

**Murder in Horki**

By Aharon Spetner

For years, the evil poritz had abused everyone in the town and taken all of their money. But this morning, the news spread that the poritz had passed away. A huge funeral was held for the poritz, and even the king himself had arrived in their little town to pay his respects. Even though everyone hated the poritz, the entire village came to the funeral. Nobody knew who the new poritz would be and they wanted to demonstrate that they showed respect to the people in charge of their town.

After the funeral, the Rebbe approached the king.

"Your majesty," he said. "We are so honored by your presence in our small town. We are your loyal subjects and would like to offer you this gift as a thank you for your kind leadership."

The Rebbe's gabbai handed the king a wooden goblet that Anshel the carpenter had carved. It wasn't that fancy, but it was the most the poor town could afford.

The king examined the goblet and looked at the Rebbe and his chassidim, who were all dressed in shabby clothes.

"Hmmm," he said.

Everyone watched nervously. Was the king upset at the gift?

"Rabbi," the king said. "The craftsmanship on this goblet is quite impressive, even if it is made of cheap wood. With craftsmen like this, it seems odd that you are all so poor."

The chassidim stood there uncomfortably. Nobody wanted to badmouth the poritz in front of the king, even if the poritz was no longer alive.

"Rabbi," the king said. "I have been having trouble finding a new poritz for your village. You look like you are respected by the townsfolk and there is a certain quality about you that I just can't put my finger on. How would you like to be in charge of the village of Horki?"

The chassidim gasped. Could this really be happening?

The Rebbe smiled. "It would be my pleasure," he said.

"Amazing," said the king, handing the Rebbe a large document. "Here is the deed to the poritz's house. It's yours now, as is the village of Horki. I trust I am leaving it in good hands."

The king climbed into his chariot and rode off, leaving the chassidim shocked. Everyone broke out singing and dancing, thanking Hashem for the yeshuah (salvation).

In the following days, everything changed for the village of Horki.

The Rebbe's gabbai discovered vast amounts of gold stored in the poritz's mansion, along with records of all of the money he had taken from each person. The Rebbe immediately ordered that the money be returned to everyone, and the village soon became very prosperous.

Aharon the fish man bought new nets and was now able to catch bigger and tastier fish. Berel the innkeeper upgraded his inn to be the fanciest hotel in the region. Anshel the carpenter began producing the finest oak and mahogany furniture. Everyone was able to properly mechabed (honor) Shabbat with beautiful and delicious seudot (meals). Every morning the Horki Chassidim thanked Hashem anew for their miraculous good fortune.

One day, Berel the innkeeper was rolling a barrel of fine whiskey towards his inn, when he noticed the Rebbe walking by. Ah! A chance to be mechabed his Rebbe! Berel quickly abandoned his barrel in the middle of the street and ran over.

"Shalom Aleichem Rebbe," he said, bowing humbly.

To his surprise, the Rebbe looked at him angrily.

"I never thought you were the type of person to be a Rotzeiach (murderer)," the Rebbe said sternly.

"A murderer?????" Berel stammered. "But Rebbe, I never killed anyone! I'm a kind and gentle person!"

"Berel," the Rebbe said. "Do you know how dangerous it is to leave a barrel in the middle of the road like that? It can roll down and someone can get seriously hurt!"

"Oy, I'm sorry, Rebbe," Berel said. "It was an accident. But I'm not a rotzeiach - I promise!" "Berel, in Parshat Shoftim we talk about someone who kills someone beshogeg - by accident, and his punishment is that he is sent to an Ir Miklat (city of refuge) - he essentially becomes a prisoner for not being careful."

"But Rebbe, nobody died. Look, I'll move the barrel right now!"

Berel quickly rolled the barrel to the grass on the side of the road and ran back to the Rebbe.

"Berel," the Rebbe continued. "The Rambam has a whole section where he discusses protecting oneself and others from danger. And do you know what section that is? It's 'Hilchat Rotzeiach U'Shmirat Hanefesh'. He puts the halachot (Torah laws) of someone who kills on purpose, someone who kills accidentally, and someone who puts others in danger, all under the same section: 'Rotzeiach U'Shmirat Hanefesh'.

"Do you understand? Putting someone else in danger is like murdering someone. Even if nobody gets hurt or killed, it is the same action. Being careful not to leave something where someone could get injured is just as serious as not going out and killing people."

"Oy, I never realized that," lamented Berel. "Thank you so much, Rebbe, for teaching this to me. I will bli neder (without promising) never do something like this ever again.."

*Reprinted from an email of KabbalaOnline.org.*

**It Once Happened...****Tragedy in East Jerusalem**

By Rabbi Reuven Semah

One day Rabbi Weinstock stopped in to visit the great Rabbi Tcheshik on an extremely hot day in Israel. He found the Rabbi not looking well. He got him a glass of water, and he felt a little better.

The Rabbi explained that something happened today to cause him great anguish. He began the story which began five years earlier. Five years ago, he received a phone call to meet someone in the King David Hotel in Jerusalem. The Rabbi took a cab and found an old friend who knew the Rabbi from America.

Robert Goldblum was very wealthy, but had no children. He was worth fifty million dollars and he wanted to give all his money to Yeshivahs in Israel, to further the study of Torah. But he only trusted Rabbi Tcheshik, so he wanted to put Rabbi Tcheshik's name in his will to be in charge of distributing the money.

Mr. Goldblum expected the Rabbi to be pleased but he was mistaken. The Rabbi responded that it is impossible to know what will be in the future. It is better to keep a few million for yourself to live on and give the rest to the Yeshivahs now, while you're still alive. But Mr. Goldblum refused and could not be persuaded to change his mind. Mr. Goldblum recorded the Rabbi's passport number for identification, and he instructed his lawyer to enter the Rabbi's name in the will.

Today, five years later, the Rabbi got a phone call from the U.S. Consulate in Jerusalem informing him that Mr. Goldblum had passed away, and that he should come to the Consulate with his passport. When he arrived, the ambassador confirmed the Rabbi's identity, and told him to take a seat while he brought in all the people involved. The Rabbi wondered, what people? Did they gather all the Rosh Yeshivahs to the Consulate in East Jerusalem? What happened next was a shock. A door opened and over a dozen monks entered the room.

"So here we are," the ambassador began. "Mr. Goldblum has bequeathed his entire inheritance to be distributed among the academies in Israel where Bible is studied, and Bible is studied in the monasteries represented by these monks."

"Torah! Not Bible study. He was a Jew, not a Christian, and I am positive that he never dreamed of bestowing his wealth for monks to study the Bible! This is an enormous mistake."

"It's no mistake," the ambassador replied. "Had your friend desired to bequeath his money to Jews, he would have made sure that it was written explicitly in his will, rather than relying completely on the discretion of his lawyers, all of whom are devout Catholics. And since Mr. Goldblum trusted you, Rabbi Tcheshik, to decide, we have gathered all of the monks, and you will decide which ones will get the money."

The Rabbi just returned from the Consulate. He wanted to shout, "Robbers! Thieves!" but he could only let out a groan. Mr. Goldblum did not merit to give to Torah. He didn't have that zechut. It is only a zechut to support Jews who are learning Torah.

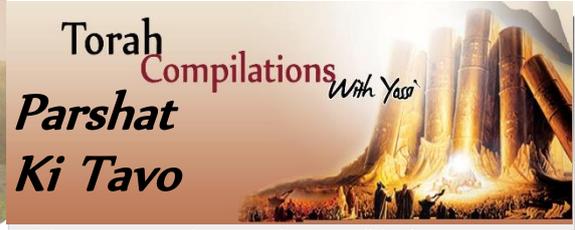
*Reprinted from an email of the Jersey Shore Torah Bulletin*



**Y-GRAPHICS**

Shabbat Times - Parshat Ki Tavo

	Candle Lighting	Motzei Shabbat	Motzei Shabbat ר"ת
Jerusalem	6:28	7:40	8:20
Tel Aviv	6:43	7:42	8:17
Haifa	6:35	7:42	8:19
Be'er Sheva	6:45	7:42	8:19



## The Worth of Miracles

By Rabbi Yosef Yitzchak Schneersohn

My saintly maternal grandmother - the Rebbetzin Rivkah, wife of the Rebbe Maharash, told us that a certain aguna (a woman abandoned by her husband) once came to her father-in-law, the saintly Rebbe (the Tzemach Tzedek). She brought along her son, who was a lad of eleven or twelve. The boy was totally mute, and also hard of hearing.

This was during the time when agunot were only permitted to enter the antechamber, while the door (to the Rebbe's room) remained open. The Rebbe would sit there and listen to each one's petition and history. Then, he would reply to the attendant, Reb Chaim Dov, "Tell her to travel to such and such a place" or "tell her to consult Rabbi so-and-so," etc.

This aguna would come to the Rebbe several times a week, bringing her son. At the same time, she would bring food. Several weeks passed, but so many people had come that her turn to enter had not yet arrived.

Once, she placed her son under the table in the room where the Rebbe received people for yechidut, (private audience), cautioning him that when the Rebbe began to receive people, he should rise from his hiding place and hand the Rebbe her petition. The lad followed his mother's instructions, and sat under the table, hidden by the tablecloth and unseen by anyone.

The procedure was, that the attendant would stand near the table, while the other attendant - Reb Elia Leib - would assign the order in which the chassidim were to enter. Suddenly, the lad emerged from his hiding place. Reb Chaim Dov became very angry and shouted, "Sheigetz!" (non-Jewish boy)

To this, the Rebbe remarked, "Simple faith lights up the eyes; greatness is given to certain individuals only for the good of the Jewish people."

He then turned to the lad and uttered the following holy words: "Go and tell your mother that your father is still alive. She should travel to Denenburg."

"This agunah had been sitting in my home and weeping about her misfortune. Her husband had been missing for seven years. Now, several rabbis had given her permission to remarry, but only on condition that the Rebbe agreed.

"Suddenly, her son entered and cried out in a loud voice, 'The Rebbe told me to tell Mother that Father is alive, and that she should travel to Denenburg.' At this, the agunah fainted.

"This double miracle - the prophetic information about the husband's whereabouts, and the mute boy's suddenly regaining his speech - caused a great commotion. At this, my mother-in-law, Rebbetzin Chaya Mushka (wife of the Tzemach Tzedek), remarked:

"Just look at what everyone's gotten so excited about! At my father's (the second Rebbe of Lubavitch) and my grandfather's (the first Rebbe of Lubavitch) court, miracles lay scattered about, and no one bothered to pick them up. Just look at what is happening, and what's caused so much excitement! Grandfather said that he would prefer it if people understood Chassidut. As for getting excited about miracles, we leave that for the Polisher and Hungarian chassidim!

Translator's note: I heard an addendum to this story, told by elder chassidim. The Tzemach Tzedek used to admonish his sons when they sent people to him for a miracle, for he claimed that he was not a Vohlynian Rebbe who performed miracles. When they reminded him of our present story, he denied that any miracle was involved. Rabbanim and other communal officials of many different cities would visit him regularly for yechidut (private audience), and they would tell him of the recent doings in their hometown. And so, when he read the aguna's description of her missing husband, he realized that it was a man whom a recent visitor from Denenburg had described. His son, the future Rebbe Maharash, then reminded him of the mute boy who suddenly regained his speech. To this, the Tzemach Tzedek replied, "I had no idea that the boy was unable to speak!" In other words, the miracle had not been deliberate, for he had been unaware that one was even needed. But, the moment the Rebbe uttered the words, "Go and tell your mother..." that the boy automatically regained his speech.

Compiled and supplemented by Yerachmiel Tilles from the English translation in Chayenu Reprinted from an email of KabbalaOnline.org.



Why are stones so important in our tradition?

In Chumash, we find numerous examples of the significance of stones. One is in Parshat Ki Tavo. The Israelites were just about to enter into the land of Canaan, Hashem commanded us to take stones "וַתִּתֵּן עַל הָאֲבָנִים אֶת כָּל דְּבַר יְהוָה הַזֶּה" - Hashem asked us to engrave within the slabs of the stones all the words of the Torah". Why particularly stones? In Parshat Vayechi, Yaakov, who was about to pass away summoned his children. Of his son Yosef, he said "אֲבִן יִשְׂרָאֵל" - he is the stone of Israel". What did Yaakov mean? Targum Onkelos, the Aramaic translation, explains that the word 'אֲבִן' is a composite term. It is made up of two words, 'אב' and 'בן' meaning father and son - together making 'אֲבִן'. So Yaakov was saying of Yosef that he was the אֲבִן יִשְׂרָאֵל - he sustained the family of Israel in Egypt. Parents and children alike - everybody together.

Emerging from this commentary of Onkelos we have a very profound message. In the same way as an אֲבִן - a stone is indestructible in the face of natural elements, so too the Jewish people will never be destroyed for as long as parents convey the lessons of our tradition through to their children who, in turn, will pass it on to the generations to come. This is what we are being reminded of when Hashem tells us to engrave words of Torah on stone - it implies that we have a responsibility to keep Torah alive through the successful education we give to our children. And now we can understand the significance of the matzevah - a monument of stone to the deceased - because the stone inspires us to remember that everything that those who passed away lived for, can be kept alive if we convey their traditions successfully from parents to children and onto the generations to come.

We now have added insight into an important verse in Tehillim, which we recite in Hallel. "אֲבִן מַאֲסוֹ הַבּוֹנִים הִיא" - לְרֹאשׁ פֶּנֶה - the stone that the builders have rejected has become a cornerstone" We're referring here, of course, to the tragic manner in which our enemies have so often sought to reject the Jewish people. But nonetheless, we have continued to give a contribution of immense value to societies right around the globe.

Perhaps there is an added meaning: "אֲבִן מַאֲסוֹ הַבּוֹנִים" - even where those who are building the future of our world reject the notion of 'אֲבִן', if they reject the possibility that an ancient tradition can be just as fresh and just as relevant today as it always was because it has been passed down from generation to generation and from parents to children - "הִיא לְרֹאשׁ פֶּנֶה" - Am Yisrael will still triumph.

We have prevailed and today, thanks to our values, thanks to our morals and our ethics we are the cornerstone of our civilization. So let's join together as one to pray with all our hearts, for our soldiers and healthcare professionals, and Chevra Kadisha members worldwide, and for those who need healing, shidduchim, children and parrassah and may we be blessed to have the most awesome, gorgeous, beautiful, peaceful, healthy, amazing, relaxed, spiritual, loving and sweet Shabbat.



*Yossi*

## The Jewish Weekly's PARSHA FACTS

**NUMBER OF MITZVOT: 6**  
**MITZVOT ASEH: 3**  
**MITZVOT LO TAASEH: 3**

**NUMBER OF PESUKIM: 122**  
**NUMBER OF WORDS: 1747**  
**NUMBER OF LETTERS: 6811**

**HAFTORA:**  
**Yeshayahu 60:1- 22 (קוּמִי אוּרִי) (this is the sixth of seven Haftorot, [the Seven Haftorot of Consolation] that precede Rosh Hashanah).**

This week we study Chapters 3 and 4 of Pirkei Avot

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# Laws & Customs: Month of Elul (Up to Erev Rosh Hashanah)

The Jewish Weekly  
For the year 5783

According to Shulchan Aruch Harav, Mishna Berurah and Nittei Gavriel

Based on Rabbi Shmuel Lesches'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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## 🕊 MONTH OF ELUL

On *Erev Rosh Chodesh Elul*, people give extra Tzedakah.

It is a Yerushalmi Minhag to go to Kivrei Tzadikim on *Erev Rosh Chodesh Elul*, there are some who specially go to Mearat Hamachpela and Kever Rachel.

On *Rosh Chodesh Elul*, Moshe Rabbeinu ascended *Har Sinai* to receive the second set of *Luchot*. He returned with them on *Yom Kippur*, with Hashem having granted complete forgiveness for the sin of the golden calf. These forty days are an especially auspicious time for *Teshuvah*.

The *Arizal* taught that the thirteen attributes of Divine Mercy are revealed in the month of Elul, assisting in one's efforts to do *Teshuvah*. The Baal Hatanya explained this idea with the famous parable of *Melech B'Sadeh* – the King in the field. The month of Elul is thus known as the *Chodesh Horachamim* (month of mercy), and the gates of mercy are open to all who wish to come close to Hashem through *Teshuvah*, *Tefillah* and *Torah*. These ideas should be publicized as much as possible.

Elul is the month of preparation to usher in a new year replete with good and blessing, both physically and spiritually.

The word Elul is an acronym for a number of *Pesukim* alluding to the ideas of *Torah*, *Tefillah*, *Tzedakah*, *Teshuvah* and *Geulah*. The month of Elul is an appropriate time to increase in all of these matters.

One should increase learning, particularly those topics applicable to the month of *Elul*.

One should also increase in *Ahavat Yisrael* and *Gemilat-Chessed*.

Elul is the "month of reckoning". During this month, one should make an accurate assessment of all one's thoughts, words and deeds, and reflect on all the experiences that occurred during the course of the year. One should improve and strengthen one's qualities, and at the same time, regret and correct one's deficiencies – both the errors and wrongs that were committed, as well as those things which were not performed as well as they could have been. One should resolve for the future to fulfill *Mitzvot* in the best possible manner; to be more diligent with regards to *Torah* and *Tefillah*; and to correct one's negative *Middot* as well as acquire positive *Middot*.

During the month of Elul, according to the Sephardic communities, Selichot is recited daily. (The Ashkenazi communities start Selichot this year, Motzei Shabbat Parshat Nitzavim - Vayelech, September 9<sup>th</sup>.)

During Elul, one should be enthused with much *Simcha*, in recognition of the special closeness that Hashem shows us – "The King is in the field".

Even though Elul is a time to arouse others to *Teshuvah*, this should be done in a pleasant and humble way, and not by G-d forbid saying harsh things about others.

## 🕊 L'DAVID HASHEM ORI

We begin reciting *L'David Hashem Ori* on *Rosh Chodesh*. *Chabad* and some other *Chassidim* start on the **first** day whilst everyone else starts on the **second** day. During *Shacharit*, some recite it after *Aleinu* and some, including *Chabad*, recite it after *Shir Shel Yom* (or after *Borchi Nafshi* on *Rosh Chodesh*). *Chabad* and some others recite it during *Mincha* before *Aleinu*. Some communities recite *L'David Hashem Ori* at *Mincha* after *Aleinu*, and some only after *Ma'ariv*. When *davening Mincha* with a *Minyan* who says it after *Ma'ariv*, one must still recite *Aleinu* together with them. If one needs to defer *L'David Hashem Ori* as a result, he should recite it after *Aleinu* and before *Al Tirah*.

## 🕊 SHOFAR

*Shofar* is blown during the month of Elul, most have the custom to begin on Sunday, the second day of *Rosh Chodesh* and some on the first day. The purpose of hearing the *Shofar* is to arouse feelings of *Teshuvah*.

Some have the custom to blow *Shofar* also after *Mincha* or *Maariv*. Those who blow *Shofar* after *Maariv*, should do so also on *Motzei Shabbat*

Some have the custom to blow just *Tekiah-Shevarim-Teruah-Tekiah* and others, including *Chabad*, blow ten sounds. [*Tekiah-Shevarim-Teruah-Tekiah*; *Tekiah-Shevarim-Tekiah*; *Tekiah-Teruah-Tekiah*.]

If one was unable to hear the *Shofar* with a *Minyan*, he should still endeavor to hear the *Shofar*.

During Elul, one does not need to repeat the sounds, if the *Shofar* was *Passul* (e.g. it had a crack or hole). Similarly, one does not need to repeat any sounds blown incorrectly (e.g. the *Tekiah* was too short). If the *Ba'al-Tokeah* chooses to fix his mistake, he certainly does not need to redo the entire section, as he would, were it *Rosh Hashana*.

## 🕊 OTHER CUSTOMS OF ELUL

There is a tradition to recite 10 extra chapters of *Tehillim* each day of Elul, which will equal the completion of *Tehillim* twice (300 chapters – numerically equivalent to כפר – atonement). *Chabad* have the custom to only recite three extra chapters of *Tehillim* each day. Ideally, these should be recited immediately after the *Tehillim* that is normally said at the end of *Shacharit*.

If one neglected to recite these chapters of *Tehillim* on the appropriate day, he should do so at the earliest opportunity.

Beginning on the first day of *Rosh Chodesh*, most, including *Chabad*, have the custom to wish (both in person as well as in writing):

"*Ketivah V'Chatima Tovah L'Shana Tova U'Metukah*". [The Lubavitcher Rebbe included these wishes at the end of his letters. From *Rosh Chodesh* onwards, he would write only "*Ketivah V'Chatima Tovah*", and would begin adding "*L'Shana Tova U'Metukah*" from around the 18<sup>th</sup> of Elul onwards.]

Although the basic requirement is to check *Mezuzot* and *Tefillin* twice every seven years, some have the custom of checking them every Elul.

## 🕊 DATES IN ELUL

2 Elul – Shabbat Parshat Shoftim. The first chapter of *Pirkei Avot* is recited.

9 Elul – Shabbat Parshat Ki Teitzei. When reading the last *Passuk* of the *Parsha*, the word *Zeicher* is read twice, first with a *Tzeirei* (*Zeicher*), and then again with a *Segol* (*Zecher*).

The second chapter of *Pirkei Avot* is recited.

15 Elul – Being thirty days before *Sukkot*, one begins learning its *Halachot*. This thirty-day period should also be utilized to ensure that the *Chag* needs of the poor are met, as well as planning *Sukkot* festivities.

16 Elul – Shabbat Parshat Ki Tavo. The third and fourth chapter of *Pirkei Avot* is recited by all. The opening *Mishna* ("Kol Yisrael") and concluding *Mishna* ("Rabbi Chananya") are recited only once.

18 Elul – The birthday of the Baal Shem Tov and the Baal Hatanya. On this day, the *Chabad Rebbeim* would wish one a "*Chag Sameach*".

The last 12 days of Elul (18-29 Elul) correspond to the 12 months of the year. On each of these days, one should make a reckoning of the corresponding month, and make all necessary corrections.

## 🕊 23<sup>RD</sup> ELUL "SHABBAT MEVARCHIM"

Shabbat Parshat Nitzavim - Vayelech. We don't bentsh the new month before *Musaf*, however *Av Harachamim* is recited. The Baal Shem Tov explains that Hashem Himself bentshes the month of *Tishrei*, and with this power, we bentsh the other months of the year.

Many make a *kiddush* after *davening*, in honor of "Shabbat Mevarchim".

*Tzidkatecha* is recited.

One learns the final two chapters of *Pirkei Avot* after *Mincha*. The opening *Mishna* ("Kol Yisrael") and concluding *Mishna* ("Rabbi Chananya") are recited only once.

*Vi'hi Noam* and *V'atah Kaddosh* are omitted on *Motzei Shabbat*.

## 🕊 SELICHOT

Due to the very varied customs on *Selichot*, we advise everyone to make themselves familiar with their own particular customs.



**Times for Shabbat & Chag**  
All times listed are for Jerusalem only as per www.myzmanim.com

**Tishrei 5784 - 2023**

<b>Shabbat First day Rosh Hashana</b> Candle Lighting 6:10pm Sof Zman Kriat Shema 8:52am Magen Avraham 9:28am Gra / Baal Hatanya 9:38am Sunset - שיקיע 6:48pm Motzei Shabbat 7:20pm	<b>Second day Rosh Hashana</b> Candle Lighting also 7:21pm Sof Zman Kriat Shema 8:52am Magen Avraham 9:28am Gra / Baal Hatanya 9:38am Sunset - שיקיע 6:47pm Motzei Chag 7:19pm	<b>Tzom Gedalia</b> Fast starts Sof Zman Kriat Shema 5:12am Magen Avraham 8:52am Gra / Baal Hatanya 9:30am Sunset - שיקיע 6:46pm Fast Ends Talsachady 7:09pm
<b>Shabbat Shuvah</b> Candle Lighting 6:00pm Sof Zman Kriat Shema 8:53am Magen Avraham 9:29am Sunset - שיקיע 6:39pm Motzei Shabbat 7:12pm	<b>Yom Kippur</b> Candle Lighting 5:58pm Sof Zman Kriat Shema 8:53am Magen Avraham 9:29am Sunset - שיקיע 6:37pm Motzei Chag 7:09pm	<b>Shabbat First day Sukkot</b> Candle Lighting 5:51pm Sof Zman Kriat Shema 8:54am Magen Avraham 9:30am Sunset - שיקיע 6:30pm Motzei Shabbat 7:03pm
<b>Second day Sukkot (for Chutzanim)</b> Candle Lighting 7:04pm Sof Zman Kriat Shema 8:54am Magen Avraham 9:30am Sunset - שיקיע 6:29pm Motzei Chag 7:02pm	<b>Shabbat Shmini Atzeret</b> Candle Lighting 5:42pm Sof Zman Kriat Shema 8:55am Magen Avraham 9:30am Sunset - שיקיע 6:21pm Motzei Chag 6:54pm	<b>Simchat Torah (for Chutzanim)</b> Candle Lighting 6:55pm Sof Zman Kriat Shema 8:55am Magen Avraham 9:32am Sunset - שיקיע 6:30pm Motzei Shabbat 6:53pm

*The Jewish Weekly*

# Tishrei

Guide for the year 5784 / 2023

Stories, Divrei Torah for Chag, Halachot and Minhagim  
 According to Shulchan Aruch Harav, Mishna Berurah and Nittei Gavriel  
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 Based on Rabbi Shmuel Lesches's Halachah Sheets  
 Reviewed by Reb Elimelech Rabinowicz שליט"א  
 Rav. of Tzeirei Kehal Chassidim, Shaarei Chesed

Compiled by Yossi Fraenkel  
 in memory of his grandparents  
 ר' ראובן בן הרב משה אליעזר הלוי ע"ה  
 ור' נפתלי משה ע"ה הפנימוני  
 ר' יוסף בן ר' אורי ע"ה  
 ומלכה בת ר' יצחק צבי הלוי ע"ה פרנקל  
 ר' בתוך שמחה בן ר' אליהו דוב הכהן ע"ה כהן

memory of his close friend and mentor,  
 ר' מנחם משה בן ר' נפתלי הידעקא ז"ל  
 דבורה חנה ע"ה בת מנחם מנחם

**HATZOLAH SHAAREI CHESSED**

**הצלה שיערי חסד**

**101**

**FIRE: 102**

**POLICE: 100**

*The Jewish Weekly*  
**Weekly**  
 will be releasing a Tishrei guide of  
 Stories, Halachot and Minhagim