

תשרי

TISHREI 5781

תחל שנה וברכותיה

May the year and its blessings begin

תשרי תשפ"א – SEP.-OCT. '20		מאזנים		ת"ת
שב	א	א' דראש השנה	ערב ראש השנה	ת"ת
זונטאג	א	א' דראש השנה	ערב ראש השנה	מא
מאנטאג	ב	ב' דראש השנה, תשליך	ב' דראש השנה, תשליך	מב
דינסטאג	ג	ג' דראש השנה, תשליך	צום גדלי'	מג
מיטוואך	ד	ד' דראש השנה, תשליך	צום גדלי'	מד
דאנערש.	ה	ה' דראש השנה, תשליך	צום גדלי'	מה
פרייטאג	ו	ו' דראש השנה, תשליך	שליש עשרה מדות	מז
שבת	ז	ז' דראש השנה, תשליך	שליש עשרה מדות	מז
זונטאג	ח	ח' דראש השנה, תשליך	פ' האזינו, שבת שובה	מח
מאנטאג	ט	ט' דראש השנה, תשליך	הפטרה שובה ישראל	מט
דינסטאג	י	י' דראש השנה, תשליך	עיו"כ כל נדרי	נ
מיטוואך	יא	יא' דראש השנה, תשליך	יום כפור, יזכור	נא
דאנערש.	יב	יב' דראש השנה, תשליך	יום כפור, יזכור	נב
פרייטאג	יג	יג' דראש השנה, תשליך	יום כפור, יזכור	נג
שבת	יד	יד' דראש השנה, תשליך	יום כפור, יזכור	נד
זונטאג	טו	טו' דראש השנה, תשליך	יום כפור, יזכור	נה
מאנטאג	טז	טז' דראש השנה, תשליך	יום כפור, יזכור	נו
דינסטאג	יז	יז' דראש השנה, תשליך	יום כפור, יזכור	נד
מיטוואך	יח	יח' דראש השנה, תשליך	יום כפור, יזכור	נח
דאנערש.	יט	יט' דראש השנה, תשליך	יום כפור, יזכור	נט
פרייטאג	כ	כ' דראש השנה, תשליך	יום כפור, יזכור	ס
שבת	כא	כא' דראש השנה, תשליך	יום כפור, יזכור	סא
זונטאג	כב	כב' דראש השנה, תשליך	יום כפור, יזכור	סב
מאנטאג	כג	כג' דראש השנה, תשליך	יום כפור, יזכור	סג
דינסטאג	כד	כד' דראש השנה, תשליך	יום כפור, יזכור	סד
מיטוואך	כה	כה' דראש השנה, תשליך	יום כפור, יזכור	סה
דאנערש.	כו	כו' דראש השנה, תשליך	יום כפור, יזכור	סו
פרייטאג	כז	כז' דראש השנה, תשליך	יום כפור, יזכור	סז
שבת	כח	כח' דראש השנה, תשליך	יום כפור, יזכור	סח
זונטאג	כט	כט' דראש השנה, תשליך	יום כפור, יזכור	סט
זונטאג	ל	ל' דראש השנה, תשליך	יום כפור, יזכור	ע

ערויבין

מולד תשרי: דאנערשטאג, נאכמיטאג, 38 מינוט מיט 17 חלקים נאך 2

Molad Tishrei: Thursday, Sept. 17, 2:38 PM and 17 Chalokim.

ערב ראש השנה

EREV ROSH HASHANAH

FRIDAY, SEPT. 18, 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; *Tachanun* during *Selichos* but not during morning or afternoon prayers. One who arose before עמוד השחר 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 say למנצח. 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.

[*Harav Yosef Eliyahu 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.]

[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) 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.

Hot cooked foods that are to be kept warm must be put in their proper place before candle-lighting.

We take haircuts and bathe in honor of the approaching holiday. Immersion in a *Mikveh*, preferably after 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 before *Shabbos*, 20 minutes before sunset. The *Brachos* over candle-lighting are "שהחיינו" and "להדליק נר של שבת ושל יום טוב". 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).

יום שבת קודש
א' דראש השנה
FIRST DAY
ROSH HASHANAH
THE HOLY SHABBOS
FRIDAY EVENING, SEPT. 18
1 TISHREI

One comes to *Shul* on Friday 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”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).

קבלת שבת

WELCOMING THE SHABBOS

Nusach Ashkenaz begins with מזמור שיר ליום השבת and ד' מלך, followed by Mourner's *Kaddish* (neither לנו נרננה nor

ין 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.)

מעריב / MAARIV

Following the *Machzor* we say ברכו...; ופרוש; ושמרו; 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 זכרנו, מי כמוך, וכתוב, and בספר (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*). אתה בחרתנו; we add all the pertinent additions for *Shabbos* that are found in the *Machzor*; we say: "יום השבת הזה ואת יום הזכרון הזה יום זכרון תרועה ב...". The conclusion of the blessing of *Rosh HaShanah* and *Shabbos* is: "מקדש השבת וישראל ויום הזכרון". The conclusion of the final *Bracha* after "בספר חיים..." is the usual: "המברך את עמו ישראל בשלום" (many conclude with "עושה השלום"). We say "ויכלו" and "מגן אבות" which contains "המלך הקדוש" and which concludes only with "מקדש השבת". (According to *Nusach Sefard* the congregation says מזמור (לדוד); *Kaddish Tiskabel* [תתקבל] (the conclusion of every

Kaddish during these ten days is "עושה השלום" etc); *Kiddush* of *Rosh HaShanah*: אשר בחר בנו; mentioning *Shabbos*, concluding with הזכרון ויום השבת וישראל; שהחיינו; לדוד אורי; *Mourner's Kaddish*; אדון עולם.

The *Shulchan Aruch* (*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 *Mishneh 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 is the people who are in such a case, happy is the people whose G-d is the L-rd.'"

On the first night, after services we bless each other with: "לשנה טובה תכתב ותחתם" ("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, beginning with "יום הששי ויכלו", etc.; 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* בורא פרי העץ. 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]. In *Birchas Hamazon* we say "רצה" and "יעלה ויבא".

SHABBOS MORNING, SEPT. 19,
1 TISHREI,

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 Shabbos); אנעים; זמירות; לדוד אורי; and the Psalm of the Day followed by Mourner's *Kaddish* and אדון עולם; the regular morning *Brachos*, followed by the customary morning order: נשמת; המלך; ישתבח; פסוקי דזמרה; Half-*Kaddish* (שיר המעלות ממעמקים) is said between ישתבח and the Half-*Kaddish*; ברכו; ברכת יוצר...; (with the customary additions – *Piyutim* for Rosh HaShanah); הכל יודוך; קריאת שמע; אהבה רבה; א-ל אדון; [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 with insertions for Shabbos.

חזרת הש"ץ / CHAZZAN'S REPETITION

The customary *Piyutim* are said (אבינו) *מלכנו* is omitted after the *Shemonah Esrei*; *Kaddish Tiskabel*; "אין כמוך" (*Nusach Sefard*: "אתה הראת"); open *Aron*; י"ג מדות) and the special רבונו של עולם for *Rosh HaShanah* are not said on *Shabbos*); we take out two *Sifrei Torah*; קדוש; אחד; שמע ישראל; בריך שמיא; ונורא; גדלו; על הכל.

קריאת התורה / TORAH READING

ויעזר ויגן; there are seven *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 הזה הזכרון הזה ויום השבת הזה" and we conclude: "מקדש השבת וישראל ויום הזכרון". We do not blow *Shofar*; מזמור לדוד; אשרי; יקום פורקן; we return the *Sifrei Torah* to the *Aron*.

מוסף / MUSSAF

The *Chazzan* says הנני; *Half-Kaddish*; in the *Shemonah Esrei* of *Mussaf* we say ואת וביום השבת, מוספי יום השבת הזה ויום הזכרון הזה and ובחדש השביעי.

חזרת הש"ץ / CHAZZAN'S REPETITION

As is customary: We say היום הרת עולם

(We do not blow *Shofar* and we do not say 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" להודות" he says "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 בקדושתו של אהרן". The *Chazzan* prompts the *Kohanim* with the Priestly Blessing, word by word, and they repeat each word after him, concluding immediately with וישמרך, ויחנק, and שלום. Because it is *Shabbos* the prayers רבנו של עולם and יהי רצון are omitted. *Kaddish Tiskabel*; אין כאלקינו; עלינו; Mourner's *Kaddish*. If the Daily Psalm or לדוד אורי were omitted before services, they should be recited now; אדון עולם.

At home, *Kiddush* over wine: זכור תקעו" etc., followed by "בחדש" followed by בורא פרי הגפן. We eat a typical *Yom Tov* meal, followed by *Birkas HaMazon*, which includes "רצה" and "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; Torah Reading; three *Aliyahs* in *Parshas Haazinu*; *Shemonah Esrei* of *Rosh HaShanah* with insertions for *Shabbos*; according to *Nusach Ashkenaz*, שלום רב; the *Chazzan's* Repetition (no *אבינו מלכנו* or *צדקתך צדק*); *Kaddish Tiskabel*; עלינו; Mourner's *Kaddish*.

One should advise women who have not yet said *Havdalah* in *Maariv* to say "ברוך המבדיל בין קודש לקודש" before lighting candles or doing some other type of activity that is permitted on *Yom Tov* but is forbidden on *Shabbos*.

ב' דראש השנה SECOND DAY ROSH HASHANAH

MOTZIE SHABBOS, SEPT. 19
2 TISHREI

מוצאי שבת DEPARTURE OF SHABBOS

(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;... ותודיענו" followed by *Half-Kaddish*; the *Shemonah Esrei* of *Rosh HaShanah* (with all of the appropriate additions: זכרנו, etc.); we add "ותודיענו" to mark the end of *Shabbos*. (According to *Nusach Sefard*, the congregation says לדוד מזמור after the *Shemonah Esrei*); *Kaddish Tiskabel*; *Kiddush*; נר, קידוש, יין: יקנה"ז); בורא מאורי; אשר בחר; בורא פרי הגפן (זמן, הבדלה, עליו; שהחיינו and המבדיל בין קודש לקודש; האש; 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 utilized a new fruit for this purpose, it should be eaten immediately after *Kiddush*. It is advisable that even in *Shul* the person making *Kiddush* on the second night should wear a new garment. If one forgot to prepare a new fruit or garment he may still make the שהחיינו).

SUNDAY MORNING, SEPT. 20
2 TISHREI

שחרית / SHACHRIS

As on the previous day, we commence with the שיר היחוד (for the first 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; ברכת יוצר; (with the customary additions - *Piyutim* for the Second Day of *Rosh HaShanah*); המאיר; לארץ; 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 "ויהי אחר 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* השביעי); *Haftorah* from *Jeremiah* 31:1-19; *Brachos* after the *Haftorah*.

תקיעת שופר / SOUNDING THE SHOFAR

After the reading from the Torah we

blow 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 *תשר"ת*, *תש"ת*, and *תר"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 we say: *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 ואת" and "ובחדש השביעי" and "מוספי יום הזכרון הזה".

חזרת הש"ץ / CHAZZAN'S REPETITION

Following our custom, we blow זכרונות, מלכיות תר"ת, תש"ת, תשר"ת, and תש"ת, תשר"ת, and we say after each group of *Shofar* blasts, "היום הרת עולם" and "ארשת" and "שפתינו". (*Nusach Sefard* blows *Shofar* during the silent *Shemonah Esrei*.)

נשיאת כפים

THE PRIESTLY BLESSING

[*Rav Henkin* noted that in some congregations the *Kohanim* repeat the final word of each of the verses that compose the *Bracha* (שלו, ויחנק, וישמרך), immediately after the *Chazzan*. 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, תר"ת which consist of ten sounds); אין כאלקיני; 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.

מנחה / MINCHA

אשרי; ובא לציון; *Half-Kaddish; Shemonah Esrei of Rosh HaShanah*; 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.

מוצאי ראש השנה THE NIGHT FOLLOWING ROSH HASHANAH

SUNDAY NIGHT, SEPT. 20, 3 TISHREI,
(It is proper to wait 72 minutes after sunset [under extenuating circumstances, 60 minutes] before beginning *Maariv*, making *Havdalah*, or doing work. This applies to every night that follows *Shabbos* or *Yom Tov*).

ערבית / MAARIV

We begin "והוא רחום"; ברכו; weekday *Shemonah Esrei*: "זכרנו"; "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 המלך המשפט"; "חוננתנו"; "המלך המשפט" (we add the words "אתה המלך המשפט" during every weekday *Shemonah Esrei* of the Ten Days of Repentance. If one omitted it he does not have to repeat the *Shemonah Esrei*. If one remembered that he omitted the words "אתה המלך המשפט" immediately at the conclusion of the Blessing, he should say the words "אתה המלך המשפט" then.); "וכתוב"; "בספר חיים"; *Kaddish Tiskabel*; *Havdalah* – No candle or spices – only the Brachos "בורא פרי הגפן" and "המבדיל"; "עלינו"; *Mourner's Kaddish*.

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 שאמר", 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 put on *Tefillin* and recite the *Shemonah Esrei* is 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'

FAST OF GEDALIAH

MONDAY, SEPT. 21, 3 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; (שיר המעלות ממעמקים) is said between *Yeshatich* and the Half-*Kaddish* throughout the Ten Days of Repentance); in the *Shemonah Esrei*: המלך הקדוש, זכרנו, מי כמוך, (all these are repeated during the *Chazzan's* Repetition of the *Shemonah Esrei*); the *Chazzan* says רפאנו and גואל עננו between (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, except for *Mincha* of *Erev Shabbos*, *Shabbos* and the

entire day of *Erev Yom Kippur*); *Tachanun* (והוא רחום); *Half-Kaddish*; א-ל ארך אפים; (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 Ki Sisah* (32:11-14, 34:1-10); *Half-Kaddish*; series of "יהי רצון..."; "It is proper to concentrate on listening to the reading of the "יהי רצון..." and to answer "אמן" after the Chazzan, for they are extra-ordinary pleas for the welfare of "Klal Yisroel" and the sustenance of its sages" (שערי אפרים); יהללו; אשרי; למנצח; ובא לציון; *Kaddish Tiskabel*; עלינו; Psalm of the Day, לדוד ד' אורי; Mourner's *Kaddish*.

מנחה / MINCHA

אשרי; *Half-Kaddish*; we take out a *Sefer Torah* (some say מדות י"ג); 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 עננו, המלך המשפט, המלך הקדוש, מי כמוך, זכרנו in "שמע קולנו", בספר, שים שלום, וכתוב,

חזרת הש"ץ / CHAZZAN'S REPETITION

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

THURSDAY, SEPT. 24, 6 TISHREI,

(Torah Reading.) We say the *Selichos* for the Fifth Day of Atonement which includes the special *Selicha* of י"ג מדות – the Thirteen Divine Attributes. On Friday, 7 *Tishrei* the *Selichos* for the Fourth Day of Atonement are said. (There are those who do not make this change and read the *Selichos* in order.)

שבת שובה

SHABBOS SHUVAH

פרשת האזינו

PARSHAS HAAZINU

FRIDAY EVENING, SEPT. 25,
8 TISHREI

At *Mincha* of *Erev Shabbos* we do not say *Tachanun* or אבינו מלכנו.

קבלת שבת וערבית WELCOMING SHABBOS AND MAARIV

ד' and מזמור שיר ליום השבת; etc. לכו נרננה; מלך, followed by Mourner's *Kaddish*; ...ברכו...; ושמרו...; ופרוש...; *Shemonah Esrei* of *Shabbos* with the appropriate additions for the Ten Days of Repentance – בספר and וכתוב, המלך הקדוש, מי כמוך, זכרנו – after the *Shemonah Esrei* "ויכולו"; המלך הקדוש; *Kaddish Tiskabel. Kiddush* is said in אבות; *Kaddish* *Tiskabel. Kiddush* for *Shabbos* is made in *Shul*; עלינו; לדוד; אורי; Mourner's *Kaddish*; אדון עולם; If one recited *Maariv* before the appearance of the stars, one must later recite the *Shema* over again without its accompanying *Brachos* [*Shulchan Aruch Siman* 235.] The *Mishna Brurah* states there (subparagraph 6) in the name of the classical *Poskim* that this is not a stringency, but the essential *Halacha*. The *Mishna Brurah* further states (subparagraph 19) that if one who has recited *Maariv* early returns home after the appearance of the stars, it is proper that he repeat the *Shema* before commencing to eat. *Kiddush* at home.

SHABBOS MORNING, SEPT. 26,
8 TISHREI

שחרית / SHACHRIS

Regular *Shabbos* services; (שיר המעלות)

יםמממקים is said between ישתבח and the Half-Kaddish); in the *Shemonah Esrei* and in its repetition by the *Chazzan*, we say זכרנו ומי כמוך, ומתוב ומלך הקדוש, ומי כמוך, זכרנו ובספר; *Kaddish Tiskabel* after the *Chazzan's* Repetition of the *Shemonah Esrei*; take out one *Sefer Torah*; exactly seven *Aliyahs* in *Parshas Haazinu*; Half-Kaddish; *Haftorah* is "שובה ישראל" – 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); א-ל; יקום פורקן; מלא Half-Kaddish. אב הרחמים; אשרי; יהללו

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*; אנעים זמירות; עלינו; אין כאלקינו; Psalm of the Day of *Shabbos*; לדוד אורי; Mourner's *Kaddish*; אדון עולם .

Kiddush at home.

מנחה / MINCHA

ואני תפילתי; ובא לציון; אשרי; Half-Kaddish; three *Aliyahs* in *Parshas V'zos HaBrachah*; (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 "וזהו רחום"; ברכו; weekday *Shemonah Esrei*; "זכרנו"; "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"; "בספר חיים"; "וכתוב"; "המלך המשפט"; "חוננתנו"; *Kaddish Tiskabel* after *Shemonah Esrei*; (we do not say ויהי נועם and ואתה קדוש); *Kaddish Tiskabel*; לידוד אורי; עלינו; *Havdalah*; ויתן לך; 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*.

[*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'])).

The place where the *kapora* is recited should not be near the box of chickens. See *Orach Chaim Siman 79* paragraph 7.

ערב יום כפור

EREV YOM KIPPUR

SUNDAY, SEPT. 27, 9 TISHREI

We say only a few *Selichos* in the morning; the usual morning services; no מזמור לתודה; no אבינו מלכנו 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* "עושה השלום" or "המברך את עמו ישראל בשלום" and the "יהיו לרצון..." that follows it, we say *Viduy* – confession: "אשמנו, בגדנו..." and "על 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 "שהחיינו" and "להדליק נר של יום הכפורים". 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.

יום הכפורים YOM KIPPUR

SUNDAY EVENING, SEPT. 27,
10 TISHRE

All activities that are forbidden on *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*.

ערבית / MAARIV

As is customary: ברכו...; in *Shema* we say: "ברוך שם כבוד מלכותו לעולם ועד" in a loud voice; "...כי ביום הזה יכפר"; Half-*Kaddish*; *Shemonah Esrei* of *Yom Kippur*; before "אלקי נצור" we say, "...יהיו לרצון" followed immediately by *Viduy* and "...על חטא". After *Shemonah Esrei*, 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*; אבינו

לדוד; (according to *Nusach Sefard* לדוד מלכנו; *Kaddish Tiskabel*; עלינו; מזמור; Mourner's *Kaddish*; לדוד אורי; אדון עולם).

Many congregations have the custom to say all the *שירי יחוד* 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.]

MONDAY MORNING,
SEPT. 28, 10 TISHREI,

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 second 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; 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 *Yom Kippur*); קריאת שמע; אהבה רבה; המאיר לארץ; in which we say: "ברוך שם כבוד מלכותו לעולם ועד" in a loud voice; *Shemonah Esrei* of *Yom Kippur*; before אלקי נצור we say "יהיו לרצון", *Viduy*, and "על חטא" etc.

חזרת הש"ץ / CHAZZAN'S REPETITION

In *Kedushah*, we say נעריצך (in all of the services of *Yom Kippur*, the *Kedushah* is נעריצך); *Piyutim*; *Selichos*; *Viduy* and "על חטא" etc.; אבינו מלכנו; *Kaddish Tiskabel*.

קריאת התורה / TORAH READING

"אתה הראת" (*Nusach Sefard*: "אין כמוך"); open *Aron*; י"ג מדות, followed by the special של עולם for *Yom Kippur*; we take out two *Sifrei Torah*; שמע; בריך שמיה; ויעזר; על הכל; גדלו; קדוש ונורא; אחד; ישראל;

ויגן.. Six *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 כפור in the middle and in the conclusion.

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). יהללו; אשרי; אב הרחמים. we return the *Sifrei Torah* to the *Aron HaKodesh*.

מוסף / MUSSAF

The *Chazzan* says הניני; *Half-Kaddish*; *Shemonah Esrei* of *Mussaf* of *Yom Kippur*; *Viduy* and "על חטא", in same place as in *Shachris*; *Chazzan's* Repetition; *Kedushah*; *Piyutim*; אמיץ כח (*Nusach Sefard* אתה כוננת); *Selichos*; *Viduy* and "על חטא" etc.; נשיאת כפים (the *Kohanim* wash their hands until the wrist); *Kaddish Tiskabel* (we do not say פטום הקטורת, אין כאלקיני 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; (י"ג 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*; *Viduy* and "על חטא" in same place in *Shemonah Esrei* as in *Shachris*; the *Chazzan's* Repetition; *Kedushah*; *Piyutim*; *Selichos*; *Viduy* and "על חטא" etc.; "אלקיני" בספר; שים שלום; ואלקי אבותינו ברכנו בברכה"; חיים; עלינו; *Kaddish Tiskabel*; no *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*; 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 נותן יד"; in the *Chazzan's* Repetition: *Kedushah*; *Piyutim*; *Selichos*; *Viduy* according to custom; "אלקינו ואלקי אבינו; בספר חיים; שים שלום; אבותינו ברכנו בברכה" *Melkenu*; (in אבינו *Melkenu* we say חתמנו instead of כתבנו) "שמע ישראל" is said aloud once; "ברוך שם כבוד מלכותו לעולם ועד" is said aloud three times; "ד' הוא האלקים" is said aloud seven times; *Kaddish Tiskabel* – we blow one long תקיעה before תתקבל [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].)

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*; *Havdalah* for the departure of *Yom Kippur*; בורא בורא מאורי האש; פרי הגפן (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 ד' אורי; Mourner's *Kaddish*.

If one has not yet sanctified the New Moon, he should do so now if it is visible.

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 (some have the *Minhag* not to say "א-ל ארך אפים" and למנצח 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. The three leaves of each group must be at the same level. 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 Thur., Oct. 1 (14 Tishrei).

ערב סוכות

EREV SUCCOS

FRIDAY, OCT. 2, 14 TISHREI

Usual *Shachris* and *Mincha* services; no *Tachanun* but *למנצח* 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* and *Shabbos*. We light candles in the *Succah* 20 minutes before sunset and the *Brachos* "שהחיינו" and "להדליק נר של שבת ושל יום טוב" are said.

יום שבת קודש/א' דסוכות

FIRST DAY SUCCOS

THE HOLY SHABBOS

FRI. EVENING, OCT. 2, 15 TISHREI

קבלת שבת

WELCOMING THE SHABBOS

Nusach Ashkenaz begins with מזמור *ד' מלך* and שיר ליום השבת *לכו נרננה* nor Mourner's *Kaddish* (neither *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

Half-*Kaddish*; *Shemonah Esrei* of *Yom Tov*; with insertions for *Shabbos* including את יום

...השבת הזו ואת יום חג הסוכות הזה זמן שמחתנו
and "מקדש השבת וישראל והזמנים". After
Shemonah Esrei: "ויכלו" and "מגן אבות";
concluding only with "מקדש השבת";
Kaddish Tiskabel. (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; לדוד 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 the stars.
Kiddush for *Yom Tov* with insertions for
Shabbos (זמן, סוכה, קדוש, יין: יקס"ז). We
begin with *יום הששי* and *ויכולו* continue
with *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.)

SHABBOS MORNING, OCT. 3,
15 TISHREI,

שחרית / SHACHRIS

The customary service for a *Shabbos* and *Yom Tov*: הכל; ברכת יוצר; נשמת; פסוקי דזמרה; אהל-אדון; יודוך; *Shema*; *Shemonah Esrei* of *Yom Tov* with all insertions for *Shabbos*; the *Chazzan's* Repetition; (we do not take *Lulov* and *Esrog* today) 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). *Kaddish Tiskabel*; אין כמוך; open *Aron*; (we do not say ייג מדות on *Shabbos*); we take out two *Sifrei Torah*; בריך שמייה;

ל ויעזר ויגן; על הכל; גדלו; אחד; שמע ישראל. There are seven *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*, Number 29:12-16; the *Haftorah* is read from *Zechariah 14:1-21*; *Brachos* after the *Haftorah*, with mention of both *Shabbos* and *Yom Tov* in the middle, and with "מקדש השבת וישראל" (י-ה-א-לי no) יקום פורקן; "והזמנים אשרי"; return the *Sifrei Torah* to the *Aron HaKodesh*.

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 "ובחמשה עשר"; *Chazzan's* Repetition; *Kedushah* with אדיר אדירנו – the Priestly Blessing is done as on the first day of *Rosh HaShonah*; *Hoshana*: "אום נצורה" (We do not take out a *Sefer Torah*, nor do we march around the *Shul*. However the *Aron HaKodesh* is opened); (Some have the custom of saying the *Hoshanas*, whether on a weekday or a *Shabbos*, immediately after *Hallel*); *Kaddish Tiskabel*; אין כאלקינו; לדוד ד' אורי; שיר של יום; אנעים זמירות; עלינו; Mourner's *Kaddish*; אדון עולם.

מנחה / MINCHA

ואני"; *Half-Kaddish*; ובא לציון; אשרי

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

One should advise women who have not yet said *Havdalah* in *Maariv* to say “ברוך המבדיל בין קודש לקודש” before lighting candles or doing some other type of activity that is permitted on *Yom Tov* but is forbidden on *Shabbos*.

ב' דסוכות SECOND DAY SUCCOS

MOTZIE SHABBOS, OCT. 3,
16 TISHREI

מוצאי שבת DEPARTURE OF SHABBOS

(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 *Brachos* “להדליק נר של יום טוב” and “שהחיינו”.

ערבית / MAARIV

In *Yom Tov* fashion: ופרוש...; ברכו...; וידבר...; Half-Kaddish; *Shemonah Esrei* of *Yom Tov*. We add “ותודיענו” to mark the

end of *Shabbos*. *Kaddish Tiskabel*; עלינו; לדוד; אורי; Mourner's *Kaddish*; אדון עולם; *Kiddush* in the *Succah* (הבדלה, נר, קידוש, יין יקנהז"ס); (סוכה, זמן בורא מאורי; אשר בחר; בורא פרי הגפן). (Some say that on the second night the *Bracha* "שהחיינו" should follow "לישב בסוכה" the same as last night.)

SUNDAY MORNING,
OCT. 4, 16 TISHREI

In the morning, we can make the *Bracha* over the Four Species from sunrise on (in extenuating circumstances, from עלות 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*; המאיר לארץ; נשמת; פסוקי דזמרה; *Shema* and its *Brachos*; *Shemonah Esrei* of *Yom Tov*; the *Chazzan's Repetition*; *Lulav*; 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", and afterwards, as he says the last twice "הודו". The *Chazzan* shakes them only at the first "הודו" at "יאמר נא" and at both "אנא ה' הושיעה נא" and then as he says the last twice "הודו". After *Hallel*, *Kaddish Tiskabel* (some have the custom to say the *Hoshanos* immediately after *Hallel* and before the *Kaddish Tiskabel*);

אין כמור; open *Aron*; two *Sifrei Torah* are removed from the *Aron HaKodesh*, י"ג מדות, followed by the special רבונו של עולם for *Yom Tov*; על; גדלו; אחד; שמע ישראל; בריך שמייה. There are 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; י-ה א-לי; return the *Sifrei Torah* to the *Aron HaKodesh*.

מוסף / MUSSAF

Half-Kaddish; *Shemonah Esrei* of *Yom Tov Mussaf*; the *Chazzan's* Repetition; רבונו – the Priestly Blessing (נשיאת כפים (יהי רצון and של עולם); 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 ד'; שיר של יום; אנעים זמירות; עלינו; כאלקינו; אדון עולם; Mourner's *Kaddish*;

מנחה / MINCHA

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

א' דחול המועד

FIRST DAY CHOL HAMOED

SUNDAY EVENING, OCT. 4,
17 TISHREI

מעריב / MAARIV

As is usual for the night following a *Yom Tov*: weekday *Shemonah Esrei*; אתה; חוננתנו; יעלה ויבא; *Kaddish Tiskabel*; עלינו; לדוד; אדון עולם; Mourner's *Kaddish*.

(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 had already stepped backward 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...". 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* (Intermediate Days) one does not have to repeat *Birkas HaMazon* if he forgot יעלה ויבא.)

At home we make *Havdalah* only on wine (המבדיל and בורא פרי הגפן) in the *Succah*.

MONDAY MORNING, OCT. 5,

17 TISHREI

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 Second Day of *Yom Tov*]; before (with no *שהחיינו*) and during *Hallel*; *Kaddish Tiskabel* after complete *Hallel*; we take out one *Sefer Torah* and read four *Aliyahs* from *Parshas Pinchas*, Numbers 29:17-25, in the section dealing with the Additional Sacrifices of *Succos*; the *Kohen* reads "וביום השני", the *Levi* reads "וביום השלישי", the *Yisroel* reads from "וביום הרביעי" and the fourth *Aliyah* reads "וביום השני" and "וביום השלישי"; 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 השני* and *וביום השלישי*; *Chazzan's* Repetition; weekday *Kedushah* (according to *Nussach Ashkenaz*); *Hoshana*: "אערוך" (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; *Shemonah Esrei* with יעלה ויבא; *Chazzan's Repetition*; *Kaddish Tiskabel*; עלינו; Mourner's *Kaddish*.

ב' דחול המועד SECOND DAY CHOL HAMOED

TUESDAY, OCT. 6, 18 TISHREI

Maariv, not including אתה חוננתנו, *Shachris*, *Lulav*, *Hallel* and *Mincha* as yesterday; Torah Reading: Four *Aliyahs* from *Parshas Pinchas*, Numbers 29:20-28: *Kohen* – וביום השלישי; *Levi* – וביום הרביעי; *Yisroel* – וביום החמישי; Fourth *Aliyah* – וביום הרביעי and השלישי; *Half-Kaddish*; יהללו; ובא לציון; אשרי (no למנצח); *Half-Kaddish*.

מוסף / MUSSAF

Shemonah Esrei of *Yom Tov Mussaf*; the additional offerings mentioned are of וביום הרביעי and וביום השלישי; *Hoshana*: "אבן שתיה".

ג' דחול המועד THIRD DAY CHOL HAMOED

WEDNESDAY, OCT. 7, 19 TISHREI

Maariv, *Shachris*, *Lulav*, complete *Hallel* and *Mincha* exactly as yesterday; Torah Reading: Four *Aliyahs* from *Parshas Pinchas*, Numbers 29:23-31: *Kohen* – וביום הרביעי; *Levi* – וביום החמישי; *Yisroel* – וביום הששי; Fourth *Aliyah* – וביום הרביעי and וביום הששי

ובא לציון; אשרי; יהללו; Half-Kaddish; החמישי
(למנצח); Half-Kaddish.

מוסף / MUSSAF

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

THURS. MORNING, OCT. 8,
20 TISHREI

Maariv, Shachris, Lulav, complete *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 ובא; אשרי; יהללו; Half-Kaddish; וביום הששי; לציון; (למנצח); Half-Kaddish.

מוסף / MUSSAF

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

הושענא רבה HOSHANA RABBA

THURS. NIGHT, OCT. 8, 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*.)

FRIDAY MORNING, OCT. 9
21 TISHREI

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 sixth day); אנעים ומירות, followed by Mourner's *Kaddish* at the beginning of services. Then we say אדון עולם; the regular morning blessings, followed by the usual morning order פסוקי דזמרה; מזמור לתודה; פסוקי דזמרה followed by the פסוקי דזמרה of *Shabbos* and *Yom*

Tov, except for נשמת, which is omitted; ישתבח; Half-Kaddish. (Many say שיר 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; open *Aron*; י"ג מדות; followed by the special של עולם for *Rosh HaShanah* and *Yom Kippur*; We take out one *Sefer Torah*; בריך על; גדלו; קדוש ונורא; אחד; שמע ישראל; שמייה הכל; ויעזר ויגן. four *Aliyahs* from *Parshas Pinchas*, Numbers 29:26-34: *Kohen* – וביום הששי, *Levi* – וביום הששי, *Yisroel* – וביום השביעי, fourth *Aliyah* – וביום הששי and וביום השביעי; *Half-Kaddish*; יהללו; אשרי; ובא לציון; (למנצח); *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); 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* ז"ל, wait until after the completion of the *Kaddish* after the *Hoshanos* before beating the *Arovos*); *Kaddish Tiskabel*; אין כאלקינו; עלינו; שיר של יום (Psalm of the Day); לדוד אורי; Mourner's *Kaddish*; אדון עולם.

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

יום שבת קודש שמיני עצרת /

THE HOLY SHABBOS/ SHEMINI ATZERES

FRIDAY EVENING, OCT. 9,
22 TISHREI

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

קבלת שבת

WELCOMING THE SHABBOS

We say "מזמור שיר ליום השבת" and "ד"מלך" followed by Mourner's *Kaddish*. (*Nusach Ashkenaz* omits "לכו נרננה" and "במה מדליקין" whenever a *Yom Tov* occurs on *Shabbos*.) (Here, *Nusach Sefard* has many variations; each congregation must follow its own custom.)

ערבית / MAARIV

(After the appearance of stars) in the customary way; ברכו...; ופרוש...; ושמרו...; וידבר...; Half-*Kaddish*; *Shemonah Esrei* of *Yom Tov* with insertions for *Shabbos* including: "את יום השבת הזה ואת יום שמיני"; and "עצרת החג הזה זמן שמחתנו מקדש השבת"; and "וישראל והזמנים." After *Shemonah Esrei*: "ויכלו" and "מגן אבות" concluding only with "מקדש השבת". *Kaddish Tiskabel*; עלינו; 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 insertion for *Shabbos* and 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".

SHABBOS MORNING, OCT. 10,
22 TISHREI

שחרית / SHACHRIS

The customary service for a *Shabbos* and *Yom Tov*: פסוקי דזמרה; נשמת; ברכת
ואוצר; הכל יודוך; א-ל אדון; *Shema*;
Shemonah Esrei of *Yom Tov* with all
insertions for *Shabbos*; the *Chazzan's*
Repetiton; complete *Hallel*; *Kaddish*
Tiskabel. We read *Koheles*, followed by
Mourner's *Kaddish*; אין כמוך; open *Aron*;
(we do not say י"ג מדות on *Shabbos*); we
take out two *Sifrei Torah*; בריך שמיה; in the
first *Sefer Torah* we have seven *Aliyahs*
in *Parshas R'ei* – עשר תעשר (Deut. 14:22-
16:17); Half-*Kaddish*; *Maftir* reads in the
second *Sefer Torah* from *Parshas Pinchas*
(Numbers 29:35-30:1) "ביום השמיני עצרת".
The *Haftorah* is read from Kings I (8:54-
9:1). *Brachos* after the *Haftorah*, with
mention of both *Shabbos* and *Yom Tov* in
the middle, and with "מקדש השבת וישראל"
"והזמנים" as the close; 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; (י-ה א-לי no
[שערי אפרים]); אשרי; יהללו; we return the

Sifrei Torah to the *Aron HaKodesh*. The *Shammash* announces "משיב הרוח ומוריד" 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* in the special melody for the Prayer for Rain; *Shemonah Esrei* of *Mussaf* of *Yom Tov* mentioning *Shabbos*; we say "משיב הרוח ומוריד הגשם". Offering mentioned are "וביום השבת" and "ביום".
"השמיני"

חזרת הש"ץ / CHAZZAN'S REPETITION

משיב הרוח ומוריד" (Geshem); תפילת גשם"; Priestly Blessing (because it is *Shabbos* we skip the petitions של עולם רבונו של עולם); *Kaddish Tiskabel*; אין כאלקינו (יהי רצון); *Kaddish* לדוד (Psalm of the Day); שיר של יום; עלינו; אדון עולם; Mourner's *Kaddish*; אורי

מנחה / MINCHA

ואני"; ובא לציון; אשרי; Half-*Kaddish*; "תפילתי"; Torah Reading: three *Aliyahs* in *Parshas V'zos HaBrachah* (no Half-*Kaddish* after *Mincha* Torah Reading); we lift up, rewind the *Sefer Torah* and return it to the *Aron HaKodesh* (with יהללו); Half-*Kaddish*; *Shemonah Esrei* of *Yom Tov* with *Shabbos* insertions; "משיב הרוח ומוריד" (If one forgot to say "משיב הרוח" but remembered before he began "אתה" קדוש" then he may say "משיב הרוח ומוריד"

הגשם" 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 (no "צדקתך צדק"); *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 מכלכל חיים" 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 ומוריד הגשם" in the *Shemonah Esrei* or not.)

One should advise women who have not yet said *Havdalah* in *Maariv* to say "ברוך המבדיל בין קודש לקודש" before lighting candles or doing some other type of activity that is permitted on *Yom Tov* but is forbidden on *Shabbos*.

שמחת תורה, מוצאי שבת

SIMCHAS TORAH, MOTZIE SHABBOS

OCT. 10, 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*. The Brachos for lighting candles are "להדליק נר של יום טוב" and "שהחיינו". 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

...ברכו; ופרוש...; וידבר; Half-Kaddish; *Shemonah Esrei of Yom Tov* ("ביום שמיני"); ("עצרת החג הזה"); we add "ותודיענו" to mark the departure of *Shabbos*; *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. 33:1-17 or 1-26); Half-Kaddish; "שישו ושמחו"; יהללו; *Kiddush* for *Shemini Atzeres* (but not in the *Succah*), *Kiddush* of *Yom Tov* that is also the departure of *Shabbos*: יקנה"ז – *Kiddush* for *Yom Tov*, בורא מאורי האש", המבדיל", שהחיינו; (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, are not required to make *Kiddush* again in the home); עלינו; Mourner's *Kaddish*; אדון עולם. (We no longer say לדוד אורי.)

SUNDAY MORNING, OCT. 11,
23 TISHREI

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; Priestly Blessing (we do not say ותערב at *Shachris*, we skip the usual עולם של רבונו and the יהי רצון); 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*; (We do not say י"ג מדות 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 one 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 the children in *Shul* come up with him and many *Talleisim* are 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 "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 second *Sefer Torah* is lifted etc. 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; יהללו; אשרי; (י-ה-א-לי no) שישו ושמחו; the *Sifrei Torah* are returned to the *Aron HaKodesh*.

מוסף / MUSSAF

Half-Kaddish; *Shemonah Esrei* of *Mussaf* of *Shemini Atzeres*; *Chazzan's*

Repetition; *Kaddish Tiskabel*; אין כאלקינו; שיר של יום – Psalm of the Day (we no longer say 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

אשרי; ובא לציון; *Half-Kaddish*; *Shemonah Esrei* of *Shemini Atzeres*; עלינו.

אסרו חג / ISRU CHAG

SUNDAY NIGHT, OCT. 11,
24 TISHREI

מעריב / MAARIV

As is customary after a *Yom Tov*: weekday *Shemonah Esrei* with אתה חוננתנו; *Kaddish Tiskabel*; (*Havdalah* only בורא פרי); (*Havdalah* and הגפן); עלינו; Mourner's *Kaddish*.
Havdalah at home as above.

MONDAY MORNING, OCT. 12,
24 TISHREI

שחרית / SHACHRIS

As is customary for *Isru Chag*, we do not say *Tachanun* or the series of "יהי רצון..." after *Torah* Reading. We do say א-ל ארך אפים and למנצח. (Some do not say *Tachanun* till after *Rosh Chodesh Cheshvan*.) Those who observe *Yom Kippur Koton* before *Rosh Chodesh* do not before *Cheshvan*.

ערב ראש חודש
EREV ROSH CHODESH

שבת פרשת בראשית
SHABBOS
PARSHAS BREISHIS

FRIDAY EVENING, OCT. 16,
29 TISHREI

Welcoming the Shabbos and Maariv
as usual for every Shabbos.

SHABBOS MORNING, OCT. 17,
29 TISHREI,

שחרית / SHACHRIS

As is customary for *Shabbos* morning:
Brachos; פסוקי דזמרה; נשמת; *Shema* and its
Brachos; *Shemonah Esrei* of *Shabbos*; the
Chazzan's Repetition; *Kaddish Tiskabel*;
Reading of the Torah: seven *Aliyahs* in
Parshas Breishis; The *Haftorah* is read
from "מחר חודש", the special *Haftorah* for a
Shabbos whose morrow is *Rosh Chodesh*.
(Samuel I 20:18-42).

(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 (שערים המצויינים בהלכה)].

We bless the month of *MarCheshvan* (and announce the time of the New Moon*). We say neither אב א-ל מלא nor אב א-ל מלא; יהללו; אשרי; הרחמים. 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; אנעים; עלינו;

זמירות; שיר של יום (Psalm of the Day);
Mourner's *Kaddish*; אדון עולם.

מנחה / MINCHA

ואני" Half-*Kaddish*; ובא לציון; אשרי
"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; No צדקתך צדק;
Kaddish Tiskabel; עלינו; Mourner's *Kaddish*;
ברכי נפשי.