was the fall of 1944 at Auschwitz, and Hungarian Jews - the last nationality to be transported to the camp - had arrived in massive numbers. The furnaces worked overtime as the inmates were sped to their inexorable fate. Everything about the camp seemed so surreal - the perpetual fog cover of smoke and ash, the barren landscape of barbed wire and slime - that it served to mirror the prisoners' own profound sense of displacement and disorientation. Everything had happened so fast: being crammed into the cattle cars that had disgorged them at Auschwitz; the quick, merciless dismemberment of families as spouses, children, parents and siblings were torn apart from one another during the selections; being dispassionately stripped of the clothing and personal belongings that made them human, and the freezing-cold showers and assembly-line delousing that had followed. In the course of only minutes, the new inmates had lost everything they owned, everything they loved.

Already, some were engulfed by the horror, so studded by their sudden plunge into hell, so mummified into Musselman (the walking dead), that they could barely remember their own names, let alone the religious holidays. But there were those remnants, those few who still cared about observing the Jewish holidays; among them were fifty religious boys who had just been selected for the gas chamber and were now being herded into a bathhouse, ostensibly to take "showers." It was late enough in concentration camp history that the boys knew the truth. Gas would pour through the

pipes, not water. It was a ruse that the Nazis used to disarm the inmates, to ensure their cooperation. But these spiritual heroes made a conscious decision not to give in to them, choosing defiance instead.

Amid the tumult in the bathhouse, one boy sprang up and shouted: "Brothers! Today is the holiday of Simchat Torah, when the Jewish world rejoices, having concluded the reading of the Torah over the past year, followed directly with the commencement of the new cycle of the Torah reading. During our short lives, we have tried to uphold the Torah to the best of our ability, and now we have one last chance to do so. Before we die, let us celebrate Simchat Torah one last time.

"We do not possess anything anymore," the boy continued. "We have nothing. We do not have clothes to cover us, nor a sefer Torah (Torah scroll) with which to dance. So let us dance with G-d Himself - who is surely here among us - before we return our souls to Him."

Since it had first been erected and used, the gas chambers had absorbed a cacophony of human sounds - screams, cries, moans, benedictions - that would forever reside within its cold earthen stone walls. But never before had its rafters trembled with the pure, sweet strains of fifty young voices raised in fervent song, never before had its concrete floor shaken under the pounding of fifty pairs of feet stamping in unbridled joy. The boys pierced the heavens with their song: "Ashreinu mah tov chelkeinu u'mah nayim goraleinu umah yafah yerushateinu..." (How fortunate are we and how wonderful is our portion and how beautiful is our heritage.)

"What is going on in there?" One scowling Nazi guard asked his comrade as they waited outside. "Why hasn't the gas been turned on yet?"

"It sounds like they're singing...and dancing. Are they crazy?" another guard said in disbelief.

"Go find out what's causing the delay," an officer commanded. "And get the commandant."

Summoned to the doors of the gas chamber, the commandant listened with growing fury to the incongruous revelry inside. He had watched Jews marching to their deaths hundreds of times before - some weeping softly, others reciting prayers - and he had relished these scenes. But this - this singing and dancing - this was unacceptable. He flung open the gas chamber doors and pulled one boy toward him.

"You!" he shouted. "Tell me why you are singing and dancing now."

"Because leaving a world where Nazi beasts reign is cause for celebration," the boy sneered. "And because we are overjoyed at the prospect of reuniting with our beloved parents, whom you murdered so viciously."

The commandant became enraged at the boy's contemptuous words. Obsequiousness...fear...last-ditch attempts to ingratiate one's self into his favor - those were acceptable modes of behavior. Insolence was not.

"I'll teach you a lesson," he screamed as the boys continued to dance and sing, heedless

of his presence. "You thought that the gas chamber would be your last stop. You'll find out otherwise. The gas chamber would have been easy and painless compared to what awaits you now. I will torture each one of you with unbearable suffering. I will slice your flesh till you expire." The commandant ordered the guards to remove the boys from the gas chamber and place them in a holding block overnight. He planned to begin the torture sessions the following day.

But the next morning, his plans again went awry. A high-ranking Nazi officer had traveled to Auschwitz to round up slave labor for a work camp that lacked sufficient help. He needed to find several hundred young, able-bodied men capable of performing grueling work under barbarous conditions. As he strode through the camp looking for prospects, the Nazi officer just happened to pass by the barracks in which the fifty religious boys had been temporarily housed. Their vitality undiminished by their overnight stay, the boys still radiated strength and good healthy. "Excellent," the Nazi officer smiled in satisfaction. "Exactly the type of boys I need."

The Nazi officer pulled rank on the camp commandant, who revealed nothing about his original plans for the boys' fate. He stood silently as the Nazi officer ordered the boys - and several hundred other inmates - to board the trucks that rolled out of Auschwitz into safer climes. Some say that the boys left the grounds singing.

Postscript: Survivors of Auschwitz report that all fifty boys survived the war.

The Woman's Balcony

by Sarah Shapiro

One evening during the “intermediate days” of the festival of Sukkot, at the Simchat Beit HaSho’evah celebration held annually at Neve Yerushalayim, a Jerusalem women’s seminary, my daughters and I engaged in four or five hours of nonstop dancing. The booming loud music, provided as it is each year by a local women’s band, was earsplitting, irresistible, rhythmic, sometimes sweet and yearning. The women and girls, mostly strangers to each other, came in all ages, and for those uninhibited hours hundreds of us danced and danced and danced as if nothing else in the world existed but our feet, and our songs, and our exhilaration.

On the bus ride home late that night, as my littlest girl fell asleep on my lap and my teenagers talked with their friends, I thought of a Simchat Beit HaSho’evah celebration twenty-five years earlier, when a young Jewish woman, harboring some tender hopes and fervent questions, entered a synagogue. By herself in New York City, she had heard that on this night there would be dancing going on here, and she’d looked forward to it all week. She couldn’t wait to dance, she hoped to find a community that would embrace her, she wanted Jewish explanations for everything in her own life and on the planet. And last but not least, when she walked through those doors, she wanted G-d Himself to be there waiting for her.

From the women’s balcony of the 72nd Street Synagogue, I looked down upon the men dancing for a Jewish holiday I’d never heard of

until that day. Fathers held children aloft on their shoulders as they circled around and around and around; small girls and boys dashed in and out of the delighted procession. These self-inclusive families were everywhere, it seemed. The music was fast and loud and catchy. Outside there was thunder and lightning and cold. In here it was warm and bright.

I tapped my foot and looked around discreetly at the women occupying the tiered benches, and when I couldn’t stand it any longer, sidled over to the sedate-looking lady seated a bit to my left. I had recently started recognizing these people’s well-coiffed wigs; this woman had on a brown one, and a little round hat atop that. “Excuse me, can I ask you something?”

“Yes?” She turned her head partway. She appeared, I thought, to be some sort of European, in her early thirties: trim, no-nonsense, attractively even-featured, attired in a navy blue suit with a lacy white collar.

Next to her I felt unkempt, but it was the disorderliness of my ravenous heart I had to hide. “Excuse me, could you tell me—”

“Yes?”

“I’d like to know why the women aren’t dancing with the men.”

She stared with large hazel eyes. Her chin drew in. The pretty girl at her side, who I

supposed was her daughter, around twelve, with glossy auburn braids, leaned forward slightly and surveyed me with guarded curiosity. I felt like a wild-hearted monster compared to these two. “The English,” the woman said. “I am sorry, I do not know to speak Engl—”

I repeated the question, not trying this time to conceal the hard edge beneath my words.

One, two. A few moments stood between us. Then: “You should speak to my husband. He is a rabbi. He will know how to answer you very good, he knows better to talk than I. Wait after downstairs and I will bring him.”

Afterwards, in the wood-paneled anteroom, I waited. A cloakroom was on one side, an oaken stairway on the other. Girls and women and little children were all coming down the stairs with a lot of conversation and noise, men and boys and more little children were exiting out of some hallway to my right, everyone was getting their coats and wraps. Families reunited, the place gradually emptied out, and I was alone. Suddenly an opaque glass door opened up and a black-suited, bearded man with a large black yarmulka stepped forth. As the door shut behind him, I caught a fast glimpse of the brightly lit synagogue proper within.

He stood before me, wary. Was I scaring these people?

“Yes,” he said, “my wife tells me—” Also a European, it seemed, from some vague country like Belgium. “You want to know about the dancing?”

A sudden bitter irritation twisted inside me. This husband, this rabbi of hers, better prove women weren’t second-class citizens, after all, in this whole get-up. And heaven help him if he couldn’t give me an answer, pronto.

“Right. I want to know why the women aren’t allowed to dance with the men.” My anger sounded to my own ears flat, cool, confident, the way I wanted it. “They should enjoy themselves, too.”

The man drew himself to his full height and looked down upon me with chin upraised. Now I understand: he was trying quickly to calculate what should be said in response. What would be of most benefit to this sad girl with the scared eyes? Is she from a Reform congregation? Is she one of those feminists? “The women do not need to dance, because they are on a higher level than the men.” He squinted a little, trying to hit the right note with this hostile, melancholy American Jewess. He hoped to. “Do angels need to dance?”

Something opened up within me, some channel. I wanted to believe . . . him? The anger melted for a moment in my desire, the desire which had brought me to this painful place in the first place, where I felt impure and unworthy. Do angels need to dance? I tried to take it in. He’s saying I don’t need to dance, because I’m an angel.

But it was hard to keep my feet still.

Therefore, I’m unangelic?

I wish I were angelic.

“Do angels need to dance” . . . It sounds like a compliment. It’s surely a compliment. But not for me? Because I need to dance?

I wanted . . . something, and waited for more.

The rabbi, however, seemed to have completed what he had to say, and expected me, apparently, to go now.

Out I stepped into the wet Manhattan night, with his answer in my emptied heart.

Speeding along in this bus now, two decades down the road, a sorrow seized me for that child, almost as if she were a daughter to me rather than myself. I wished the well-meaning rabbi and his wife had told me that, of course, separate dancing by women is permitted, and explained honestly why women can watch men as they dance but not vice versa. I wished they’d convinced me that although none of us is an angel, I too would fly one day; and that sometimes I’d even transcend the prison of my human limitations by restricting myself according to halachah (Torah law).

I wished that, somehow, they had known how to make me feel included, that cold and rainy night, rather than ostracized.

But how could such things reasonably be expected? Culturally speaking, their lives and mine weren’t taking place on the same planet. Just as mine hadn’t prepared me in any

fashion for them, theirs had in no way prepared them for relating to modern young American women. And in those years, there were no women’s seminaries yet in Manhattan, designed to speak my language.

As familiar shadows of Jerusalem rushed by in the darkness, it struck me, though, that even if the rabbi and his wife had given me those frank replies, perhaps I wouldn’t have had ears to hear. The whole notion of separation of men and women would probably have seemed to me so old-fashioned and oppressive and strange that I might have rejected uncompromised truth, had it been proffered.

G-d Himself was waiting for me, however, just as I had hoped. A few weeks later, one of the couples in the neighborhood invited me to a Friday night meal. When the woman lit two candles for Shabbat and covered her eyes, I found the sight so very beautiful, and was so touched that this was a Jewish ritual, part of my own heritage, that I sat right down, took out my drawing pad, and executed an exquisite charcoal line drawing of the candles and their burning flames.

She said nothing. I sat there, blithely unaware that I was doing anything wrong, and drew my picture - until she distracted me with her baby (she saw that her guest was a newborn, too) - and felt that perhaps this world could be mine, after all. I was on my way.

Reprinted from the B’Or HaTorah Journal.

**HATZOLAH
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**הצלה
שערי
חסד**

MAGEN
DAVID
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**מגן דוד
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Times for Shabbat & Chag

All times listed are for Jerusalem only
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Tishrei 5783 - 2022

First day Rosh Hashana

Candle Lighting	5:56pm
Sof Zman Kriat Shma	
Magen Avraham	8:53am
Gra / Baal Hatanya	9:30am
Sunset - שקיעה	6:35pm
Motzei Chag	7:07pm

Second day Rosh Hashana

Candle Lighting	after 7:08pm
Sof Zman Kriat Shma	
Magen Avraham	8:54am
Gra / Baal Hatanya	9:30am
Sunset - שקיעה	6:34pm
Motzei Chag	7:36pm

Tzom Gedalia

Fast starts	5:19am
Sof Zman Kriat Shma	
Magen Avraham	8:54am
Gra / Baal Hatanya	9:30am
Sunset - שקיעה	6:32pm
Fast Ends Tukaccinsky	6:55pm

Shabbat Shuvah

Candle Lighting	5:50pm
Sof Zman Kriat Shma	
Magen Avraham	8:54am
Gra / Baal Hatanya	9:30am
Sunset - שקיעה	6:28pm
Motzei Shabbat	7:01pm

Yom Kippur

Candle Lighting	5:45pm
Sof Zman Kriat Shma	
Magen Avraham	8:55am
Gra / Baal Hatanya	9:31am
Sunset - שקיעה	6:23pm
Motzei Chag	6:56pm

Shabbat Haazinu

Candle Lighting	5:41pm
Sof Zman Kriat Shma	
Magen Avraham	8:55am
Gra / Baal Hatanya	9:32am
Sunset - שקיעה	6:20pm
Motzei Shabbat	6:52pm

First day Sukkot

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

Second day Sukkot (for Chutznikim)

Candle Lighting	after 6:50pm
Sof Zman Kriat Shma	
Magen Avraham	8:56am
Gra / Baal Hatanya	9:32am
Sunset - שקיעה	6:16pm
Motzei Chag	6:48pm

Shabbat Chol Hamoed

Candle Lighting	5:32pm
Sof Zman Kriat Shma	
Magen Avraham	8:57am
Gra / Baal Hatanya	9:33am
Sunset - שקיעה	6:11pm
Motzei Shabbat	6:44pm

Shmini Atzeret Simchat Torah

Candle Lighting	5:30pm
Sof Zman Kriat Shma	
Magen Avraham	8:57am
Gra / Baal Hatanya	9:34am
Sunset - שקיעה	6:09pm
Motzei Chag	6:42pm

Simchat Torah (for Chutznikim)

Candle Lighting	after 6:43pm
Sof Zman Kriat Shma	
Magen Avraham	8:58am
Gra / Baal Hatanya	9:34am
Sunset - שקיעה	6:08pm
Motzei Chag	6:40pm

Shabbat Bereishit

Candle Lighting	5:25pm
Sof Zman Kriat Shma	
Magen Avraham	8:59am
Gra / Baal Hatanya	9:35am
Sunset - שקיעה	6:04pm
Motzei Shabbat	6:37pm

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