

דף היומי	מאזנים	תשרי תשע"ב — SEP.-OCT. '11		
זה זו זז	29 30 1	Thu. Fri. Sat.	OCT.	<p>א דאנערש. ב פרייטאג ג שבת</p> <p>ערב ראש השנה, עירוב תבשילין א' דראש השנה, שופר, השליך ב' דראש השנה, שופר פ' האזינו, שבת שובה הפטרה שובה ישראל</p>
צח צט ק קא קב קג קד	2 3 4 5 6 7 8	Sun. Mon. Tue. Wed. Thu. Fri. Sat.	Fast Day	<p>ד זונטאג ה מאנטאג ו דינסטאג ז מיטוואך ח דאנערש. ט פרייטאג י שבת</p> <p>צום גדלי' נדחה</p> <p>שלוש עשרה מדות תקופת תשרי עיו"כ כל נדרי ליל כל נדרי בשעה 9:00 p.m. יום כפור, יזכור</p>
קה קו קז קח קט קי קיא	9 10 11 12 13 14 15	Sun. Mon. Tue. Wed. Thu. Fri. Sat.		<p>יא זונטאג יב מאנטאג יג דינסטאג יד מיטוואך טו דאנערש. טז פרייטאג יז שבת</p> <p>ערב סוכות עירוב תבשילין א' דסוכות, למען אמתך ב' דסוכות, אבן שתי' שבת חוה"מ, אום נצורה, קהלת</p>
קיב קיג קיד קטו קטז קיז קיח	16 17 18 19 20 21 22	Sun. Mon. Tue. Wed. Thu. Fri. Sat.		<p>יח זונטאג יט מאנטאג כ דינסטאג כא מיטוואך כב דאנערש. כג פרייטאג כד שבת</p> <p>ב' דחוה"מ, אערוך שועי ג' דחוה"מ, א-ל למושעות ד' דחוה"מ, אדון המושיע הושענא רבה, עירוב תבשילין שמיני עצרת, יזכור, גשם שמחת תורה פ' בראשית מבה"ח הפטרה כה אמר ד'</p>
קיט קכ קכא קכב קכג קכד	23 24 25 26 27 28	Sun. Mon. Tue. Wed. Thu. Fri.		<p>כה זונטאג כו מאנטאג כז דינסטאג כח מיטוואך כט דאנערש. ל פרייטאג</p> <p>ערב ר"ח א' דר"ח חשוון</p>

ערב ראש השנה

EREV ROSH HASHANAH

WEDNESDAY, SEPT. 28, 29 ELUL

(Some are accustomed to fast until noon.) We begin saying the many Selichos of Erev Rosh HaShanah that include "זכור בריית", before the pre-dawn sky begins to brighten; Nefilas Apayim during Selichos but not during morning or afternoon prayers; We say למנצה. One who arose before dawn and at that time washed his hands in the prescribed manner, three times alternately on each hand, must wash them again three times after dawn (see Mishne Brurah on Orach Chaim 4:14). We do not sound the Shofar at all during the day to make a distinction between the Shofar of Elul and the obligatory Shofar of Rosh HaShanah; התרת נדרים.

We make an Eiruv Tavshilin (in order to permit preparation on Friday (Yom Tov) for Shabbos). (One should not forget to make an Eiruv Chatzeirios — which permits carrying on Shabbos within a multiple dwelling unit — when it is needed. The Eiruv Chatzeirios should be made under the supervision of a knowledgeable Torah scholar.)

[Harav Yosef Eliahu Henkin זצ"ל noted: The Chazzan and the Baal T'kiah (the one who sounds the shofar) must be Torah observant, pious individuals who understand the meaning of what they are saying and doing. The melodies used should not distort or interfere with the words of the prayers. Willful and blatant transgressors may not be permitted to represent the congregation. During the rest of the year, too, and especially, during the Ten Days of Repentance, such people should not lead public prayer even if they are mourners or have a Yahrzeit – for their prayers are of no benefit to the deceased.]

We take haircuts and bathe in honor of the approaching holiday. Immersion in a Mikveh, not before an hour before midday, is appropriate so that we may enter the Day of Judgement in a state of holiness and purity.

הדלקת נרות / CANDLE-LIGHTING

We light candles at the proper time, 20 minutes before sunset.

The Brachos over candle-lighting are "להדליק נר של יום טוב" and "שהחיינו". It is a good habit to give Tzedakah before candle-

lighting for Shabbos and Yom Tov (an Ezras Torah pushka may be obtained for this purpose). It is proper that at this time a woman pray for sons who will be Torah luminaries (Mishne Brurah 263:2).

א' זראש השנה

FIRST DAY

ROSH HASHANAH

WEDNESDAY EVENING, 1 TISHREI

One comes to Shul on Wednesday afternoon, the eve of Rosh HaShanah with reverence and trepidation for the approaching Divine Judgement. During the Ten Days of Repentance it is proper for everyone to pray at the proper time with a Minyan, even if one is not usually so conscientious. Also, in other areas of religious observance one should adopt pieties not ordinarily observed the rest of the year, during these ten days, beginning with Rosh HaShanah and ending with Yom Kippur, for this is a special time for repentance and Divine mercy. One should be particularly careful throughout the entire year to respond with אמן (Amen) in the correct manner. For example, one should not answer אמן in a hasty fashion before the

Chazzan completes the entirety of the Bracha. (See Orach Chaim 124 for additional laws regarding the response of תמא. Note that the prohibition against speaking during the Chazzan's repetition of the Shemonah Esrei is a very serious one.)

“Rabbeinu Asher (the Rosh) wrote that during the Ten Days of Repentance, one should read the Letter of Repentance by Rabbeinu Yonah. The Ari ז"ל wrote that one is obligated to study Mussar (the study of personal behavior) works throughout the entire year. The Vilna Gaon expressed the same idea throughout his commentary to Mishlei and it is related in the work Maaseh Rav (which details the personal habits of the Vilna Gaon) that this was the custom of the Gaon. At the very least, during these days, everyone should attempt to follow the custom of the Zohar which states that each night before one goes to sleep, one should repent, lament his sins, and examine his conduct with scrutiny. See the work Yaaros Dvash (by R. Yonoson Eibshitz) volume 1, Drush I, wherein it states that the seven days between Rosh HaShanah and Yom Kippur are representative of each of the days of the

week throughout the entire year. Thus, on that Sunday one does Teshuvah for every Sunday of the year, on Monday, for every Monday, etc." (Mishne Brurah 603:2).

עֶרְבִית / MAARIV

Following the Machzor we say ברכו...; followed by Half-Kaddish (we say ולעילא (or לעילא לעילא מכל ברכתא תקעו); followed by the Shemonah Esrei for Rosh HaShanah we add בספר and זכרנו, מי כמוך, וכתוב (during the week המלך המשפט is recited) (if any of these were omitted one does not have to repeat the Shemonah Esrei). The third Bracha is המלך הקדוש (if one says the usual הא-ל הקדוש and did not immediately correct it, the Shemonah Esrei must be repeated over again. This holds true throughout the Ten Days until after Yom Kippur). The conclusion of the final Bracha after " בספר המברך את עמו ישראל " is the usual: "עושה השלום" (many conclude with "בשלום"). (according to Nusach Sefard the congregation says לדוד מזמור after the Shemonah Esrei); Kaddish Tiskabel [חתקבל] (the conclusion of every Kaddish during these ten days is "עושה השלום" etc); Kiddush

of Rosh HaShanah with לדוד אורי; עלינו; Mourner's Kaddish; אדון עולם; ;שהחיינו

The Shulchan Aorch (Orach Chaim: 132) states: "We recite at the end of each service עלינו לשבח in a standing position. One should be careful to say this prayer with proper intent." The Mishne Brurah (subparagraph 8) makes the following comment: "One should say עלינו with great awe and trepidation for the entire Heavenly Host is listening. The Holy One, Blessed be He, stands with his Heavenly contingent and they respond, 'Happy are the people who are in such a case, happy are the people whose G-d is the L-rd.'"

On the first night, after services we bless each other with: " לשנה טובה תכתב " ("May you be inscribed and sealed for a good year") (according to the Vilna Gaon we do not say "ותחתם" ('and sealed') on Rosh HaShanah).

At home, Kiddush, as above; ritual washing of hands, followed by the Brachos המוציא על נטילת ידים. To symbolize a sweet year we dip the challah in honey before eating it. We also dip a piece of apple

into honey and eat it after making the Bracha פרי העץ בורא. We then say, "May it be Your will our G-D and G-D of our fathers that You renew for us a good, sweet year." Other symbolic foods are eaten such as a bit of meat of a ram's head, or of the head of a fish or fowl, followed by statements such as, "May it be Your will that we be raised high and proud like the head and not lowly like the tail." We eat grated carrots (the Yiddish word for carrots 'Mehren' can be translated as multiplying') and say, "May it be Your will that we be fruitful and multiply" and "May it be Your will that our merits increase." (The Talmud states that it is proper to eat a variety of symbolic foods on the night of Rosh HaShanah. The Sefardim still eat many of the symbolic foods that are mentioned in the Talmud). "All of these symbolic acts are performed with the intent of exhibiting propitious signs of a good new year. It is, therefore, obvious that one should strive to refrain from anger during this time period. This is not merely in order to avoid the very serious prohibition against anger, but also in order to usher in the new year in a proper

state of mind. One should maintain a cheerful disposition and have a secure trust in HaShem, while aspiring to sincere repentance and good deeds." [From the Chayei Adam quoted by the Mishne Brurah: 583: subparagraph 5].

THURSDAY MORNING, SEPT 29.

שחרית / SHACHRIS

(One should not alter the special traditional melodies associated with Rosh HaShanah and Yom Kippur). The Chazzan wears a Kittel under his Tallis (some have the custom that all the congregants wear the Kittel on Rosh HaShanah). The custom is to say the שיר היחוד (for the fifth day of the week); אנעים זמירות; the Psalm of the Day and לדוד אורי, followed by Mourner's Kaddish and אדון עולם; the regular morning Brachos, followed by the customary morning order: פסוקי דזמרה; נשמת; המלך; ישתבח; Half-Kaddish (שיר המעלות ממעמקים) is said between ישתבח and the Half-Kaddish); ...ברכו; ברכת יוצר (with the customary additions – Piyutim for Rosh HaShanah); אהבה רבה; קריאת שמע [Rav Henkin noted that according to the Talmud, the Chazzan should say the entire text of the Brachos of

the Shema, both morning and evening, in an audible voice (as is the custom of the Sefardim). The Ashkenazim are lenient in this matter and have the Chazzan say only part of the Brachos audibly; the essence being the beginning and the end of each Bracha. A Chazzan who says the ending of גאל ישראל in an inaudible voice, is violating the Talmud's ruling. Therefore it is a Mitzvah to correct this matter, and to insist that the Chazzan begin יוצר אור and conclude גאל ישראל in an audible voice the entire year]; Shemonah Esrei of Rosh HaShanah.

חזרת הש"ץ / CHAZZAN'S REPETITION

The customary Piyutim are said; אבינו after the Shemonah Esrei; Kaddish Tiskabel; "אין כמוך" (Nusach Sefard: "אתה"); open Aron; י"ג מדות followed by the special רבנו של עולם for Rosh HaShanah; we take out two Sifrei Torah; בריך שמיה; שמע; ישראל; אחד; קדוש ונורא; גדלו; על הכל.

קריאת התורה / TORAH READING

ויעזר ויגן; there are five Aliyahs in Parshas Vayeira (Genesis: 21:1-34). The second Sefer Torah is placed next to the first and Half-Kaddish is said. The Maftir reads

from the second Sefer Torah in Parshas Pinchas (Numbers 29:1-6). The Haftorah is read from Samuel I: 1:1-2:10. In the Brachos after the Haftorah, we say "יום הזכרון הזה" and we conclude: "מקדש ישראל ויום הזכרון". After the reading from the Torah we blow the Shofar.

תקיעת שופר / SOUNDING THE SHOFAR

(The custom is to appoint a מקריא (prompter), who stands by the side of the Baal T'kiah and calls out the proper order of תקיעות. The prompter must be a Torah scholar who is totally familiar with the laws of the Shofar. Before sounding the Shofar, we recite "למנצח" (Psalm 47) seven times, followed by the verses whose first letters spell out "קרע שטן" "destroy Satan." The Baal T'kiah makes the Brachos: "לשמוע קול", "שופר" and "שהחיינו". He must bear in mind that he is making the Brachos and sounding the Shofar on behalf of all those who are listening.

The Baal T'kiah blows three sets each of תר"ת, תשר"ת, and תש"ת. The prompter must listen carefully for any possible deviation from the Halacha, which would require a repetition of any of the sounds.

One may not talk during the first thirty sounds, and even afterwards one should not talk until the conclusion of all one hundred sounds at the end of services. After these first thirty blasts the Baal T'kiah leads the congregation in: אשרי העם יודעי תרועה...; אשרי יושבי ביתך; we return the Sifrei Torah to the ark. [Rav Henkin noted that one may not eat before hearing the Shofar sounded. However if one feels weak, he may make Kiddush and taste some food immediately after the first thirty blasts – the תקיעות דמיושב].

מוסף / MUSSAF

The Chazzan says הַנְּנִי; Half-Kaddish; in the Shemonah Esrei of Mussaf we say "ובחדש השביעי". (Nusach Sefard calls for the blowing of תשר"ת, תש"ת and תר"ת after זכרונות, מלכיות, and שופרות during the silent Mussaf as well as during the Chazzan's Repetition).

חזרת הש"ץ / CHAZZAN'S REPETITION

Following our custom, we blow תשר"ת, מלכיות, זכרונות, תש"ת, and תר"ת after שופרות, and we say after each group of Shofar blasts, "היום הרת עולם" and "ארשת".

נְשִׂיאת כַּפַּיִם / THE PRIESTLY BLESSING

The Kohanim wash their hands until the wrist before the Chazzan reaches רצה. The custom is for a Levi (if there is no Levi, then a first-born) to pour the water on the Kohen's hands.

At רצה the Kohanim begin to mount the platform and the congregation says "ותערב". after the Chazzan says "נאה להודות" he says "אלקינו ואלקי אבותינו ברכנו" in a whisper. When he reaches the word "כהנים" he says it in a loud voice to which the congregation responds: "עם קדושך כאמור"; after which the Kohanim pronounce the Bracha: "אשר קדשנו אשר קדשנו של אהרן...". The Chazzan prompts the Kohanim with the Priestly Blessing, word by word, and they repeat each word after him. The congregation says the prayers found in the Machzor. [Rav Henkin noted that in some congregations the Kohanim repeat the final word of each of the verses that compose the Bracha (וישמרך, ויחונך, שלוי), immediately after the Chazzan, who then pauses to allow the congregation to recite the above -mentioned prayers. This is done so as to avoid the possible problem of an undue interruption within the Blessing. The

prayers that are found in the Machzor are then recited by the congregation after the conclusion of the entire Priestly Blessing.] Kaddish Tiskabel; (before the Chazzan says the word "תתקבל" the Baal T'kiah sounds תשר"ת, תש"ת, and תר"ת which consist of ten sounds); אין כאלקינו; עלינו; Mourner's Kaddish; then we blow an additional thirty sounds to make a total of one hundred sounds. (Those who followed Nusach Sefard and blew thirty sounds during the silent Mussaf blow only ten additional sounds at the end of the service). If the Daily Psalm or לדוד אורי were omitted before services, they should be recited now; אדון עולם.

At home, Kiddush over wine: תקעו בחדש followed by בורא פרי הגפן. We eat a typical Yom Tov meal, followed by Birkas HaMazon, which includes יעלה ויבא.

We should attempt to remain awake the entire day of Rosh HaShanah, spending the day in the study of Torah and in the recitation of Tehillim.

מנחה / MINCHA

ובא לציון; אשרי; Half-Kaddish; Shemonah Esrei of Rosh HaShanah (with all of the appropriate additions: זכרנו, etc.); according

to Nusach Ashkenaz, שלום רב; the Chazzan's Repetition; אבינו מלכנו; Kaddish Tiskabel; עלינו; Mourner's Kaddish. The prevailing custom is to go to a river (or other body of water) to say Tashlich; some add the additional prayers and requests that are found in the Machzor. If one did not say Tashlich on Rosh Hashanah, he may do so throughout the Ten Days of Repentance.

ב' זראש השנה
SECOND DAY
ROSH HASHANAH
THURSDAY NIGHT
SEPT 29, 2 TISHREI

(We wait seventy-two minutes after sunset before lighting candles. The same length of time applies for all preparations for the second day. In extenuating circumstances, an hour's wait is sufficient.) The Brachos over the candle-lighting are להדליק נר של יום טוב and שהחיינו (it is proper for women, to wear a new garment or display a new fruit at candle-lighting so that the שהחיינו applies to these as well. The fruit may not be eaten before Kiddush).

ערבית / MAARIV

ברכו; ופרוש...; ותקעו...; followed by Half-Kaddish; the Shemonah Esrei of Rosh HaShanah (with all of the appropriate additions: ,זכרנו etc.); (according to Nusach Sefard the congregation says לדוד מזמור after the Shemonah Esrei); Kaddish Tiskabel; Kiddush; עלינו; לדוד אורי; Kaddish; אדון עולם (all as on the previous day). Kiddush at home.

קידוש / KIDDUSH

On the second night we bring to the table a new fruit or we wear a new garment so that the Bracha שהחיינו that we recite at the end of Kiddush applies to these as well. (If one forgot to prepare a new fruit or garment he may still make the שהחיינו).

FRIDAY MORNING, SEPT. 30

שחרית ומוסף / SHACHRIS and MUSSAF

As on the previous day, we commence with the שיר היחוד (for the sixth day of the week); אנעים זמירות; the Psalm of the Day and לדוד אורי; followed by Kaddish and אדון עולם; the regular morning Brachos, followed by the customary morning order; פסוקי דזמרה; שיר המעלות (Half-Kaddish; נשמת; המלך; ישתבח); ממעמקים is said between ישתבח and the Half-

Kaddish). ברכו; ברכת יוצר...; (with the customary additions – Piyutim for the Second Day of Rosh HaShanah); אהבה רבה; Shema; Shemonah Esrei; repetition by the Chazzan; אבינו מלכנו; Kaddish Tiskabel; " אין " ; open Aron; "י"ג מדות"; followed by the special של עולם רבונו for Rosh HaShanah; We take out two Sifrei Torah; בריך שמייה; שמע ישראל; אחד; קדוש ונורא; גדלו; על הכל; ויעזר ויגן. There are five Aliyahs in the first Sefer Torah. We read again from Parshas Vayeira continuing from Genesis 22:1-24 (from " ויהי " until the end of the Parsha); Half-Kaddish; in the second Sefer Torah we read the same Maftir as yesterday: Numbers 29:1-6 (Parshas Pinchas השביעי); Haftorah from Jeremiah 31:1-19; Brachos after the Haftorah; Shofar blowing; Mussaf; all as was done yesterday. It is advisable that on the second day of Rosh HaShanah the Baal T'kiah wear a new garment that requires a שהחיינו in the manner of last night's Kiddush.

מנחה / MINCHA

אשרי; ובא לציון; Half-Kaddish; Shemonah Esrei of Rosh HaShanah; according to Nusach Ashkenaz — שלום רב; the Chazzan's

Repetition; Kaddish Tiskabel; עלינו;
Mourner's Kaddish. We omit מלכנו.

שבת שובה
SHABBOS SHUVAH

פרשת האזינו
PARSHAS HAAZINU
3 TISHREI

[Rav Henkin noted that in preparing for Shabbos, one should be certain that all food that is to be kept warm, must be completely cooked before candle-lighting time. The possibility of permitting קידרא חייתא (food that is totally raw to be placed on a covered flame immediately before candle-lighting) that is discussed in the Talmud, should not be used nowadays. If food is not completely cooked before Shabbos, there is a strong possibility that one might, Heaven forbid, come to violate the Torah prohibition against cooking on Shabbos. If one wishes to leave hot food that has been prepared exclusively for the daytime Shabbos meal in the oven overnight on Shabbos, he must close the oven door securely, and place some type of reminder there to prevent anyone from opening the oven until the

daytime meal. These precautions should be followed every Shabbos of the year.]

Hot cooked foods that are to be kept warm must be put in their proper place before candle-lighting. One must light candles in the proper time (approximately 20 minutes before sunset). The Bracha on Shabbos candles is "להדליק נר של שבת".

FRIDAY AFTERNOON, SEPT. 30

קבלת שבת וערבית

WELCOMING SHABBOS AND MAARIV

(There are many customs regarding the welcoming of a Shabbos that follows immediately after a Yom Tov. Every congregation should follow its own custom. The Minhag Ashkenaz is to say only the מזמור שיר ליום השבת, and ד' מלך, followed by a Mourner's Kaddish.)

Half-Kaddish; ופרוש...; ושמו; זכרנו, מי כמוך, המלך הקדוש, — בספר; and וכתוב, after the Shemonah Esrei; "ויכולו"; is said in מגן אבות; Kaddish Tiskabel. Kiddush for Shabbos is made in Shul; לדוד אורי; Mourner's

Kaddish; אדון עולם; Kiddush at home.

SHABBOS MORNING, OCT. 1

שחרית / SHACHRIS

Regular Shabbos services; (שיר המעלות) שיר המעלות (is said between ישתבה and the Half-Kaddish); in the Shemonah Esrei and in its repetition by the Chazzan, we say זכרנו, מי בספר and כמוך, המלך הקדוש, וכתוב Kaddish Tiskabel after the Chazzan's Repetition of the Shemonah Esrei; take out one Sefer Torah; seven Aliyahs only in Parshas Haazinu; Half-Kaddish; Haftorah is "שובה" — Hosea: 14:2-10; then we conclude with Joel 2:11-27 (some add verses 7:18-20 from Micah). We do not honor a child under thirteen years old to read this Haftorah. (Many congregations have the custom that the Rav is given this Haftorah, as he knows how to exhort his congregation to repent); יקום פורקן; א-ל מלא; אב הרחמים; אשרי Half-Kaddish.

מוסף / MUSSAF

We add the appropriate insertions for the Ten Days of Repentance to the Shemonah Esrei and to the Chazzan's Repetition of the Shemonah Esrei; after the Chazzan's

Repetition — Kaddish Tiskabel; אין כאלקינו; אנעים זמירות
Shabbos; לדוד אורי; Mourner's Kaddish; אדון
עולם .

מנחה / MINCHA

וואני תפילתי; ואשרי; ובא לציון
three Aliyahs in Parshas V'zos HaBracha;
(no Half-Kaddish after Torah reading of
Mincha); יהללו; Half-Kaddish; Shemonah
Esrei for Shabbos Mincha with the
appropriate additions for the Ten Days of
Repentance; Chazzan's Repetition; צדקתך
צדק; Kaddish Tiskabel; עלינו; Mourner's
Kaddish. Pirkei Avos is not studied.

(The custom is for the Rav of the
community to lecture on matters of
Repentance in what is known as the Shabbos
Shuvah Drasha).

מוצאי שבת AT THE CONCLUSION OF SHABBOS

(It is proper to wait 72 minutes after
sunset [under extenuating circumstances, 60
minutes] before making Havdalah or doing
activities prohibited on Shabbos. This is true
for every Shabbos).

ערבית / MAARIV

We begin "ברכו"; והוא רחום"; weekday Shemonah Esrei; "מי כמוך"; "המלך"; "הקדוש"; (the additions in Shemonah Esrei apply throughout the Ten Days of Repentance. See our instructions for the first night of Rosh HaShanah concerning the omission of these additions); "אתה חוננתנו"; "Half-Kaddish after Shemonah Esrei; "ויחי נועם"; and Kaddish Tiskabel; "ויתן לך"; Havdalah; "עלינו"; Mourner's Kaddish.

We do not sanctify the New Moon (קידוש לבנה) until immediately after Yom Kippur (some do sanctify the New Moon before Yom Kippur); Havdalah at home as usual after every Shabbos.

הבדלה / HAVDALAH

Havdalah at home as in Shul.

[Rav Henkin noted that the most appropriate time to begin the morning prayers is in the following fashion: The introductory Bracha to "ברוך"; פסוקי דזמרה; "should be begun twenty minutes before sunrise, so that the Shema and its

final Bracha "גאל ישראל" are completed by sunrise, and the Shemonah Esrei begins exactly at sunrise, in the fashion of the "ותיקין" – the ancient pietists whose lives revolved around the performance of Mitzvos in the most exemplary fashion possible.)]

The earliest time that one may unquestionably put on Tefillin and recite the Shemonah Esrei is approximately one hour before sunrise (this is the time when there is enough natural illumination to recognize a casual acquaintance from a distance of six to eight feet). In extenuating circumstances, one may put on Tefillin and recite the Shemonah Esrei 72 minutes before sunrise. However, earlier than 72 minutes before sunrise, one cannot fulfill the Mitzvos of Tefillin, the morning Shema or the morning Shemonah Esrei.]

צום גדלי' (נדחה)
FAST OF GEDALIAH
(POSTPONED)

SUNDAY, OCT. 2, 4 TISHREI

This is a Public Fast Day. Selichos are said before the regular morning service throughout the days between Rosh HaShanah and Yom Kippur, except for

Shabbos (one should attempt to begin the Selichos before the pre-dawn sky begins to brighten); the regular morning service; in the Shemonah Esrei: זכרנו, מי כמוך, המלך הקדוש, בספר and המלך המשפט וכתוב (all these are repeated during the Chazzan's Repetition of the Shemonah Esrei); the Chazzan says עננו between גואל and רפאנו; (If the Chazzan forgot to say עננו here; he should add it during שומע תפילה as an individual does at Mincha.); אבינו מלכנו (this is said after the Chazzan's Repetition of the Shemonah Esrei at Shacharis and Mincha throughout the Ten Days of Repentance, Tachanun; Half-Kaddish; (some have the custom of saying the י"ג מדות whenever we take out the Sifrei Torah throughout the Ten Days of Repentance); three Aliyahs in the usual reading for Public Fasts, "ויחל" in Parshas KiSisah (32:11-14, 34:1-10); Half-Kaddish; יהללו; אשרי; למנצה; ובא לציון Tiskabel; עלינו; Psalm of the Day; לודו אורי; Mourner's Kaddish.

מנחה / MINCHA

אשרי; Half-Kaddish; we take out a Sefer Torah (some say י"ג מדות); if there are at least six people present who are fasting, we

have three Aliyahs in "ויחל" as in the morning; [Rav Henkin noted that there are those who read from "ויחל" even if there are only three men present who are fasting. Those three men who are fasting are called to the Torah. This leniency applies only to the four Fast Days mentioned by the Prophets (Tzom Gedaliah, the Tenth of Teves the Seventeenth of Tamuz, and Tisha B'Av). It does not extend to Taanis Esther or to Public Fasts that are decreed by a Kehillah because of a state of emergency.] the third Aliyah is the Maftir; no Half-Kaddish after the Torah is read. The Haftorah "דרשו": Isaiah: 55:6-56:8, is the usual one for the afternoons of Public Fasts (except for Yom Kippur); Brachos after the Haftorah until "יהללו"; "מגן דוד"; Half-Kaddish; Shemonah Esrei including זכרנו, מי כמוך, שמע קולנו"; " in המלך הקדוש, המלך המשפט, עננו בספר; and וכתוב; שים שלום.

חזרת הש"ץ / CHAZZAN'S REPETITION

As in the morning the Chazzan adds all the special insertions of the Repentance, also saying גואל and רפאנו between עננו and שים שלום; אבינו ברכת כהנים before עלינו; Tachanun; Kaddish Tiskabel; מלכנו;

Mourner's Kaddish.

THURSDAY, OCT. 6, 8 TISHREI

(Torah Reading.) Selichos, י"ג מדות - the Thirteen Divine Attributes.

[Rav Henkin noted that the custom of Kapporos requires great diligence so that no error in ritual slaughter result from the great number of fowl to be slaughtered in a very limited amount of time. Nowadays, the custom should be relegated to several days before Yom Kippur. It is sufficient to have one bird slaughtered on behalf of several individuals. One is permitted to say on behalf of another, "This is the Kapporah — atonement for so and so," even if he is not present. The Kapporos should be redeemed with money that is then given to Tzedakah, or let the whole process be done with money as redemption for the soul (דמים in Hebrew refers to both soul ["כי הדם הוא הנפש"] as well as 'money,' so we have דמים — 'money' in place of דמים — ['the soul']).

ערב יום כפור

EREV YOM KIPPUR

FRIDAY, OCT. 7, 9 TISHREI

We say only a few Selichos in the

morning; the usual morning services; no אבינו מלכנו; no תודה; no Tachanun; no למנצח.

We eat in a bountiful fashion the entire day. After midday we immerse ourselves in a Mikveh not before an hour before midday — this immersion is obligatory. Even a mourner who is sitting Shiva immerses himself late in the afternoon. (Some people observe the custom of giving each other symbolic lashes before Mincha.)

מנחה / MINCHA

אשרי; Half-Kaddish; weekday Shemonah Esrei; after the concluding Bracha "המברך את" and the "...יהיו לרצון" that follows it, we say Viduy — confession: "...אשמנו, בגדנו" and "...ועל חטא" just as on Yom Kippur itself. The Chazzan recites the usual repetition of the Shemonah Esrei without Viduy. No Tachanun or אבינו מלכנו; Kaddish Tiskabel; עלינו; Mourner's Kaddish.

We give ample amounts of Tzedakah throughout the day (in particular to **Ezras Torah** whose benefactors will have great merit on the Day of Judgement).

We finish the סעודת המפסקת — the

concluding meal well before sunset. It is advisable that one eat light, easily digested foods, and not overeat. One should avoid cheese, milk, fish, eggs, and wine at this meal. One should drink plenty of water (before any fast) so as not to be afflicted by thirst during the fast.

הדלקת נרות CANDLE-LIGHTING

At the proper time (not later than 20 minutes before sunset); the Brachos are "להדליק נר של שבת ושל יום הכפורים" and "שהחיינו". Where there is a custom for everyone to light a candle in Shul, no Bracha should be made over that candle. Regarding the custom to light a "lamp symbolizing the soul" (נר נשמה), it is sufficient to light one lamp for departed parents, and one lamp for the household.

We bless our children and pray that they have long lives, and that they shall become Torah scholars, G-D fearing individuals, and ardent supporters and lovers of Torah.

שבת ויום הכפורים
SHABBOS, YOM KIPPUR
FRIDAY EVENING OCT. 7,

10 TISHREI

All activities that are forbidden on any Shabbos are forbidden today. We are also obligated to afflict ourselves in five ways by abstaining from the following: all eating and drinking, any washing (even to dip a finger in cold water for pleasure is prohibited), the application of oils and creams to the body, wearing leather footwear, and marital relations. Hands that are soiled may be washed in cold water.

We come to Shul early enough to allow the saying of Kol Nidrei before sunset. The custom is to don the Kittel and Tallis (with the Bracha "להתעטף בציצת") before sunset. One should also allow oneself enough time to say the "תפלה זכה" that is found in many Machzorim. It is proper to seek each other's forgiveness for any possible wrongdoing.

Two respected members of the congregation, each holding a Sefer Torah, stand at the right and left sides of the Chazzan. The Chazzan says Kol Nidrei three times, with the congregation repeating along quietly. Afterwards the Chazzan leads the congregation in the recitation of the Bracha "שהחיינו". The congregation should finish the

Bracha before the Chazzan does so that they can answer "אמן" to his Bracha. Women who have already made the Bracha "שהחיינו" over the candles at home should not repeat the Bracha in Shul.

ד' מלך and מזמור שיר ליום השבת followed by a Mourner's Kaddish. (The psalms of welcoming the Shabbos and במה מדליקין are not recited today.)

ערבית / MAARIV

As is customary: ברכו...; in Shema we say: "ברוך שם כבוד מלכותו לעולם ועד" in a loud voice; "...ושמרו"; "כי ביום הזה יכפר"; Half-Kaddish; Shemonah Esrei of Yom Kippur with Shabbos insertions; before "אלקי נצור" we say, "...יהיו לרצון" followed immediately by Viduy and "...על חטא"; after Shemonah Esrei We say: "ויכלו" and "מגן אבות" which contains "המלך הקדוש" and which concludes only with "מקדש השבת"; the customary poetic renditions — Piyutim, in the format of Selichos are said with the Chazzan; this leads into the saying of Viduy and "על חטא" together with the Chazzan; we omit אבינו מלכנו; (according to Nusach Sefard לדוד מזמור); Kaddish Tiskabel; לעינו; לדוד אורי;

Mourner's Kaddish; אדון עולם.

Many congregations have the custom to say all the אנעים זמירות and שירי היחיד at the conclusion of services. Many people say the first four chapters of Tehillim (Psalms) before they go to sleep. Some people recite the entirety of Tehillim on Yom Kippur. One should be particularly careful not to harbor impure thoughts this night.

Upon arising one should wash each hand, alternately, up to the end of the knuckles, three times. Washing the face is not permitted. However, while one's hands are still somewhat moist, one may wipe them over his eyes so as to clear them of sediment. We make the Bracha over the washing of hands as well as the other usual morning Brachos.

[Rav Henkin noted that the proper time for the recitation of Shema should not be delayed because of the numerous melodies that are chanted before the Shema on Yom Kippur. However, we should not begin the services extremely early in order to avoid a delayed recital of Shema, as we do not wish to cause undue distress to people for whom a long fast is difficult. It is very important that

people not rush out from Shul later that evening, when it might still be Yom Kippur and come, Heaven forbid, to violate the holiday.]

SHABBOS MORNING, OCT. 8

שחרית / SHACHRIS

The custom is to wear a Kittel underneath the Tallis. As on Rosh HaShanah, the custom is to say the שיר היחוד (for the seventh day of the week); אנעים; זמירות; the Psalm of the Day and לדוד אורי; followed by Mourner's Kaddish and אדון עולם; the regular morning Brachos, followed by the usual morning order; פסוקי דזמרה; Half-Kaddish; (שיר ישתבה is said between ישתבה and the Half-Kaddish); ברכו... (with the customary additions — Piyutim for Yom Kippur); אלהי אהבה; הכל יודוך; א-ל אדון; לא-ל ברוך; אהבה; קריאת שמע רבה; in which we say: "ברוך שם" in a loud voice; "כבוד מלכותו לעולם ועד" Shemonah Esrei of Yom Kippur with all the appropriate additions for Shabbos; before we say "אלקי נצור על" "יהיו לרצון", Viduy, and "חטא" etc.

הזרת הש"ץ / CHAZZAN'S REPETITION

All appropriate additions as in the silent Shemonah Esrei. In all of the services of Yom Kippur the Kedushah is same as (מוסף); Piyutim; Selichos; Viduy and "על חטא" etc.; we omit מלכנו; Kaddish Tiskabel.

קריאת התורה / TORAH READING

"אתה הראת" (Nusach Sefard: "אין כמוך"); we recite the י"ג מדות and the special של רבונו של עולם for Yom Kippur even on Shabbos); בריך שמע; we take out two Sifrei Torah; ישראל; אחד; קדוש ונורא; גדלו; על הכל; ויעזר ויגן.

Seven Aliyahs are read from the first chapter of Parshas Acharei Mos, Leviticus 16:1-34; Half-Kaddish; Maftir reads from the second Sefer Torah in Parshas Pinchas, Numbers 29:7-11 ("ובעשור לחדש"); Haftorah is from Isaiah 57:14-58:14; in Brachos after the Haftorah we mention "יום השבת ויום הכפורים" in the middle and in the conclusion; יקום פורקן.

הזכרת נשמות / YIZKOR

We make pledges to Tzedakah as a means of elevating the souls of the departed (particularly beneficial as a source of merit

for both the living and the dead are donations to Ezras Torah, which aids thousands of needy families of Bnei Torah in Israel and throughout the world).

אב הרחמים; אשרי; יהללו Sifrei Torah to the Aron HaKodesh.

מוסף / MUSSAF

The Chazzan says הנוני; Half-Kaddish; Shemonah Esrei of Mussaf of Yom Kippur and Shabbos; Viduy and "על חטא", in same place as in Shachris; in the Chazzan's Repetition all appropriate additions for Shabbos and Yom Kippur are made; Kedushah; Piyutim; אמיץ כח (Nusach Sefard (אתה כוננת); Selichos; Viduy and "על חטא" etc.; ונשיאת כפים; because it is Shabbos we skip the usual יהי רצון של עולם and the יהי רצון that are otherwise recited. Kaddish Tiskabel (we do not say אין כאלקינו, פטום הקטורת, עלינו or Mourner's Kaddish).

מנחה / MINCHA

(We do not say אשרי and ובא לציון.) We take out one Sefer Torah (no י"ג מדות); בריך (no "ועל הכל"); three Aliyahs in Parshas Acharei Mos (Levit. 18:1-30) — the Parsha of עריות (forbidden relationships); no

Half-Kaddish after the Torah Reading; The third Aliyah is Maftir who reads the Haftorah, consisting of the entire Book of Jonah (some add at the end verses from the Prophet Micah, 7:18-20 — "מי א-ל כמוך" מגן דוד"; Brachos after the Haftorah until "יהללו"; return the Sefer Torah to the Aron HaKodesh; Half-Kaddish; Shemonah Esrei of Yom Kippur with insertions for Shabbos; Viduy and "על חטא" in same place in Shemonah Esrei as in Shachris; the Chazzan's Repetition with all appropriate additions for Shabbos; Kedushah; Piyutim; Selichos; Viduy and "על אלקינו ואלקי אבותינו ברכנו בברכה"; "etc.; חטא"; "שים שלום; בספר חיים Kaddish Tiskabel; no עלינו or Mourner's Kaddish.

(Neilah, the closing service of Yom Kippur, should be begun shortly before sunset. Those who start Neilah too early (thereby ending it too early) only allow for the strong possibility of the violation of Yom Kippur, Heaven forbid, with eating and drinking, or the performance of prohibited activities during a time that might still be Yom Kippur, or sometimes is definitely Yom Kippur. May the Merciful One protect

us from such errors.)

“The Divine Judgement that was written on Rosh HaShanah concerning the fate of all beings, whether for good or for bad, is sealed by the end of Neilah. A person must actively prepare himself for the prayers of Neilah. For the culmination of the Ten Days of Repentance is Yom Kippur, and the culmination of Yom Kippur is Neilah; everything hinges upon these final few moments. If not now, when? Therefore, even if one is physically weakened by the fast, he still must gird himself, like a warrior preparing for battle, in order to pray with a pure and clear concentration and to accept upon himself all of the many facets of genuine repentance. One who comes to purify himself is helped from Above and will be sealed in the Book of Good Life” (Mishne Brurah: 623:3).

נְעִילָה / NEILAH

ואשרי; ובא לציון
Shemonah Esrei of Neilah with insertions
for Shabbos; we say "והתמנו" in place of
"והתומו", "והתבנו", in place of "והתוב", and
"והתתם" instead of "והתתב"; the same applies

for the Chazzan's Repetition; Viduy; "אתה יד
 "נותן יד"; in the Chazzan's Repetition:
 Kedushah; Piyutim; Selichos; Viduy
 according to custom; "אלקינו ואלקי אבותינו
 ; ברכנו בברכה"; שים שלום; בספר חיים; אבינו מלכנו;
 "שמע ישראל" is said once; "ברוך שם כבוד
 ד' הוא" is said three times; "מלכותו לעולם ועד
 "האלקים" is said seven times; Kaddish
 Tiskabel — we blow one long תקיעה before
 לתקבל [some blow תשר"ת] and we say: "לשנה
 "הבאה בירושלים" If it is already the proper
 time, we recite Maariv slowly and with great
 concentration.

(One should be extremely careful not to
 make Havdalah, eat or do any prohibited
 activity until 72 minutes have elapsed since
 sunset [in extenuating circumstances, 60
 minutes will suffice].)

ערביה / MAARIV

As on all weekday nights we begin "והוא
 "רחום". In Shemonah Esrei we no longer
 recite any of the additions for the Ten Days
 of Repentance (if one forgot and said "המלך
 "הקדוש" instead of
 "הא-ל הקדוש" — he does not have to repeat
 the Shemonah Esrei). אתה חוננתנו; Kaddish

Tiskabel after Shemonah Esrei; (we do not say ואתה קדוש); ויתן לך and ויהי נועם Complete Havdalah for the departure of Shabbos: הנה א-ל ישועתי; בורא פרי הגפן; בורא האש מיני בשמים; המבדיל; בורא מאורי האש (As is the rule for the departure of every Yom Kippur, even though this is also the departure of Shabbos, one must make the Bracha בורא האש over fire that has been burning since before the commencement of Yom Kippur, to which one adds another candle that was lit from it after Yom Kippur); עלינו; לדוד אורי Mourner's Kaddish.

Havdalah at home as it was done in Shul. (After one has eaten it is a good custom to begin working on the Succah.) The next morning we arise early for services in Shul.

Between Yom Kippur and Succos we do not say Tachanun nor the series of " יהי רצון..." after the reading of the Torah. We do say "א-ל ארך אפים", before taking out the Torah, and למנצה (Some have the Minhag not to say "א-ל ארך אפים" and למנצה on days when Tachanun is not said). We do not recite the א-ל מלא.

[Rav Henkin noted that one should endeavor to build for himself a Succah that is fit for the purposes of eating, drinking and sleeping. One who would, because of his physical distress, be exempt from living in the Succah, is still not exempt from building a Succah.

If one must use someone else's Succah he should make certain that it is located in a place to which he will be able to bring his food and drink on Shabbos.

One should purchase a fine set of the Four Species (Lulav — palm branch, Esrog — citron, Hadassim — myrtle, and Arovos — willow).

Esrog — The Esrog should be free of any holes, any thin blister-like protrusions (usually a result of the decomposition of the fruit), or any discoloration. One may purchase an Esrog only from a reputable Torah observant dealer who can be trusted to guarantee that the Esrogs that he sells are not the products of grafted branches (usually, we can rely on the classical appearance of the Esrog, e.g., its shape and bumpy surface, as evidence that the Esrog is not the product of grafted branches).

Lulav — One should ascertain that the central leaf that protrudes from the spine, whose end is the highest point of the Lulav, is whole (not split or clipped), straight and green. The minimum length of the Lulav's spine is four handbreadths (ד' טפחים).

Haddasim — We take three stems of Haddasim, the majority of each covered with groups of three leaves that protrudes from the same rung of the stem. Each stem should be at least three handbreadths (ג' טפחים) long. Most of the leaves should be intact.

Arovos — We take two Arovos stems, each of which is reddish in color, whose leaves are long and smooth (not jagged) at the edges. Each stem should be at least three handbreadths (ג' טפחים) long. Most of the leaves should be intact.

We bind the Lulav, Haddasim, and Arovos together to fulfill the Mitzvah in the proper manner. The Haddasim are to the right of the Lulav and the Arovos are to the left of the Lulav when the back of the spine is facing the person holding the Lulav. We make two (some make three) additional rings out of the leaves of the Lulav and

place them around the Lulav higher than the Haddasim and Arovos. If one is not familiar with the many intricate laws of the Four Species he should consult a Torah authority.]

The final time for the sanctification of the New Moon of Tishrei is the entire night following Tuesday, October 11 [14 Tishrei].

ערב סוכות EREV SUCCOS

WEDNESDAY, OCT. 12, 14 TISHREI

Usual Shachris and Mincha services; no Tachanun but למנצה is said. We conduct ourselves as we do every Erev Yom Tov: we bathe, (many immerse themselves in a Mikveh), and we make our necessary preparations in honor of the Yom Tov. We arrange the Eiruv Tavshilin. Candles are lit in the Succah and the Brachos " להדליק נר של " יום טוב " and " שהחיינו " are said.

א' דסוכות FIRST DAY SUCCOS

WEDNESDAY NIGHT, OCT. 12,
15 TISHREI

ערבית / MAARIV

Half-Kaddish; ...ברכו...; ופרוש...; וידבר

Shemonah Esrei of Yom Tov; " ביום הג הסוכות "; Kaddish Tiskabel after Shemonah Esrei. (During the holiday of Succos, it is customary not to make Kiddush or Havdalah in the Shul; the same holds true for Shabbos Chol HaMoed and for Shmini Atzeres. However, if there is a Succah by the Shul, then the Chazzan makes Kiddush and Havdalah there.) מורנר'ס קדדש; עלינו; לדוד אורי. אדון עולם.

We say אושפיזין in the Succah. We may not make Kiddush on the first two nights before the appearance of three small stars. Kiddush for Yom Tov: בורא פרי הגפן, אשר... לישב בסוכה; בהר...; before making the Bracha שהחיינו.

On the first two nights one is obligated to eat in the Succah. Even if one suffers distress as a consequence of being in the Succah, or if it rains, one should eat at least an olive's size (כזית) of bread in the Succah (however one should not make the Bracha "לישב בסוכה" if it is raining). On the other nights, and during the days, anyone who suffers distress from rain or from any physical condition or malady is exempt from staying in the Succah.

(The entire seven days of Succos, one should eat, drink, and spend his free time in the Succah. Snacks, such as a quantity of bread up to the size of an egg, or fruit of any quantity, need not be eaten in the Succah. One who strives, out of his dedication to the Mitzvah, to do all of his eating and drinking in the Succah will be rewarded [especially if all of his meals with family and friend, are eaten in a Succah]. In the colder climates, one is exempt from sleeping in the Succah.)

(When one does not make Kiddush he should make the Bracha "לישב בסוכה" after "המוציא", and he should intend that this Bracha apply to all of his activities in the Succah until the next meal.)

THURSDAY MORNING, OCT. 13

In the morning, we can make the Bracha over the Four Species from sunrise on (in extenuating circumstances, from when the sky begins to brighten). The Bracha over the Four Species is: "ויצונו על נטילת לולב..." and on the first day, שהחיינו. The Brachos are made with the Esrog held upside down (the pitum facing down) so that the Mitzvah is first performed in its proper manner after the Bracha, when the Esrog is held the right way

(with the pitum facing up). One holds the Esrog in the left hand, and the Lulav, with the other species, in the right hand, with the back of the Lulav's spine facing the person holding it. (Some have the custom to take only the Lulav and its species in the right hand before the Bracha, and then to take the Esrog in the left hand after the Bracha, and then to bring both hands together to perform the Mitzvah.) When the Four Species are held together properly, they are [according to Nusach Ashkenaz], shaken three times back and forth in front of the person [who is facing East], three times to his right, three times behind him, three times to his left, three times above, and three times downward.

שַׁחֲרִית / SHACHRIS

In the usual Yom Tov fashion; Morning Brachos; פסוקי דזמרה; נשמת; Shema and its Brachos; Shemonah Esrei of Yom Tov; the Chazzan's Repetition; complete Hallel (we hold the Four Species during the recitation of Hallel and shake them, in the manner prescribed above, [according to Nusach Ashkenaz] during every "הודו" and during the two "אנא ה' הושיעה נא". The Chazzan

shakes them only at the first "הודו" at "יאמר" and at both "אנא ה' הושיעה נא" and "נא". After Hallel, Kaddish Tiskabel (some have the custom to say the Hoshanos immediately after Hallel and before the Kaddish Tiskabel); אין כמוך; open Aron; י"ג מדות followed by the special רבונו של עולם for Yom Tov; two Sifrei Torah are removed from the Aron HaKodesh. בריך שמייה; שמע. ישראל; אחד; גדלו; על הכל; ויעזר ויגן. There are five Aliyahs in the first Torah from Parshas Emor — שור או כשב Levit. 22:26-23:44; we place the second Torah next to the first and say a Half-Kaddish over both Torahs; Maftir reads in second Torah Parshas Pinchas, Numbers 29:12-16; the Haftorah is read from Zechariah 14:1-21; Brachos after the Haftorah for Yom Tov; יהא א-לי; אשרי; יהללו; return the Sifrei Torah to the Aron HaKodesh.

מוסף / MUSSAF

Half-Kaddish; Shemonah Esrei of Yom Tov Mussaf; the Chazzan's Repetition; נשיאת רבונו של עולם (כפיהם) — the Priestly Blessing (יהי רצון and after the Chazzan's Repetition we say the Hoshana: "הושענא למען אמתך"; a member of the congregation holds a Sefer

Torah on the central Bimah, while the Chazzan and the congregation march in procession around the Bimah with their Lulavim and Esrogim while saying the Hoshanos; Kaddish Tiskabel; אין כאלקינו; עלינו; אנעים זמירות; שיר של יום; לדוד אורי Mourners' Kaddish; אדון עולם.

מנחה / MINCHA

Half-Kaddish; Shemonah Esrei of Yom Tov; the Chazzan's Repetition; Kaddish Tiskabel; עלינו; Mourners' Kaddish.

ב' דסוכות

SECOND DAY SUCCOS

THURSDAY NIGHT, OCT. 13

16 TISHREI

(We delay lighting candles and doing any preparations for the second day of Yom Tov until 72 minutes after sunset (under extenuating circumstances, 60 minutes will suffice). At candle-lighting we make the same Brachos as yesterday — "להדליק נר של " and "יום טוב שהחיינו".

ערבית / MAARIV

In Yom Tov fashion; ברכו...; ופרוש...; Half-Kaddish; Shemonah Esrei of

Yom Tov; Kaddish Tiskabel; עלינו; לדוד אורי;
Mourner's Kaddish; אדון עולם; Kiddush in the
Succah: בורא פרי הגפן, אשר בחר, שהחיינו and
לישב בסוכה. (Some say that on the second
night the Bracha "שהחיינו" should follow
"לישב בסוכה" the same as last night.)

FRIDAY MORNING, OCT. 14

שחרית / SHACHRIS

As yesterday, in the usual Yom Tov
fashion; Morning Brachos; פסוקי דזמרה;
ושמת; Shema and its Brachos; Shemonah
Esrei of Yom Tov; the Chazzan's Repetition;
Lulav (we do not make the Bracha "שהחיינו"
on the Lulav on the second day); complete
Hallel; Kaddish Tiskabel; (י"ג מדות) we take
out two Sifrei Torah; We have five Aliyahs
in the same Parsha as yesterday, (Levit.
22:26-23:44); we place the second Torah
next to the first and say a Half-Kaddish over
both Torahs; Maftir in second Torah, same
as yesterday, Parshas Pinchas — Numbers
29:12-16; the Haftorah is read from Kings I
8:2-21. Brachos for Yom Tov after the
Haftorah; יהללו; אשרי; יה א-לי; return the
Sifrei Torah to the Aron HaKodesh.

מוסף / MUSSAF

Half-Kaddish; Shemonah Esrei of Yom Tov Mussaf; the Chazzan's Repetition; נשיאת (יהי רצון and כפים) (רבנו של עולם); after the Chazzan's Repetition we say the Hoshana; "אבן שתי"; Kaddish Tiskabel; אין כאלקינו; עלינו; אנעים זמירות; שיר של יום; לדוד אורי Mourners' Kaddish; אדון עולם.

מנחה / MINCHA

Exactly as yesterday: ובא לציון; אשרי; Half-Kaddish; Shemonah Esrei of Yom Tov; the Chazzan's Repetition; Kaddish Tiskabel; עלינו; Mourners' Kaddish.

א' דחול המועד יום שבת קודש

FIRST DAY CHOL HAMOED THE HOLY SHABBOS

FRIDAY AFTERNOON, OCT. 14

17 TISHREI

Shabbos starts Friday afternoon, 20 minutes before sunset. We place hot cooked food in the oven and make all other preparations for Shabbos before candle lighting. We light candles at the proper time — 20 minutes before sunset. The Bracha is "להדליק נר של שבת".

קבלת שבת

WELCOMING THE SHABBOS

Nusach Ashkenaz begins with מזמור שיר and ליום השבת and ד' מלך, followed by Mourner's Kaddish (neither במה מדליקין nor לכו נרננה is said). (Since there are many variant customs among those who follow Nusach Sefard, each congregation must follow its own Minhag in these matters.)

ערבית / MAARIV

...ברכו...; ופרוש...; ושמרו; Half-Kaddish; Shemonah Esrei of Shabbos יעלה ויבא with and ויכול after Shemonah Esrei; Kaddish Tiskabel; עלינו; לדוד אורי; Mourner's Kaddish; אדון עולם.

(If one had forgotten to say יעלה ויבא and suddenly remembered before he began מודים, he can say it now, before מודים. If he had already begun מודים and then he remembered that he had forgotten to say יעלה ויבא, he must return to the beginning of רצה. If he stepped backward already at the conclusion of the Shemonah Esrei [or even if he had only said the second: "יהי לרצון אמרי פי" before moving his feet], he must repeat the Shemonah Esrei. This applies throughout the

nine days of the Yomim Tovim. By Birkas HaMazon (Blessings after a meal) too, if one omitted יעלה ויבא and remembered after he concluded the third Bracha, ("בונה ירושלים") but did not yet begin the fourth Bracha ("הא-ה ל אבינו") he should say the compensatory Bracha: "אשר נתן..."; as is found in Siddurim. If he had already begun the fourth Bracha, on Yom Tov he must begin again because of the omission of יעלה ויבא. However, on Chol HaMoed (the Intermediate Days) one does not have to repeat Birkas HaMazon if he forgot יעלה ויבא.)

Regular Kiddush of Shabbos in the Succah; at the end of Kiddush the Bracha לישב בסוכה is made.

SHABBOS MORNING, OCT. 15

שחרית / SHACHRIS

Regular Shabbos services: פסוקי דזמרה; נשמת, Shemonah Esrei of Shabbos with יעלה ויבא; Chazzan's Repetition; complete Hallel (we do not take the Lulav on Shabbos), Kaddish Tiskabel; Sefer Koheles (Ecclesiastes); Mourner's Kaddish; we take out two Sifrei Torah; in the first, there are

seven Aliyahs from Parshas Ki Sisah (Exodus 33:12-34:26) from "ראה אתה" until "בחלב אמו" Half-Kaddish; Maftir from second Torah in Parshas Pinchas, Numbers 29:17-22 - "וביום השני" and "וביום השלישי" Haftorah from Ezekiel 38:18-39:16; in the Brachos after the Haftorah both Shabbos and the holiday of Succos are mentioned; the concluding Bracha is "מקדש השבת וישראל" (no יה-א-לי no, no אב הרחמים, and no יהללו; א-ל מלא); אשרי; etc. Half-Kaddish.

מוסף / MUSSAF

Shemonah Esrei of Yom Tov Mussaf — "ומפני חטאינו"; we mention Shabbos at all the appropriate places; the additional offerings mentioned are "וביום השבת" and "וביום השלישי" Chazzan's Repetition; Kedushah with אדיר אדירנו; Hoshana: "אום" (We do not take out a Sefer Torah, nor do we march around the Shul. However, the Aron HaKodesh is opened); Kaddish Tiskabel; אין כאלקינו; עלינו; אנעים זמירות; שיר (Psalm of the Day); לדוד אורי; Mourner's Kaddish; אדון עולם .

מנחה / MINCHA

ואני " Half-Kaddish; אשרי; ובא לציון

"תפלתי"; Torah Reading: three Aliyahs in V'zos HaBracha (no Half-Kaddish after Torah Reading); יהללו; Half-Kaddish; Shemonah Esrei of Shabbos with יעלה ויבא; Chazzan's Repetition; (we do not say צדקתך צדק); Kaddish Tiskabel; עלינו; Mourner's Kaddish.

We wait 72 minutes (under extenuating circumstances, 60 minutes will suffice) after sunset before making Havdalah or doing any of the activities that are prohibited on Shabbos.

ב' דחול המועד
SECOND DAY CHOL
HAMOED
SATURDAY NIGHT, OCT. 15
18 TISHREI

מוצאי שבת
DEPARTURE OF SHABBOS

ערביה / MAARIV

Weekday Shemonah Esre: אתה חוננתנו; ויהי יעלה ויבא; Kaddish Tiskabel; (we omit ויתן לך; עלינו; (ואתה קדוש and נועם); Mourner's Kaddish. לדוד אורי

We make the regular Havdalah for the departure of Shabbos in the Succah (the

Bracha לישב בסוכה is not made in Havdalah).

SUNDAY MORNING, OCT. 16

שחרית / SHACHRIS

(According to Nusach Sefard and the Vilna Gaon, one does not wear Tefillin at all during Chol HaMoed [the Intermediate Days.] Those who do wear Tefillin during Chol HaMoed, do so without the Brachos (some have the custom to make the Brachos, but in an inaudible voice). Customary weekday order of prayer; מזמור לתודה is said; יעלה ויבא in weekday Shemonah Esrei; everyone, including the Chazzan removes their Tefillin before Hallel; we take the Lulav [for the manner of taking the Lulav see Shachris of the first day of Yom Tov]; before (with no שהחיינו) and during Hallel; Kaddish Tiskabel after Hallel; we take out one Sefer Torah and read four Aliyahs from Parshas Pinchas, Numbers 29:20-28, in the section dealing with the Additional Sacrifices of Succos; the Kohen reads "וביום השלישי", the Levi reads "וביום הרביעי", the Yisroel reads from "וביום החמישי" and the fourth Aliyah reads "וביום השלישי", and "וביום הרביעי"; Half-Kaddish; ובא לציון; יהללו; אשרי; ובא לציון; (למנצה); Half-Kaddish;

מוסף / MUSSAF

Shemonah Esrei of Yom Tov Mussaf: the additional offerings mentioned are of וביום הרביעי and וביום השלישי; Chazzan's Repetition; weekday Kedushah (according to Nusach Ashkenaz); Hoshana: "אערוך שועי" (as on Yom Tov, on each of the Intermediate Days of Succos, a Sefer Torah is taken out and held by a congregant on the Bimah while the other congregants march around him with their Four Species); Kaddish Tiskabel; עלינו; שיר של יום (Psalm of the Day); לדוד אורי; Mourner's Kaddish.

מנחה / MINCHA

אשרי; Half-Kaddish; weekday Shemonah Esrei with יעלה ויבא; Chazzan's Repetition; Kaddish Tiskabel; עלינו; Mourner's Kaddish.

ג' דחול המועד

THIRD DAY CHOL HAMOED SUNDAY NIGHT, OCT. 16, 19 TISHREI

אתה חוננתנו as yesterday (but no מעריב).

MONDAY MORNING, OCT. 17

Shachris, Lulav, Hallel and Mincha exactly as yesterday; Torah Reading: Four

Aliyahs from Parshas Pinchas, Numbers 29:23-31: Kohen — וביום הרביעי; Levi — וביום החמישי; Yisroel הששי וביום הרביעי; Fourth Aliyah — וביום החמישי and וביום הרביעי; Half-Kaddish; (למנצח); אשרי; ובא לציון; Half-Kaddish.

Shemonah Esrei of Yom Tov Mussaf: the additional offerings mentioned are of וביום החמישי and וביום הרביעי; Hoshana: "א-ל למושעות."

ד' דחול המועד
FOURTH DAY CHOL
HAMOED

MONDAY NIGHT, OCT. 17,
20 TISHREI

Maariv exactly as yesterday.

TUESDAY MORNING, OCT. 18

Shachris, Lulav, Hallel, and Mincha exactly as yesterday; Torah Reading: Four Aliyahs from Parshas Pinchas. Numbers 29:26-34: Kohen — וביום החמישי, Levi — וביום הששי, Yisroel — וביום השביעי, Fourth Aliyah — וביום החמישי and וביום הששי; Half-Kaddish; אשרי, ובא לציון גואל; Half-Kaddish.

מוסף / MUSSAF

Shemonah Esrei of Yom Tov Mussaf; the additional offerings mentioned are of ששית החמישי and וביום הששי; Hoshanah: " אדון עלינו; שיר של יום"; Kaddish Tiskabel; Mourner's Kaddish.

הושענא רבה
HOSHANA RABBA
TUESDAY NIGHT, OCT. 18,
21 TISHREI

ערביה / MAARIV

Same as yesterday. (Many have the practice to stay awake on the night of Hoshana Rabba steeped in the study of Torah; there is also a practice to have a public recitation of the entire Chumash Devorim and the Book of Psalms (Tehillim) after midnight of Hoshana Rabba.)

WEDNESDAY MORNING, OCT. 19

שחרית / SHACHRIS

From the perspective of its status as a Yom Tov, Hoshana Rabba is the same as any other of the Intermediate Days. However, many extra prayers are added to the service on Hoshana Rabba. The reason

for this is that throughout the Yom Tov of Succos we are judged concerning the fate of our water supply. On Hoshana Rabba, the judgement is finalized. The conclusion of any period of Judgement is our last chance to influence the Divine Judgement and, therefore, it is of great importance to us. The Chazzan wears a Kittel. The custom, as on the High Holy Days, is to begin the services with the שיר היחוד (for the fourth day); אנעים; and the Psalm of the Day, followed by Kaddish at the beginning of services. Then we say אדון עולם, the regular morning blessings, followed by the usual morning order; מזמור לתודה; פסוקי דזמרה; פסוקי דזמרה of Shabbos and Yom Tov, except for נשמת, which is omitted; ישתבח; Half-Kaddish. (Many say שיר המעלות between ישתבח and the Half-Kaddish); regular weekday Shachris: ברכו; Shema; weekday Shemonah Esrei with יעלה ויבא; Chazzan's Repetition; taking of the Lulav; complete Hallel; Kaddish Tiskabel; אין כמוך; י"ג מדות; followed by the special של עולם for Rosh HaShanah and Yom Kippur. שמע; ישראל; אחד; קדוש ונורא; גדלו; על הכל; ויעזור ויגן

four Aliyahs from Parshas Pinchas, Numbers 29:26-34: Kohen — וביום החמישי, Levi — וביום הששי, Yisroel — וביום השביעי, fourth Aliyah — וביום השביעי and וביום הששי; Half-Kaddish; יהללו; אשרי; ובא לציון; Half-Kaddish.

מוסף / MUSSAF

In usual Yom Tov fashion: Shemonah Esrei of Mussaf of Yom Tov (the Additional Offerings are וביום השביעי and וביום הששי; Chazzan's Repetition; Kedushah of נעריצך (Nusach Sefard: אדיר אדירנו etc.; at conclusion of Chazzan's Repetition, we take out all of the Sifrei Torah from the Aron HaKodesh and bring them to the Bimah where members of the congregation hold them while the rest of the congregation, led by the Chazzan, march around the Bimah seven times with their Lulavim and Esrogim; all of the Hoshanos for Hoshana Rabba are said; when we get to "תענה אמונים" we put the Four Species down and we take the special Aravos of Hoshana Rabba (the custom is to take five stems that are bound together) into our hands (anything that invalidates the Arovos of the Four Species during Succos invalidates these Arovos on

Hoshana Rabba); at the end of the Hoshanos we beat the Arovos against the floor five times according to custom (some, following the custom of the Ari, wait until after the completion of the Kaddish after the Hoshanos before beating the Arovos); Kaddish Tiskabel; אין כאלקינו; עלינו; לדוד אורי; Mourner's Kaddish; אדון עולם.

We conduct ourselves as with every Erev Yom Tov: we bathe, (many immerse themselves in a Mikveh), and we make our necessary preparations in honor of the Yom Tov. We arrange the Eiruv Tavshilin.

שמיני עצרת

SHEMINI ATZERES

WEDNESDAY EVENING, OCT. 19,

22 TISHREI

Candles are lit (in the Succah) at the proper time, (20 minutes before sunset). with the Brachos "להדליק נר של יום טוב" and "שהחיינו".

ערבית / MAARIV

(After the appearance of stars) in the customary way: ופרוש...; וברכו...; וידבר; Half-Kaddish; Shemonah Esrei of Yom Tov — "ביום שמיני עצרת החג הזה" Kaddish

Tiskabel after Shemonah Esrei; עלינו; לדוד; אורי; Mourner's Kaddish; (Nusach Sefard makes Hakofos on the night of Shemini Atzeres as on the night of Simchas Torah); אדון עולם.

We make the Yom Tov Kiddush, with שהחיינו, in the Succah; however, we do not make the Bracha "לישב בסוכה". We eat in the Succah both the night and day of Shemini Atzeres, again, without making the Bracha "לישב בסוכה".

THURSDAY MORNING, OCT. 20

שחרית / SHACHRIS

In the customary Yom Tov fashion; Morning Brachos; נשמת; פסוקי דזמרה; Shema and its Brachos; Shemonah Esrei of Yom Tov; the Chazzan's Repetition; (the Four Species are not taken on Shemini Atzeres) complete Hallel; Kaddish Tiskabel; אין כמוד; etc.; we take out two Sifrei Torah; five Aliyahs in first from Parshas R'ei (Deut. 14:22-16:17) from "עשר תעשר" until the end of the Parsha; Half-Kaddish; Maftir reads in the second Sefer Torah from Parshas Pinchas: (Numbers 29:35-30:1) "ביום השמיני" ויהי "עצרת". Haftorah in Kings I 8:54-9:1

"ככלות שלמה"; in the Brachos after the Haftorah we mention " ביום שמיני עצרת החג "הזה".

הזכרת נשמות / YIZKOR

We make pledges to Tzedakah as a means of elevating the souls of the departed (particularly beneficial as a source of merit for both the living and the dead are donations to Ezras Torah, which aids thousands of needy families of Bnei Torah in Israel and throughout the world). אב (י-ה א-לי [שערי אפרים]) אשרי; יהללו no); הרחמים; we return the Sifrei Torah to the Aron HaKodesh. The Shammash announces " משיב "הרוח ומוריד הגשם" before the congregation begins the silent Shemonah Esrei of Mussaf, so that the congregation will add it in their silent Shemonah Esrei.

מוסף / MUSSAF

The Chazzan wears a Kittel; Half-Kaddish; Shemonah Esrei of Mussaf of Yom Tov; we say "משיב הרוח" and "וביום השמיני" etc."

חזרת הש"ץ / CHAZZAN'S REPETITION

משיב הרוח", נשיאת " (Geshem); תפילת גשם

כפים (the Priestly Blessing); Kaddish Tiskabel; אין כאלקינו; עלינו; אנעים ומירות; שיר; Psalm of the Day; – של יום; לדוד אורי; Mourner's Kaddish; אדון עולם.

מנחה / MINCHA

Half-Kaddish; Shemonah Esrei of Yom Tov with "משיב הרוח" (if one forgot to say "משיב הרוח" but remembered before he began "אתה קדוש" then he may say "משיב הרוח" there; if not he must begin the Shemonah Esrei again): the Chazzan's Repetition; Kaddish Tiskabel; עלינו; Mourner's Kaddish. (It is advisable to repeat 101 times [at the very least 90 times]: "... רב להושיע משיב הרוח ומוריד הגשם" so as to make the inclusion of "משיב הרוח ומוריד הגשם" habitual and fluent, thus eliminating any future doubt as to whether one included "משיב הרוח" in the Shemonah Esrei or not.)

שמחת תורה

SIMCHAS TORAH

THURSDAY EVENING, OCT. 20

23 TISHREI

We wait 72 minutes (under extenuating circumstances, 60 minutes) after sunset before lighting candles or making any

preparations for the second day of Yom Tov. One should be careful on Simchas Torah to refrain from any wild and unbecoming types of behavior. One should behave in a joyous, but proper, fashion that reflects reverence and love for the Most High and His Torah — שמחה של מצוה.

ערבית / MAARIV

ברוך...; ופרוש...; וידבר
Shemonah Esrei of Yom Tov — "ביום שמיני"
"עצרת החג הזה"; after Shemonah Esrei
Kaddish Tiskabel;" "אתה הראת" (It is
customary to auction "אתה הראת" and the
other honors of Simchas Torah such as
Chasan Torah, Chasan Breishis, and "כל
"הנערים", with the monies collected going to
Tzedakah. The purchaser of "אתה הראת"
distributes its verses, one by one, to other
members of the congregation.) All of the
Sifrei Torah are removed from the Aron
HaKodesh. The members of the
congregation, in a joyous and animated
manner, carry the Torahs around the Bimah
(Hakofos) seven times. At the conclusion of
the Hakofos, the Torahs are returned to the
Aron HaKodesh, except for one. The
congregation recites with the Chazzan

"שמע", "אחד", "גדלו". Three (some have the custom of five) Aliyahs are made in Parshas V'zos HaBracha (Deut. 36:1-17 or 1-26); Half-Kaddish; שישו ושמחו; יהללו"; Kiddush for Yom Tov exactly as last night (but not in the Succah). (People who attend a Shul where a public Kiddush is made before Hakofos, and everyone [including the women] partakes of at least an olive's size [כזית] of cake or crackers, doesn't make Kiddush again at home); עלינו; Mourner's Kaddish; אדון עולם. (We no longer say לדוד אורי.)

FRIDAY MORNING, OCT. 21

שחרית / SHACHRIS

In the usual Yom Tov fashion: Morning Brachos נשמח, דזמרה, פסוקי דזמרה; (Piyut for Simchas Torah); Shema and its Brachos; Shemonah Esrei of Yom Tov; the Chazzan's Repetition; we perform נשיאת כפים at Shachris (we do not say ותערב at Shachris, we skip the usual רבנו של עולם and the יהי רצון); complete Hallel; Kaddish Tiskabel; (we do not say אין כמוך); we begin with "אתה" as we did last night); we remove all the Sifrei Torah from the Aron HaKodesh

and again joyously celebrate with seven Hakofos; after the Hakofos, three Sifrei Torah remain out, while the rest are returned to the Aron HaKodesh; שמע ישראל; אחד; גדלו; the first five Aliyahs are made in V'zos HaBracha (Deut. 33:1-26). The custom is that every man in the Shul receives an Aliyah on Simchas Torah. The first five Aliyahs are repeated again and again, or the congregation divides itself into several rooms, each of which has a reading, until everyone has had his Aliyah. The last man is called up for the Aliyah of " כל הנערים". All of the children in Shul come up with him and a huge Tallis is placed over all of them. The man makes the Brachos on the Torah with all of the children. Before the Bracha after the reading is made, the congregation recites the passage " המלאך הגואל...". The Aliyah of Chasan Torah extends from "מעונה" to the end of the Torah (Devorim 33:27-34-12). After the Torah is concluded, the congregation calls out " חזק ונתחזק". The second Sefer Torah is placed on the table. The first Sefer Torah is lifted off the table, rolled up, and covered. The second Sefer Torah is read, with the

Aliyah of Chasan Breishis, from the beginning of Breishis until " אשר ברא אלקים " (לעשות" (1:1-2:3). We place the third Sefer Torah next to the second, and a Half-Kaddish is recited over both of them. The Maftir reads in the third Sefer Torah from Parshas Pinchas the same verses as yesterday. The Haftorah that is read is the entire first chapter of Sefer Yehoshua (the Book of Joshua) (from "ויהי אחרי" until " חזק " (ואמץ"). The Brachos after the Haftorah are recited; אשרי; שישו ושמחו; (יהללו no; י-ה-א-ל-י); the Sifrei Torah are returned to the Aron HaKodesh.

מוסף / MUSSAF

Half-Kaddish; Shemonah Esrei of Mussaf of Yom Tov (same as yesterday); Chazzan's Repetition; Kaddish Tiskabel; אין שיר של יום — Psalm of the Day (לדוד אורי); Mourner's Kaddish; אדון עולם.

(One should endeavor to refrain from wanton foolishness and levity — rather one should engage only in celebration that is for the sake of Heaven).

מנחה / MINCHA

ואשרי; ובא לציון
Esrei of Yom Tov — exactly as yesterday.

Hot cooked foods that are to be kept warm must be put in their proper place before candle-lighting. One must light candles in the proper time (approximately 20 minutes before sunset). The Bracha on Shabbos candles is "להדליק נר של שבת".

שבת פרשת בראשית
SHABBOS PARSHAS BREISHIS
FRIDAY EVENING, OCT. 21,
24 TISHREI

ד' מלך and מזמור שיר ליום השבת followed by a Mourner's Kaddish. (The psalms of welcoming the Shabbos and מדליקין במה are not recited today.) Usual Maariv for Shabbos.

SHABBOS MORNING, OCT. 22

שהרית / SHACHRIS

As is customary for Shabbos: Morning Brachos, נשמת, פסוקי דזמרה, Shema and its Brachos; Shemonah Esrei of Shabbos the Chazzan's Repetition; Kaddish Tiskabel; Reading of the Torah: seven Aliyahs in Parshas Breishis; Maftir reads Haftarah from Isaiah: 42:5-43:10.

(The remarks "Sefardim begin here" and "Sefardim conclude here" that are commonly found in the Chumash, refer to those Jews whose ancestors originally came from Spain, not to those who follow Nusach Sefard. In a similar vein we commonly find notations that say "the Italians begin" or "conclude here," where we are obviously speaking about Jews whose ancestors came from Italy. Those who follow Nusach Sefard, still follow the general customs of most Ashkenazic Jewry. [See שערים המצויינים 79:2 (בהלכה)].

We bless the month of MarCheshvan (and announce the time of the appearance of the New Moon*). We say neither א-ל מלא nor אב הרהמים. אשרי; יהללו the Sefer Torah to the Aron HaKodesh.

* [Rav Henkin noted: The time of the appearance of the New Moon is that single moment when the New Moon is visible in Israel. When we announce that the time of the Molad is in the early morning, we mean that it appeared in Eretz Yisroel in the early morning, although here in America, it was not yet midnight. This discrepancy in time does not affect the yearly calendar, which

always follows Eretz Yisroel. However, it does affect our Sanctification of the New Moon, which should be done before the exact moment of mid-month, which is one half of 29 days, 12 hours and 793 חלקים from the Molad. (A חלק is 1/1080 of an hour or 1/18 of a minute). It is logical to conclude that we in America must sanctify the moon before mid-month in Eretz Yisroel, (which is 7 hours before mid-month in New York.)

מוסף / MUSSAF

Half-Kaddish; Shemonah Esrei of Shabbos Mussaf, Chazzan's Repetition; Kaddish Tiskabel; אין כאלקינו; עלינו; אנעים; זמירות; שיר של יום; אדון עולם; Mourner's Kaddish;

מנחה / MINCHA

ואני " Half-Kaddish; אשרי; ובא לציון "תפלתי"; Torah Reading: three Aliyahs in Parshas Noach (no Half-Kaddish after Torah Reading at Mincha); יהללו; Half-Kaddish; Shemonah Esrei of Shabbos; Chazzan's Repetition; we do not say צדקתך צדק because its אסרו חג; (some do not say Tachanun until after Rosh Chodesh Cheshvon); Kaddish Tiskabel; עלינו; Mourner's Kaddish; ברכי

נפשי.

ערב ראש חודש

EREV ROSH CHODESH

THURSDAY, OCT. 27, 29 TISHREI

No Tachanun at Mincha. Those who observe Yom Kippur Koton on the day preceding Rosh Chodesh do not do so today.

א' דראש חודש

FIRST DAY ROSH CHODESH

THURSDAY NIGHT, OCT. 27,

30 TISHREI

מעריב / MAARIV

יבא in Shemonah Esrei (and in Birkas HaMazon — Blessings After Meals); (If one forgot יבא in Shemonah Esrei of Maariv or in Birkas Hamazon he does not have to return to the beginning of the Shemonah Esrei again [in Birkas Hamazon, if one remembered after the third Bracha, but before he began the fourth, he should

say the compensatory Blessing: ["אשר נתן "] [There is an opinion that in the morning, if after reciting the Mussaf of Rosh Chodesh, one realized that he had omitted יעלה ויבא in Shachris, he need not repeat Shachris.]

FRIDAY MORNING, OCT. 28

שחרית / SHACHRIS

As is customary for Rosh Chodesh, weekday Shemonah Esrei with יעלה ויבא; Half-Hallel; Kaddish Tiskabel; Torah Reading: four Aliyahs in Parshas Pinchas 28:1-15: Kohen reads the first three verses from "וידבר" until "עולת תמיד"; Levi repeats the third verse "ואמרת" and continues with two additional verses until "רביעית ההין"; Yisroel reads from "עולת תמיד" until "ונסכה" (The opinion of the Vilna Gaon is that the first Aliyah reads the first three verses; the second Aliyah reads the next five verses; the third Aliyah repeats the sixth verse "עולת תמיד" and then continues until "ונסכה"). The fourth Aliyah reads from "ובראשי חדשיכם" until "יעשה ונסכו"; Half-Kaddish; יהללו; the Torah is returned to the Aron HaKodesh; ובא לציון (למנצח); Half-Kaddish; we remove our Tefillin.

מוסף / MUSSAF

Shemonah Esrei of Mussaf for Rosh Chodesh; Chazzan's Repetition; Kaddish Tiskabel; עלינו; Psalm of the Day; ברכי נפשי; Mourner's Kaddish.