

תשרי

TISHREI 5778

תחל שנה וברכותיה

May the year and its blessings begin

מספר הימים

דף היומי	מאזנים	תשרי תשע"ח – SEP.-OCT. '17	
סז	21 Thu.	ערכב ראש השנה, עירוב תבשילין א' דראש השנה, שופר, תשליך ב' דראש השנה, שופר פ' האזינו, שבת שובה הפטרה שובה ישראל	דאנערש.
סה	22 Fri.		פרייטאג
סט	23 Sat.		שבת
ע	24 Sun.	צום גדלי' נדחה	זונטאג
עא	25 Mon.	Fast Day	מאנטאג
עב	26 Tue.		דינסטאג
עג	27 Wed.		מיטוואך
עד	28 Thu.		דאנערש.
עה	29 Fri.		פרייטאג
עו	30 Sat.		שבת
עז	1 Sun.	OCTOBER	זונטאג
עח	2 Mon.	ערב סוכות עירוב תבשילין א' דסוכות, למען אמתך ב' דסוכות, אבן שתי' שבת חוה"מ, אום נצורה, קהלת תקופת תשרי בשעה 9:00 a.m.	מאנטאג
עט	3 Tue.		דינסטאג
פ	4 Wed.		מיטוואך
פא	5 Thu.		דאנערש.
פב	6 Fri.		פרייטאג
פג	7 Sat.		שבת
פד	8 Sun.		ב' דחוה"מ, אערוך שועי
פה	9 Mon.	ג' דחוה"מ, איל למרשעות	מאנטאג
פו	10 Tue.	ד' דחוה"מ, אדון המושיע	דינסטאג
פז	11 Wed.	הושענא רבה, עירוב תבשילין	מיטוואך
פח	12 Thu.	שמיני עצרת, יזכור, גשם	דאנערש.
פט	13 Fri.	שמחת תורה	פרייטאג
צ	14 Sat.	פ' בראשית מבה"ח הפטרה כה אמר ד'	שבת
צא	15 Sun.		זונטאג
צב	16 Mon.		מאנטאג
צג	17 Tue.		דינסטאג
צד	18 Wed.		מיטוואך
צה	19 Thu.		דאנערש.
צו	20 Fri.		פרייטאג
		ערב ר"ח א' דר"ח חשון	

מולד תשרי: מיטוואך בינאכט, 28 מינוט מיט 16 חלקים נאך 11

ערב ראש השנה

EREV ROSH HASHANAH

WEDNESDAY, SEPT. 20, 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' דראש 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 אמן. 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”ר 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).

עֲרִבִית / MAARIV

Following the *Machzor* we say ברכו...; ופרוש; ותקעו...; followed by Half-*Kaddish* (we say לעילא לעילא מכל ברכתא (or ולעילא) in every *Kaddish* until after *Yom Kippur*). In the *Shemonah Esrei* for *Rosh HaShanah* we add בספר and וכתוב, מי כמוך, זכרנו (during the week המשפט המלך 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 חיים..." is the usual: "המברך את" "עמו ישראל בשלום" (many conclude with "עושה השלום"). (according to *Nusach Sefard* the congregation says לדוד מזמור after the *Shemonah Esrei*); *Kaddish Tiskabel* [תתקבל] (the conclusion of every *Kaddish* during these ten days is "עושה השלום" etc); *Kiddush* of *Rosh HaShanah* with שהחיינו; עלינו; לדוד; אדון עולם; Mourner's *Kaddish*;

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* על נטילת ידים and המוציא. 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* בּוֹרָא פְּרִי הָעֵץ. 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 21.

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) is said between ישתבח and the Half-*Kaddish*); ברכו; (with the customary additions – *Piyutim* for *Rosh HaShanah*); קריאת שמע; אהבה רבה; [*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 מלכנו after the *Shemonah Esrei*; *Kaddish Tiskabel*; "אין כמוך" (*Nusach Sefard*: "אתה" ("הראת"); open Aron; י"ג מדות followed by the special רבונו של עולם for *Rosh HaShanah*; we take out two *Sifrei Torah*; בריך שמיא; שמע על הכל; גדלו; קדוש ונורא; אחד; ישראל.

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 "שהחינו". 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, תש"ת, and תשר"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 יושבי ביתך...; אשרי העם יודעי תרועה"; 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 הניני; Half-*Kaddish*; in the *Shemonah Esrei* of *Mussaf* we say "ובחדש השביעי". (*Nusach Sefard* calls for the blowing of תר"ת, תש"ת, and תשר"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 זכרונות, מלכיות תר"ת, תש"ת, תשר"ת, and שופרות, and we say after each group of *Shofar* blasts, "היום הרת עולם" and "ארשת" שפתינו".

נשיאת כפים / 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...אלקינו ואלקי אבותינו ברכנו" להודות" he says "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 בקדושתו" 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, שלו, ויחנך), 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); *עלינו*; *אין כאלקינו*; 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* were omitted before services, they should be recited now; *אדון עולם*.

At home, *Kiddush* over wine: *תקעו* 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

אשרי; *ובא לציון*; *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' דראש השנה
SECOND DAY
ROSH HASHANAH
THURSDAY NIGHT
SEPT 21, 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...; 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. 22

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; נשמת; המלך; ישתבח; *Half-Kaddish* (שיר המעלות ממעמקים) is said between ישתבח and the *Half-Kaddish*); ברכו; ...ברכת יוצר – *Piyutim* for the Second Day of *Rosh HaShanah*); אהבה רבה; *Shema; Shemonah Esrei*; repetition by the *Chazzan*; אבינו מלכנו; *Kaddish Tiskabel; "אין כמוך"*; open *Aron*; י"ג מדות; followed by the special של עולם for *Rosh HaShanah*; We take out two *Sifrei Torah*; קדוש ונורא; אחד; שמע ישראל; בריך שמיא; גדלו ויעזר ויגן; על הכל; גדלו. There are five *Aliyahs* in the first *Sefer Torah*. We read again from *Parshas Vayeira* continuing from

Genesis 22:1-24 (from "וייהי אחד הדברים" 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* ובחדש 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. 22

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 *שבת ליום השבת*, *מזמור שיר ליום השבת*, and *ד' מלך*, followed by a Mourner's *Kaddish*.)

ברכו...; ופרוש...; ושמרו...; Half-*Kaddish*; *Shemonah Esrei* of *Shabbos* with the appropriate additions for the Ten Days

the Day of *Shabbos*; לדוד אורי; Mourner's *Kaddish*; אדון עולם .

מנחה / MINCHA

וואני תפלתי; ובא לציון; אשרי; 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; *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 "וזהוא רחום"; ברכו; weekday *Shemonah Esrei*; "זכרנו"; "מי כמוך"; "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"; "המלך המשפט"; "וכתוב"; "בספר חיים"; Half-Kaddish after *Shemonah Esrei*; ויהי נועם and ואתה קדוש; *Kaddish Tiskabel*; ויתן לך; *Havdalah*; עלינו; לדוד אורי; 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 פסוקי דזמרה; "ברוך שאמר" 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, SEPT. 24, 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*: המלך, מי כמוך, זכרנו, הקדוש, and בספר (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; עלינו; Kaddish Tiskabel; ובא לציון; למנצח; אשרי; Psalm of the Day; לדוד אורי; Mourner's Kaddish.

מנחה / MINCHA

אשרי; Half-Kaddish; we take out a *Sefer Torah* (some say *מדות* (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 "מגן דוד"; יהללו; Half-Kaddish; *Shemonah Esrei* including המלך, המלך הקדוש, מי כמוך, זכרנו, המשפט; שים שלום; וכתוב; "שמע קולנו" in עננו, המשפט and בספר.

חזרת הש"ץ / CHAZZAN'S REPETITION

As in the morning the *Chazzan* adds all the special insertions of the 10 days of Repentance, also saying עננו between גואל

and רפאנו, and adding ברכת כהנים before שים שלום; אבינו מלכנו; *Tachanun*; *Kaddish Tiskabel*; עלינו; Mourner's *Kaddish*.

THURSDAY, SEPT. 28, 8 TISHREI

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, SEPT. 29, 9 TISHREI

We say only a few *Selichos* in the morning; the usual morning services; מזמור לתודה; אבינו מלכנו is recited; no *Tachanun*; 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* "המ-ברך את עמו ישראל בשלום... 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 SEPT. 29, 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 מלכנו אבינו; (according to *Nusach Sefard* לדוד מזמור); *Kaddish Tiskabel*; עלינו; לדוד אורי; Mourner's *Kaddish*; אדון עולם.

Many congregations have the custom to say all the שירי היחוד and אנעים ומירות 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, SEPT. 30

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; ישתבח; המלך; נשמת; פסוקי דזמרה; Half-*Kaddish*; (שיר המעלות ממעמקים is said between ישתבח and the Half-*Kaddish*); הכל... (with the customary additions — *Piyutim* for *Yom Kippur*); אהבה; לא-ל ברוך; לא-ל אשר שבת; א-ל אדון; יודוך; קריאת שמע; רבה; in which we say: "שם כבוד מלכותו לעולם ועד"; *Shemonah Esrei* of *Yom Kippur* with all the appropriate additions for *Shabbos*; before we say אלקי נצור "על" *Viduy*, and "יהיו לרצון", *Viduy*, and "על" etc.

הזרת הש"ץ / CHAZZAN'S REPETITION

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

קריאת התורה / TORAH READING

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

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" 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; we return the *Sifrei Torah* to the *Aron HaKodesh*.

מוסף / MUSSAF

The *Chazzan* says הניני; 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.; נשיאת כפים; because it is *Shabbos* we skip the usual רבונו של עולם and 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 and ואני תפילתי). We take out one *Sefer Torah* (no "ועל הכל" no גדלו; בריך שמייה; "יג מדות"); 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" *Brachos* after the *Haftorah* until "מגן דוד"; יהללו; לדוד מזמור; 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"; "שם שלום שלום"; *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).

נעילה / NEILAH

אשרי; ובא לציון; *Half-Kaddish*; the *Shemonah Esrei* of *Neilah* with insertions for *Shabbos*; we say "וחתמנו" in place of "וכתבנו", "וחתום" in place of "וכתוב", and "ונחתם" instead of "ונכתב"; the same applies for the *Chazzan's* Repetition; *Viduy*; "אתה נתן יד"; in the *Chazzan's* Repetition: *Kedushah*; *Piyutim*; *Selichos*; *Viduy* according to custom; "אלקיני ואלקי אבינו; בספר חיים; שים שלום; אבותינו ברכנו בברכה"; "מלכנו חתמנו" instead of "מלכנו וכתבנו"; (in "מלכנו וכתבנו" "אתה נתן יד" is said aloud once; "ברוך שם כבוד מלכותו לעולם ועד" is said aloud three times; "ד' הוא האלקים" is said seven times; *Kaddish Tiskabel* — *we blow one long תקיעה* before [תשר"ת] *תתקבל* 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].)

ערבית / 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 ויהי נועם and ואתה קדוש); ויתן לך; *Complete Havdalah* for the departure of *Shabbos*: בורא מיני בשמים; בורא פרי הגפן; הנה א-ל ישועתי; 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 מאורי 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 למנצח We are not מזכיר נשמות.

[*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).*

Hadassim — *We take three stems of Haddasim, the majority of each covered with groups of three leaves that emanate 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 3 [14 *Tishrei*]. (If necessary, the new moon may be sanctified the entire night following Wednesday (15 *Tishrei*).

ערב סוכות

EREV SUCCOS

WEDNESDAY, OCT. 4, 14 TISHREI

Usual *Shachris* and *Mincha* services; no *Tachanun* but *למנוחה* is said. We conduct ourselves as we do every *Erev Yom Tov*: we bathe and we make our necessary preparations in honor of the *Yom Tov*, (*Mikveh*). 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. 4,

15 TISHREI

ערבית / MAARIV

ברכו...; ופרוש...; וידבר...; Half-Kaddish; *Shemonah Esrei* of *Yom Tov*; "ביום חג 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.) עלינו; אורי; Mourner's Kaddish; 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 בחר...; לישב בסוכה; 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. 5

In the morning, we can make the *Bracha* over the Four Species from sunrise on (in extenuating circumstances, from עמוד השחר). The *Bracha* over the Four Species is: "וצונו 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.

שחרית / 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*. It is very important to say every word in *Hallel* and to pronounce each word correctly. One has not fulfilled the mitzvah of *Hallel* if a word is said in a manner that changes the meaning (See *Mishne Berurah* 488:2,3 and the שער הציון there). (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 נא" and at both "אנא

נא and then at the two times "ה' הושיעה 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 רבנו של עולם followed by the special מדות for *Yom Tov*; two *Sifrei Torah* are removed from the *Aron HaKodesh*. שמע; בריך שמייה. 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*; י-ה-א-לי-יהללו; אשרי; return the *Sifrei Torah* to the *Aron HaKodesh*.

מוסף / MUSSAF

Half-*Kaddish*; *Shemonah Esrei* of *Yom Tov Mussaf*; the *Chazzan's* Repetition; נשיאת כפים — the Priestly Blessing (רבונו של עולם and יהי רצון); after the *Chazzan's* Repetition we say the *Hoshana*: "הושענא"; 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 לדוד; שיר של יום; אנעים זמירות; עלינו; כאלקינו; Mourner's *Kaddish*; אדון עולם.

מנחה / MINCHA

אשרי; ובא לציון; *Half-Kaddish; Shemonah Esrei of Yom Tov; the Chazzan's Repetition; Kaddish Tiskabel; עלינו; Mourner's Kaddish.*

ב' דסוכות

SECOND DAY SUCCOS

THURSDAY NIGHT, OCT. 5

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 — "שהחיינו" and "להדליק נר של יום טוב".

ערבית / MAARIV

In *Yom Tov* fashion; ופרוש...; ברכו...; וידבר...; *Half-Kaddish; Shemonah Esrei of Yom Tov; Kaddish Tiskabel; עלינו; לודוד אורי; Mourner's Kaddish; אדון עולם; Kiddush in the Succah: בורא פרי הגפן, אשר בחר, לישב בסוכה* and "שהחיינו" should follow "לישב בסוכה" the same as last night.)

FRIDAY MORNING, OCT. 6

שחרית / SHACHRIS

As yesterday, in the usual *Yom Tov* fashion; *Morning Brachos; פסוקי דזמרה; נשמת; 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*; אשרי י-ה א-לי; יהללו; return the *Sifrei Torah* to the *Aron HaKodesh*.

מוסף / MUSSAF

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

מנחה / MINCHA

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

א' דחול המועד

יום שבת קודש

FIRST DAY CHOL HAMOED THE HOLY SHABBOS

FRIDAY AFTERNOON, OCT. 6

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 and שיר ליום השבת and ד' מלך, followed by Mourner's *Kaddish* (neither לכו נרננה nor במה מדליקין 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 ויכול and מגן אבות after *Shemonah Esrei*; *Kaddish Tiskabel*; לדוד אורי; עלינו; 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*, 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-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. 7

שחרית / SHACHRIS

Regular *Shabbos* services: פסוקי דזמן; *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" אב א-ל-ל מלא no); יקום פורקן; "וישראל והזמנים (הרחמים); 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" "וביום השני" and "וביום השלישי" *Chazzan's* Repetition; *Kedushah* with אדיר אדירנו; *Hoshana*: "אום נצורה" (We do not take out a *Sefer Torah*, nor do we march around the *Shul*. However, the *Aron HaKodesh* is opened); *Kaddish Tiskabel*; עלינו; אין כאלקינו; אנעים זמירות (Psalm of the Day); לדוד אורי; Mourner's *Kaddish*; אדון עולם .

מנחה / MINCHA

"ואני תפלתי"; ובא לציון; אשרי; *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. 7
18 TISHREI

מוצאי שבת
DEPARTURE OF SHABBOS

ערבית / MAARIV

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

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. 8

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*; *יהללו*; אשרי; ובא לציון; (no *למנצח*); 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); לידוד 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. 8, 19 TISHREI

אתה חוננתנו as yesterday (but no מעריב).

MONDAY MORNING, OCT. 9

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; Fourth *Aliyah* — וביום הרביעי and וביום; *החמישי*; Half-*Kaddish*; יהללו; *אשרי*; ובא לציון; (למנצח); Half-*Kaddish*.

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

ד' דחול המועד

FOURTH DAY CHOL HAMOED

MONDAY NIGHT, OCT. 9,
20 TISHREI

Maariv exactly as yesterday.

TUESDAY MORNING, OCT. 10

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; וביום and וביום *החמישי* — *Fourth Aliyahu*

ובא לציון; אשרי; יהללו; Half-Kaddish; הששי
Half-Kaddish.

מוסף / MUSSAF

Shemonah Esrei of *Yom Tov Mussaf*; the additional offerings mentioned are of *וביום הששי* and *וביום החמישי*; *Hoshanah*: "אדון"; *Kaddish Tiskabel*; עלינו; שיר של יום (Psalm of the day); לדוד אורי; Mourner's *Kaddish*.

הושענא רבה

HOSHANA RABBA

TUESDAY NIGHT, OCT. 10,
21 TISHREI

ערבית / 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. 11

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 זמירות; followed by *Kaddish* at the beginning of services. Then we say אדון עולם, the regular morning blessings, followed by the usual morning order; מזמור; פסוקי דזמרה; פסוקי דזמרה is said, followed by the פסוקי דזמרה of *Shabbos* and *Yom Tov*, except for נשמת, which is omitted; ישתבח; Half-*Kaddish*. (Many say שיר המעלות ממעמקים between ישתבח and the Half-*Kaddish*); regular weekday *Shachris*: ברכו; יוצר אור; אהבה רבה; ...; *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 רבונו for *Rosh HaShanah* and *Yom Kippur*. על; גדלו; קדוש ונורא; אחד; שמע ישראל. הכל; ויעזור ויגן; four *Aliyahs* from *Parshas Pinchas*, Numbers 29:26-34: *Kohen* — וביום *Levi* — החמישי *Yisroel* — וביום הששי, השביעי, fourth *Aliyah* — וביום הששי and ובא; אשרי; יהללו; וביום השביעי; *Half-Kaddish*; 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*: *כתר*); *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 *Arovos* 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*; *שיר של יום*; *עלינו*; *אין כאלקינו* (Psalm of the day); *לדוד אורי*; Mourner's *Kaddish*; *אדון עולם*.

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

שמיני עצרת

SHEMINI ATZERES

WEDNESDAY EVENING, OCT. 11,
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: וידבר...; ופרוש...; ברכו...; Half-Kaddish; *Shemonah Esrei* of *Yom Tov* — "ביום שמיני עצרת החג הזה" *Kaddish Tiskabel* after *Shemonah Esrei*; לדוד אורי; עלינו; 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. 12

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 כמוך 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 עצרת". *Haftorah* in Kings I 8:54-9:1 "ויהי 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). (שערי אפרים] י-ה-א-לי סח); אב הרחמים; יהללו; אשרי; 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

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

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

מנחה / MINCHA

אשרי; ובא לציון; 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. Nusach Sefard that say "מוריד הטל" during summer do not have to say *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. 12

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 un-

becoming 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

...ברכו; ...ופרוש; ...וידבר; Half-Kaddish; *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", "קדוש ונורא", "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, don't make *Kiddush* again at home); עלינו; Mourner's *Kaddish*; אדון עולם. (We no longer say לדוד אורי.)

FRIDAY MORNING, OCT. 13

שחרית / SHACHRIS

In the usual *Yom Tov* fashion: Morning *Brachos* פסוקי דזמרה, נשמת; (*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, we skip the usual יהי רבונו של עולם and the יהי רצון at *Shachris*); complete *Hallel*; *Kaddish Tiskabel*; (we do not say אין כמוך); we begin with "אתה הראת" 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*; ויעזור ויגן; גדלו; קדוש ונורא; אחד; שמע ישראל; 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 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 "1:1-) אשר ברא אלקים לעשות" (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; שישו ושמחו; יהללו (י-ה א-לי no) אשרי; 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; עלינו; כאלקינו (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

ובא לציון; אשרי
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. 13,
24 TISHREI

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.) Usual *Maariv* for *Shabbos*.

SHABBOS MORNING, OCT. 14

שחרית / SHACHRIS

As is customary for *Shabbos*: Morning *Brachos*, 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 *Haftorah* 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 79:2 *בהלכה המצויינים*]).

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 הרחמים; אשרי; יהללו; we return 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; ומירות; שיר של יום (Psalm of the Day); Mourner's *Kaddish*; אדון עולם.

מנחה / MINCHA

ואניי"; ובא לציון; אשרי; Half-Kaddish; "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 because its חג; אסרו; (some do not say *Tachanun* until after *Rosh Chodesh Cheshvon*); *Kaddish Tiskabel*; עלינו; Mourner's *Kaddish*; ברכי נפשי until *Shabbos HaGadol* (not including *Shabbos HaGadol*).

ערב ראש חודש

EREV ROSH CHODESH

THURSDAY, OCT. 19, 29 TISHREI

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