



הארגון העולמי של בתי הכנסת  
והקהילות האורתודוקסיות  
World Organization of Orthodox  
Communities and Synagogues

בס"ד

איחוד בתי הכנסת  
והקהילות בישראל  
Union of Synagogues and  
Communities in Israel



"וְהָיָה בְּיָמֵי זֶרַע בְּזֶרַע שָׁמַיִם, וּבְיָמֵי שְׁבַת בְּשֶׁבֶתוֹ"

*And it shall come to pass that from one New Moon to another, and from one Sabbath to another*  
(ישעיהו פרק סו פסוק כג)

**Table of Laws and Customs for Jewish Communities**, edited by Prof. Yehuda Eisenberg  
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## Tishrei 5782

**September 7 – October 5, 2021**

*Molad*: Tuesday night 11:27pm (+11 *chalakim*)

**Kiddush levana**: From Saturday night, 6 *Tishrei*, until Monday night, 14 *Tishrei* (*B'dieved* one can say *kiddush levana* on the first night of *Succot*). It is customary to wait and say *kiddush levana* on *motzei Yom Kippur*.

**Tekufat Tishrei (autumnal equinox)**: Thursday, 1 *Cheshvan*, 9:00am.

### **Erev Rosh Hashanah, Monday, 29 Elul (6.9.2021)**

It is customary to wake up early in the morning, to say many *slichot* known as *Zechor habrit*. A mourner may go to shul for *slichot*. Following *slichot tachanun* is said, and its recitation continues into daylight. During *shachrit tachanun* is not said. *Lamenatzeach* is said. The *shofar* is not blown. After *davening* it is customary to perform *hatarat nedarim*, this can be done until *erev Yom Kippur*. One who does not understand the Hebrew should say *hatarat nedarim* in the language he understands. Vows may be annulled until *erev Yom Kippur*, and beyond. A woman may assign her husband to annul her vows: he should tell the *dayanim* that he is annulling his wife's vows and recite the text in the plural form: *shenadarnu, shenishbanu*.

Since 5782 is a *shmita* year, it is proper to buy an *etrog* before *Rosh Hashanah* so that it will not be *kedushat shvi'it*.

*Tzedaka* is given to the poor. Some have the custom to prostrate themselves on the graves of *tzadikim*, to request that they advocate for us on the Day of Judgement. Some have the custom to fast until *chatzot*. And there is no need to accept the fast the previous day. Even those who fast the entire day should not read *Vayichal* at *mincha*, and do not include *birkat kohanim*, and the *chazzan* should not say *Elokeinu borcheinu*, but the individual should say *Aneinu* in *mincha*. Some have the custom to *daven mincha gedola* half an hour after *chatzot*. All get haircuts, shower, and go to the *mikvah* in honor of the Day of Judgement.

### **Candle Lighting Times For Erev Rosh Hashanah, September 6, 2021**

The Chag begins		Chag ends		The Chag begins		The Chag begins			
Jerusalem	18:21	Jerusalem	19:30	New York	18:59	Melbourne	17:33	Madrid	20:08
Tel Aviv	18:37	Tel Aviv	19:32	Los Angeles	18:42	Johannesburg	17:33	Marbella	20:22
Beer Sheba	18:38	Beer Sheba	19:31	Paris	19:53	Buenos Aires	18:09	Toronto	19:16
Haifa	18:30	Haifa	19:32	London	19:06	Moscow	18:43	Warsaw	18:40
Eilat	18:26	Eilat	19:30	Amsterdam	19:46	Rome	19:04		

### **First day of Rosh Hashanah, Tuesday, 1 Tishrei (7.9.2021)**

Candles are lit for *Yom Tov*. One should not light early as we do for *Shabbat*, but it is proper to light before *shkiya* in order to bring in the holiday while it is still day.

A woman says the *bracha* before lighting – *over la'asiyatan – l'hadlik ner shel Yom Tov* and *shehecheyanu* – (There are those who say the *bracha* after lighting, and do not say *shehecheyanu*). A man, or a woman who makes *kiddush* for herself, does not say *shehecheyanu* at candle lighting but rather at *kiddush*. There are those whose custom is not to say a *bracha* on *Yom Tov* candle lighting.

**Maariv**. *Achot ketana* (there are some Ashkenazim who do not say the poem), and then *borchu*. Following *borchu* one may not interrupt by speaking. *Ufros*, and then conclude with *hapores succat shalom*, etc. *Tiku bachodesh*. (According to the Vilna Gaon *Tiku* is not recited). Half *kaddish*: *L'eila l'eila mikol birchata*, instead of *l'eila min kol birchata*. And as such throughout the ten days of repentance. (Sephardim do not use the double form *l'eila l'eila* in *kaddish*, and Teimanim use the double form all year). *Mussaf* for *Rosh Hashanah*, with the addition of: *zochreinu, mi kamocho, u'chtov b'sefer hachayim* and **hamelech hakadosh** is said instead of **haEl hakadosh**.

One who mistakenly said *haEl hakadosh*, and remembered while saying it, should say *hamelech hakadosh*, immediately. After the phrase was completed, or if he already began to say *Ata bachartanu*, he should go back to the beginning of the *amidah*. One who forgot and did not say *zochreinu, mi kamocho, u'chtov b'sefer hachayim* and remembered after saying *Baruch ata Hashem* – does not go back.

**Amidah**. *Yom teru'a* (one who mistakenly said *Zichron terua* is *yotzei*). Concludes: *Hamevarech et amo Yisrael bashalom* (Vilna Gaon). Throughout the ten days of repentance, one concludes *Elokai netzor* and *kaddish* with: *oseh shalom*.

Some have a custom to recite (*Tehillim* 24) *L'David mizmor l'Hashem ha'arets u'melo'ah* at night on *Rosh Hashanah* and *Yom Kippur* before *kaddish titkabel*.

*Kaddish titkabel, Aleinu, kaddish yatom.*

Sephardim and Asheknazi Chassidim (but not Ashkenazim) have the custom to say a *borchu batra* after *kaddish yatom*. *L'David Hashem ori* (for those whose custom is to say it during *maariv*). And there are those who do not say *L'David* on *Shabbat* night and day. The custom in Israel is not to say *kiddush in shul*, and there are those who do say *kiddush* according to the custom in the diaspora. Community members bless one another *L'shana tova tekateivu v'teichateimu*.

**At home.** *Kiddush* is recited according to the following order: י"ק: wine (*hagefen*), *kiddush (asher bachar banu*, and conclude *mikadesh Yisrael v'yom hazikaron*), *zman (shehecheyanu)*.

A slice from *hamotzi* is dipped in honey, and it is customary to eat a sweet apple in honey: one recites the *bracha borei pri ha'etz*, takes a bite, and then says *Yehi ratzon shet'chadesh aleinu shana tova u'metuka*. *Chazal* said: *Simna milta* and therefore one should include in the meal fruits and vegetables whose names indicate blessing, and say for each item *Yehi ratzon* according to the name or indication:

Dates (*tamar*) – *sheyitamu son'einu*; pomegranate (*rimon*) – *sheyirbu zechuyoteinu karimon*; black-eyed peas (*rubia*) – *sheyirbu zechuyoteinu*; Beets (*silka*) – *sheyistalku son'einu*; Leek (*karti*) – *sheyikartu son-einu*; fish (*dagim*) – *shenifre v'nirbe k'dagim, v'shelo tishlot banu ayin ra'ah*.

It is customary to eat meat from the head of a ram, in memory of the ram of *Yitzhak*, and the following is said: *Yehi ratzon shetizkor lanu akeidat Yitzchak, v'shenihiye l'rosh v'lo l'zanav*. The eating of bitter or sour things is avoided, and nuts are not eaten (the *gematria* of nut is טה). Some are careful not to eat grapes on *Rosh Hashanah* (Vilna Gaon). It is proper not to eat fatty meat and things that lead to impurity (*tuma*). The learning of the *mishnayot* of *masechet Rosh Hashanah* is a praiseworthy custom. *Shir hama'alot, birkat hamazon*. It is proper to recite *birkat hamazon* over a cup of wine. *Ya'aleh v'yavo*. (One should conclude *Ki el melech* though this is not said on other days when *ya'aleh v'yavo* is said). *Harachamon hu yechadesh aleinu et Hashanah hazot l'tovah v'livricha. Migdol, oseh shalom bimromav*, etc.

If one forgot *ya'aleh v'yavo* in *birkat hamazon*, if he remembered before completing the *bracha* he should say it where he remembers, and if he remembers after saying *Hashem*, he completes the *bracha bone b'rachamav yerushalayim amen* and then says *Baruch ata Hashem...asher natan yamim tovim l'amo Yisrael b'ahava l'ot brit v'l'zikaron et yom hazikaron hazeh*. If he remembers after beginning the fourth *bracha (hatov v'hameitiv)*, he does not go back.

**Shachrit.** Awaken early for *shul*. *Birkot hashachar, korbanot, shir hayichud, shir hakavod, shir shel yom, Lamenezach al hagitit (Tehillim 81)*. *Yehi ratzon sheterachem aleinu v'timchol aleinu* is not said before *parashat hatamid*, and *uv'rashei chodsheichem* is not said afterwards. Some say *shir shel yom* and *shir hayichud* at the end of *davening* and some say before *Torah* reading.

The *chazzan* for *pesukei d'zimra* concludes *v'hanora b'noraotecha*, and the next *chazzan* begins *hamelech, shochein ad*, etc. and the congregation recites along with him quietly. During *shachrit* throughout the 10 days of repentance, it is customary to say *shir hama'alot mima'amakim* before *borchu*, according to the Vilna Gaon, it is not said. The *bracha* of *yotzer* or should be said by the congregation together with the *chazzan* (do not answer *amen* after *u'vore et hakol*, since it is not the end of the *bracha*). In many shuls the *yotzer piyyutim* are not said (Vilna Gaon), but some of the *piyyutim* of *kedusha* are said in the repetition of the *amidah*. *Kedusha* begins as usual: *nakdishcha* or *nekadesh*. *Birkat kohanim*: if there are two or more *kohanim*, one member of the congregation announces “*kohanim*”. The *kohanim* begin with *Baruch ata*, etc. [Since the removal of shoes by the *kohanim* is for the sake of a *mitzvah*, Rav Kook instructed to remove the right shoe first]. If there is no *kohen*, the *chazzan* says *Eloheinu v'elohei avoteinu borcheinu*, etc.

During the repetition of the *amidah*, the congregation says aloud the *psukim zochreinu, mi kamocha, v'katuv, b'sefer hachaim*. According to the Ashkenazi custom, *zochreinu* and *mi kamocha* are not said. According to the custom of the Vilna Gaon, *uchtov* and *b'sefer hachayim* are not said either. The ark is opened and *Avinu malkeinu* is said. Some skip the *pasuk: Avinu malkeinu chatanu l'fanecha. Kaddish titkabel, ein kamocha, av harachamim*. [Nussach HaAri: after *kaddish titkabel, shir shel yom: Tehillim perek 81, L'david Hashem ori, Ata hareita la'daat*]. Is it the custom of the Chassidim on all *shabbatot* and holidays, to recite *shir shel yom* and *L'David Hashem ori* earlier, in *shachrit*. The *perushim* in Jerusalem did not do so.

**Opening of the ark.** *Vayehi binsoa ha'aron, 13 middot* and *Ribbono shel olam* are recited three times, then *v'ani tefilati* is recited three times. *Berich sh'mei*. The *sefer Torah* is taken out. The *chazzan* says *shema yisrael, kadosh v'nora*, etc. (Sephardim, and some Ashkenazi Chassidim, have the custom to raise the *sefer Torah* before reading). Five people are called to the first *sefer* in the following order: *kohen, levi, and 3 yisrael*. Reading from *parashat Vayeira (Bereishit perek 12 pasuk 1): V'Hashem pakad et Sarah until Va'yagar Avraham b'erez plishtim yamim rabim*. During the *Mi shaberach* for those who are called to the *Torah*, the following is added: *V'yichteveihu v'yachtemeihu l'chaim tovim b'ze yom hadin, or v'yichteveim va'yachtemeim or v'yichtevah va'yachtemah*. Following the reading from the first *sefer*, the second *sefer* is laid next to the first and half *kaddish* is recited. *Hagbah* and *gelilah* of the first *sefer*. *Maftir* from the second *sefer* is read from *parashat Pinchas (Bamidbar perek 29 pasuk 1): U'v'chodesh hashevi'i. Hagbah* and *gelilah* of the second *sefer*. *Haftorah* from *Shmuel I, perek 1: Vayehi ish echad until Vayarem keren meshicho (perek 2 pasuk 20)*. *Birkot hahaftara*.

On all *shabbatot* of the year and all holidays the prayer for the state of Israel and the wellbeing of the soldiers of the IDF is said. If there is a *bris* in the *shul* or nearby – it is performed after *Torah* reading. If the location of the *bris* is far from the *shul*, it is performed after *davening*.

*Kohanim* who say *kiddush* before the *shofar* blowing should be careful not to drink a *revi'it* of wine. All those who say *kiddush* before the *shofar* blowing should be careful not to eat more than a *k'beitza*.

**Shofar blowing.** Before the *shofar* blowing *Lamenatzeach l'vnei Korach* is recited seven times, followed by the *psukim: min hameitzar, koli shamata, rosh devarcha, arov avadecha, sass anochi, tov ta'am, nidvot pi* (acronym קרע שטן). The *ba'al tokea* says the *brachot l'shmoa kol shofar* and *shehecheyanu* and intends for the entire congregation to be *yotzei* by his *brachot* and *tekiot*, and the congregation intends to be *yotzei*. Do not respond *Baruch hu u'varuch shemo* during the *brachot*, so as not to cause a *hefsek*. One who spoke between the *brachot* for a reason unrelated to the *tekiot*, should go back and say the *brachot* again. One who spoke for a reason unrelated to the *tekiot* or *davening* between the beginning and end of the *tekiot*, does not need to go back and say the *brachot* again.

The *shofar* is blown as follows:

3 times תשר"ת (*tekia, shvarim, teru'a, tekia*)

3 times תש"ת (*tekia, shvarim, tekia*)

And 3 times תר"ת (*tekia, teru'a, tekia*)

*Tekia* – a straight, simple sound with no break.

*Shvarim* – three broken sounds.

*Teru'a* – nine sounds in a row.

Is it customary that the *Rav* or a *halachic* expert calls out the sounds to the *ba'al tokea* and supervises the proper blowing of the *shofar*. In all 30 sounds are blown, and the *siman* for this is: *Yom tru'a yihiye lachem*, יהיה 30 in *gematria*. These sounds are called *tekiot d'meyushav*, since one is allowed to hear them while sitting, although it is customary to stand for them as well. The sounds during the *mussaf amidah* are called *tekiot d'mu'amad* because they should be heard while standing. During *tekiot d'meyushav*, the sound *shvarim-tru'a* should be blown with one breath, and during *tekiot d'mu'amad* – with two breaths. It is proper to avoid saying the *Yehi ratzon* printed in the *machzor* between the sounds. If a new *ba'al tokea* begins in the middle of the *tekiot*, if the second heard the *brachot* of the first, he does not need to repeat the *brachot*.

At the end of *tekiot d'meyushav* the *chazzan* says the following *psukim* and the congregation repeats after him: *Ashrei ha'am yodei teru'a, B'shimcha yagilun kol hayom, Ki tiferet, Ashrei, Y'hallelu, L'David mizmor*. Some have the custom to say *Mizmor l'David* on *Rosh Hashanah* (Mateh Efraim and Ha'Aderet) and the *sifrei Torah* are returned to the ark.

**Mussaf.** It is proper to begin *mussaf* before the time of *mincha gedola*, which is six and a half hours of the day. The *chazzan* said the prayer *Himneni*, half *kaddish*. During the prayer *U'mipnei chata'ainu* one should say *v'et mussafei yom hazikaron*. One who said *et mussaf* – if he remembers before completing the *bracha* he should go back to that place and say *v'et mussafei*, if he completed the *bracha* – he does not go back. Sephardim and Ashkenazi Chassidim blow the *shofar* during the silent *amidah*. In *Aleinu* which is in the *chazzan's* repetition, everyone bows when the *chazzan* says *v'anachnu kor'im*, and the congregation says quietly, *v'anachnu kor'im*. If the floor of the *shul* is made of stone – each person spreads a handkerchief on the ground in front of him in order not to bow on a stone floor. *Haya im pipiyot. Ochila la'El*.

At the end of *malchuyot*, and *zichronot*, and *shofarot* the *shofar* is blown: תשר"ת, תש"ת, ת"ר – 10 sounds each. During these sounds, the *shvarim-tru'a* sound is blown with two breaths, with a slight pause, not a complete pause. If there are *kohanim*, *V'te'arev* is said. Conclude with *Hamachzir shechinato l'tzion* (some conclude *she'otcha l'vadcha b'yira na'avod*).

Ashkenazim who did not blow the *shofar* during the silent *amidah*, blow after *kaddish titkabel*, 3 times תשר"ת, 3 times תש"ת, 3 times תר"ת, like the *tekiot d'meyushav*, a total of 30 sounds. Chassidim who blow during the silent *amidah*, complete the final 10 sounds before *titkabel. Aleinu, kaddish. L'David Hashem ori* (if it was not said before *Torah* reading). Ashkenazim who did not blow the *shofar* during the silent *amidah*, blow here 10 sounds with a *tekia gedola*, to complete 100 sounds. *Adon olam*.

Summary of the <i>tekiot</i>		
	Sephardim and Ashkenazi Chassidim	Ashekenazim
<i>Tekiot d'meyushav</i>	30	30
Silent <i>amidah</i>	30	
<i>Chazzan's</i> repetition	30	30
Before <i>kaddish titkabel</i>	10	
After <i>kaddish titkabel</i>		30
End of <i>davening</i>		10

One who did not hear the *tekiot* at the end of *davening* is still *yotzei* if he had *kavanah* during the *tekiot* during *davening*. One who did not hear the first *tekiot* for reasons beyond his control, can be *yotzei* with these *tekiot*, and must say the *brachot* for himself *lishmoa kol shofar* and *shehecheyanu. Shir shel yom (Tehilim perek 81)*, if it was not said previously: *L'David Hashem ori, Adon olam*.

Ashkenazi women who did not hear the *shofar* in *shul*, say the *bracha* for themselves *lishmoa kol shofar* and hear 30 *tekiot*. A woman can blow *shofar* for herself and other women.

If, at the end of *mussaf*, it is already time for *mincha gedola* (half an hour after *chatzot*) some have the custom to *daven mincha*, and *Avinu malkeinu* is not said. In *kiddush* on *Rosh Hashanah* one says the *pasuk Vayedaber Moshe* before the *bracha*, as on the *shalosh regalim*, and some say *Tiku bachodesh shofar*. One who did not say *kiddush* in the evening for reasons beyond his control, should say *kiddush* during the day, and following *borei pri hagefen* (or *hamotzi*) he should say the *bracha asher bachar banu mikol am*, etc. and conclude *mekadesh Yisrael v'yom hazikaron* and *shehecheyanu*. One should not sleep during the day on *Rosh Hashanah*. It is good to go to *shul* to learn and say *Tehillim*. Many have the custom to say the entire *sefer Tehillim* on each day of *Rosh Hashanah*. (Two times 150 *prakim* in *Tehillim* equals 300, the *gematria* of כפר.)

**Mincha.** *Ashrei U'va litzion*. Half *kaddish*, *amidah* like in *shachrit, Avinu malkeinu, kaddish titkabel, Aleinu, L'David Hashem ori* (for those who have the custom to say it during *mincha*).

**Tashlich.** After *mincha*, before *shkiya*, it is customary to go to the sea or a water source and say the *psukim: Mi El kamocho* until *v'tashlich b'metzulot yam kol chatotam*. The service is called *tashlich* and there are those who practice *hiddur* to say it in a place where there are fish. According to the Vilna Gaon *tashlich* is not said at all. Some say *tashlich* before *Yom Kippur* on the day when the 13 *middot* are said.

Eggs that were laid, and milk which was milked on the first day of *Rosh Hashanah* may not be consumed until the conclusion of the second day. One may not prepare food on the first day for the second day of *Rosh Hashanah*.

## Second Day of *Rosh Hashanah*, Wednesday, 2 *Tishrei* (8.9.2021)

**Maariv.** Like the first night. One may begin preparation for the second *chag* after *tzeit hakochavim*. In *kiddush shehecheyanu* is said, and if one has a new item of clothing or new fruit, he should intend for the *bracha* to apply to them as well. *Kiddush* according to the order יק"ז (יין, קידוש, זמן). The foods of the *simanim* are eaten as on the first night.

**Shachrit.** As on the first day. *Shir hayichud* and *shir hakavod, shir shel yom, Tehillim perek 81*, in most *shuls* the poem *L'El orech din* is delayed to *mussaf. Avinu malkeinu*. Two *sifrei Torah* are taken out, 13 *middot* and the prayer *Ribbono shel olam*, etc. In one *sefer* five *aliyot* are read from *parashat Vayeira, parashat akeida*, half *kaddish. Maftir* from *parashat Pinchas* is read from the second *sefer*

(Bamidbar 29:1) *Uv'chodesh hashvi'i. Hagbah and gelilah, haftorah from Yirmiyahu 31:2: Koh amar Hashem matza chen bamidbar until 19, rachem arachamenu ne'um Hashem.*

Order of the *tekiot* – as on the first day of *Rosh Hashanah*. The *ba'al tokea* says *shehecheyanu* on a new item of clothing.

**Mussaf.** As on the first day of *Rosh Hashanah*. It is proper to begin *mussaf* before six and a half hours of the day, which is the time of *mincha gedola*. The *chazzan* says the prayer *Hinneni*. Half *kaddish*, during the *amidah* one says *v'et mussfei yom hazikaron* (if he said *v'et mussaf* on the second day of *Rosh Hashanah*, he does not go back). During the *chazzan's* repetition, he recites until *mechaye hameitim* and then the *piyyutim L'El orach din* and *U'netaneh tokef* are said. One who did not say *kiddush* in the evening for reasons beyond his control, should follow the instructions as on the first day of *Rosh Hashanah*.

**Mincha.** *Avinu malkeinu* is said. But if *mincha* is said immediately after *mussaf*, it is not said.

**Motzei Yom Tov (eve of Thursday).** *Maariv, Ata chonantanu, hamelech hamishpat* instead of *Melech ohev tzedakah umishpat* (one who makes a mistake does not go back), *borchu batra, L'David Hashem ori* (if it was not said at *mincha*), *havdala, bore pri hagefen and hamavdil*.

Some say *Harachaman hu y'chadesh aleinu...* in *birkat hamazon* throughout the 10 days of repentance.

It is proper for each person to assess his behavior during the 10 days of repentance and to be strict in those areas in which he was lenient throughout the year.

### **Tzom Gedalia, Thursday, 3 Tishrei (9.9.2021)**

Fast day (The seventh fast). If one intended as such before going to sleep, he may eat before *alot hashachar*. Rise early for *slichot* until *Yom Kippur*.

During *shachrit* the *chazzan* says *Aneinu* as a special *bracha* between *go'el* and *rofeh*. Teimanim have the custom to say *Aneinu* on every fast day during *maariv* as well, even though they will eat and drink throughout the night.

One who forgot *Aneinu* and remembers before he said *Hashem* in the *bracha* of *Refaeinu*, he should go back and say *Aneinu* and then conclude *Baruch ata Hashem ha'one l'amo Yisrael b'eit tzara*, and then return to the *bracha* of *Refaeinu*. If he did not remember until after he said *Hashem* – he should say *Aneinu* in the *bracha* of *shome'a tefila* and conclude: *Baruch ata Hashem shome'a tefila*. If he forgot there as well, he should say after *hamevarech et amo Yisrael bashalom* with no concluding *bracha*. If he already completed the *amidah*, he does not go back.

*Avinu malkeinu* is added to *shachrit* and *mincha* throughout the 10 days of repentance, with the exception of *Shabbat*, and *mincha erev Shabbat*. An individual should say *Avinu malkeinu* in his prayer as well.

**Tachanun and taking out the sefer Torah:** When taking out the *sefer Torah* on a weekday during the 10 days of repentance, some say the 13 *middot* and the prayer of *Ribono shel olam* of *Rosh Hashanah*, three *aliyot* are read from *parashat Ki Tisa, Vayichal*. One who is not fasting should not be called for an *aliya* at *shachrit* nor *mincha*, and it is proper that he should not read from the *Torah* either. (There is a *minhag* for the congregation to say aloud before the *ba'al koreh* 3 *psukim: Shuv mecharon apecha; 13 middot; V'salachta l'avoneinu*.) Half *kaddish, Ashrei, Lamenatzeach, Uva l'tzion, kaddish titkabel, Aleinu, shir shel yom, Ein K'Elokeinu, and Pitom haketoret*. (Chassidim say *Aleinu* after *shir shel yom* and *Ein K'Elokeinu*) *kaddish d'raban*. *L'David Hashem ori* (there are those who recite *L'David* immediately after *shir shel yom*).

**Mincha.** Some who fast have the custom to wear a *tallit* and put on *tefillin* during *mincha* on communal fast days. *Ashrei*, half *kaddish, Vayichal* as in *shachrit*, (if there are 7 people fasting. According to the *Aruch HaShulchan*, if there is no other option, it is enough for only those who are called to the *Torah* to be fasting), the third *aliya* is *maftir*. The *haftorah* is read from *Yishayahu perek 55, pasuk 6 Dirshu Hashem b'himatz'o, until perek 56 pasuk 8 – akavetz alav l'nikbetzav*. The *brachot* of the *haftorah* conclude with *magen David*. Before the *amidah*: half *kaddish*. During the *amidah* and individual who is fasting says *Aneinu* in the *bracha* of *shome'a tefila*. One who forgot, if he remembers before he says *Hashem* – he should say it there, if he completed *shome'a tefila* – he does not go back. The *chazzan* says *Aneinu* between the *brachot* of *go'el* and *refaeinu* (and if he forgot - refer to the guidelines for *shachrit*), *birkat kohanim*. A *kohen* who is not fasting should not go up to *duchan* if there is another *kohen*. During *mincha gedola* *birkat kohanim* is not said, and the *chazzan* says *Elokeinu v'Elokei avoteinu borcheinu b'vracha*. Therefore, it is proper to *daven* after *plag mincha*, (one and a quarter hours before *shkiya*) such that *birkat kohanim* can be performed. *Sim shalom* (instead of *Shalom rav*), *Avinu malkeinu, tachanun, Aleinu*. The end of the fast is 18 minutes after *shkiya*.

### **Friday, 4 Tishrei (10.9.2021)**

*Slichot* for the 10 days of repentance. In *shachrit* *Avinu malkeinu, tachanun, half kaddish, Ashrei, Lamenatzeach, Uva l'tzion, kaddish titkabel, Aleinu, Shir shel yom, Ein K'Elokeinu, kaddish d'raban, L'David Hashem ori*. Some have the custom not to hold marriages during these days, so as not to mix *simcha* with the awe of judgement (Ta'amei minhagim). People prostrate themselves on the graves of *tzadikim* and daven to *Hashem* for *slichot* and *mechila* in their *zechut*. Some fast during the 10 days of repentance and one need not make up the fast if it was broken.

*Avinu malkeinu* is not said during *mincha*.

### **Candle Lighting Times for Shabbat - Friday, 4 Tishrei, September 10, 2021**

Shabbat begins		Shabbat ends		Shabbat begins		Shabbat begins			
Jerusalem	18:15	Jerusalem	19:26	New York	18:53	Melbourne	17:37	Madrid	20:01
Tel Aviv	18:32	Tel Aviv	19:28	Los Angeles	18:37	Johannesburg	17:34	Marbella	20:16
Beer Sheba	18:33	Beer Sheba	19:27	Paris	19:45	Buenos Aires	18:12	Toronto	19:08
Haifa	18:25	Haifa	19:28	London	18:57	Moscow	18:32	Warsaw	18:31
Eilat	18:21	Eilat	19:25	Amsterdam	19:36	Rome	18:57		

### **Shabbat shuva, Parashat Vayelech, 5 Tishrei (11.9.2021)**

Candle lighting at the appropriate time. The *bracha* is *l'hadlik ner shel shabbat*. A woman says the *bracha* after lighting and accepts *Shabbat* beginning from candle lighting. Therefore, it is proper that she *daven mincha* beforehand. If there is a great need, she can light with the intention (*tnai*) that she is not yet accepting *Shabbat*. A man lights *Shabbat* candles and accepts *Shabbat* together with

the congregation. Sephardim and Chassidim say *Shir hashirim* and the psalm *Hodu...geulei Hashem (Tehillim perek 107)* before *kabbalat Shabbat*. *Lechu neranena, Lecha dodi, Mizmor shir l'yom hashabbat*. Chassidim say *K'gavna* before *Borchu*.

**Maariv.** *Ufros, V'shamru*. Those who go according to the Vilna Gaon do not say *V'shamru*. *Amidah* for *Shabbat*, and one says *zochreinu, mi kamocha, hamelech hakadosh, v'katuv, b'sefer hachayim*. One who forgot one of them – see the guidelines on the first day of *Rosh Hashanah*. The congregation says together with the *chazzan Vayechulu* (this should be said by at least two people, since it is testimony) and thus every *Shabbat*. *Birkat me'ein sheva*. In *magen avot* one should say *hamelech hakadosh*. If he remembers after saying *Baruch ata Hashem*, he does not go back. Some have the custom for the *chazzan* to follow the congregation and repeat *magen avot* aloud (see *Mishna brura* 268:22). (Teimanim say *hamelech hakadosh* every *Shabbat* throughout the year). *Elokeinu v'Elokei avoteinu r'tzei b'menuchateinu, kaddish titkabel (Osah shalom), Aleinu, L'David Hashem ori* (for those whose custom it is), *Adon olam*.

**Shachrit.** As for every *Shabbat*, with the special additions for the 10 days of repentance. Seven people are called to the *Torah* to read from *parashat Vayelech*. A child may not read the *haftorah*. The *haftorah* is read from *Hoshea perek 14 pasuk 2 Shuva Yisrael* until the end of the book, and some *psukim* are added from *Yoel perek 2 pasuk 15 Tiku shofar b'tzion* until the end of the *perek v'lo yevoshu ami l'olam. Yekum purkan, Av harachamim, Ashrei, Yehallelu, half kaddish, mussaf. Kiddush*.

**Mincha.** Three *aliyot* from *parashat Ha'azinu*. *Davening: Sim shalom, Tzidkatcha tzedek, kaddish titkabel, Aleinu. Pirkei avot* and *Barchi nafshi* are not said. The *Rav* gives a *drasha* about the *halachot of teshuva*.

**Motzei Shabbat, 6 Tishrei.** *Maariv* is delayed until half an hour after *shkiya*, to add from the day of *chol* onto the day of *kodesh*. In many *shuls* songs are sung extensively before *davening maariv* in order to escort the *Shabbat* queen with joy and song. Some sing *Lamenatzeach b'nginot mizmor shir (Tehillim perek 67)* and Ashkenazim add the psalm *L'David baruch Hashem tzuri (Tehillim perek 144)*. And some also add *Ashrei temimei derech* and the *prakim* of *Shir hama'alot*, each place according to its *minhag*.

**Maariv.** *V'hu rachum, borchu*. Half *kaddish*. *Davening: Zochreinu, Mi kamocha, hamelech hakadosh, Ata honantanu. Hamelech hamishpat*. Ashkenazim do not say *Viy'hi noam, V'ata kadosh. Kaddish titkabel, V'yiten lecha* (Some say *V'yiten lecha* at home). *Aleinu, kaddish yatom, borchu batra, L'David Hashem ori* according to the *minhag*. *Havdala: hagefen, b'samim, candle, hamavdil. Kiddush levana* according to the Vilna Gaon, and according to the Rama *kiddush levana* is said *motzei Yom Kippur*. Sunday, Monday, Tuesday – 6, 7, 8 of *Tishrei* – the practices are the same as Friday the 4<sup>th</sup> of *Tishrei*.

### Erev Yom Kippur. Wednesday, 9 Tishrei (15.9.2021)

*Kaparot*, early in the morning (all the 10 days of repentance are considered the time for *kaparot*). Some have the custom to give the equivalent of the *kaparot* to the poor, and some have the custom to perform *kaparot* with money that is intended for *tzedakah*. Short *slichot*. In *shachrit, Mizmor l'todah, Avinu malkeinu, tachanun* and *Lamenatzeach* are not said. It is a *mitzvah* to increase the *seudah* throughout the day, and it is forbidden to fast, even for a bad dream, and it is even forbidden to fast until the *seudah mafseket*. It is a *mitzvah* to dip in the *mikvah* in honor of the day of judgement, and it is proper even for young men who have passed *bar mitzvah* to dip. A mourner within *shiva* dips before *shkiya*, even in hot water, because *Yom Kippur* nullifies the mourning of *shiva*.

**Mincha.** *Mincha* is said early in order to leave time to eat *seudah mafseket* after *mincha*. At the end of the silent *amidah*, before *Elokei netzor*, an individual says *Yihi ratzon, vidui, and Al chet*. In the *chazzan's* repetition there is not *vidui* or *Al chet*. *Avinu malkeinu* is not said.

During the *seduah mafseket*, fatty foods, heavily seasoned foods, and those which induce phlegm are not eaten. Doctors recommend not to eat too much, to avoid spicy and salty foods, and to drink a lot. The *seudah* should be completed while it is still daylight, before candle lighting time, in order to add from the weekday to the holy day. Before *birkat hamazon, Shir hama'alot* is said, and not *Al naharot Bavel* (and this is the case on every day when *tachanun* is not said). One who completes the *seudah* early, can make an explicit *mai* that he will eat later. Tablecloths are spread on the tables, and candles which burn for 24 hours are lit. (It is customary that every married person light one candle of life for himself and *yahrtzeit* candles for his parents and relatives). Candles are lit for *Yom Kippur*, and the *brachot l'hadlik ner shel yom hakippurim* and *shehecheyanu* are said. A man or a woman who will *daven* in *shul* do not say *shehecheyanu* at candle lighting but rather in *shul* with the congregation. Bless sons and daughters with extended life, and that they should keep *Torah* and *mitzvot*. Wish one another well and bless each other with *chatima tova*. One should not resist reconciliation and should readily reconcile with his friend who asks for forgiveness. One who owes money to a friend, should commit in his heart to repay him so that it will not hinder his *teshuva*. The people of Jerusalem have the custom to wear white clothes and put on their *tallit* at home. Remove shoes and go to *shul*. The fast begins on Wednesday evening before *shkiya*.

### Candle Lighting Times for Erev Yom Kippur, 9 Tishrei, September 15, 2021

Yom Kippur begins		Yom Kippur ends		Yom Kippur begins		Yom Kippur begins			
Jerusalem	18:09	Jerusalem	19:19	New York	18:44	Melbourne	17:41	Madrid	19:53
Tel Aviv	18:26	Tel Aviv	19:21	Los Angeles	18:30	Johannesburg	17:36	Marbella	20:09
Beer Sheba	18:27	Beer Sheba	19:21	Paris	19:34	Buenos Aires	18:16	Toronto	18:59
Haifa	18:18	Haifa	19:21	London	18:45	Moscow	18:19	Warsaw	18:19
Eilat	18:15	Eilat	19:19	Amsterdam	19:25	Rome	18:49		

### Yom Kippur, Thursday, 10 Tishrei (16.9.2021)

**Kol nidrei.** Put on a *tallit* while it is still daylight. *Tefila zaka. Kol nidrei* should be said before *shkiya*. Two *sifrei Torah* are taken out and given to two elders or important members of the congregation, they stand on either side of the *chazzan*, and say *Al da'at hamakom*. The *chazzan* says *Kol nidrei* three times in the accepted melody, and the congregation says it quietly. And he says *MiYom Kippurim she'avar ad Yom Kippurim ze, umiYom Kippurim ze ad Yom Kippurim haba aleinu l'tova*. In each of the three recitations of *Kol nidrei*, at the *pasuk V'nislach*, the *chazzan* raises his voice. The *chazzan* says the *bracha* of *shehecheyanu* in a loud voice, and the congregation says it quietly, and completes the *bracha* before the *chazzan* so that they can answer *amen*. There are some communities who say *Kol nidrei* during the night. The *Rav* or a *gadol* of the congregation says words which arouse *teshuva*.

**Maariv.** *Borchu*. In *kriyat shema*, the congregation says *Baruch shem k'vod malchuto l'olam va'ed* aloud with the *chazzan*, and so too in *kriyat shema* of *shachrit*. *Ufros, Ki b'yom hazeh yichaper*. (According to the Vilna Gaon, *Ki b'yom* is not said). Half *kaddish*, *davening* for *Yom Kippur*.

The ark is opened, the *chazzan* begins *Elokeinu v'Elokei avoteinu ya'aleh tachanuneinu, piyyutim, slichot, vidui, Al chet*. Some say *L'David mizmor. Kaddish titkabel. Aleinu, L'David Hashem ori* (for those who have the custom to say it at *maariv*). *Adon olam*, four first *prakim* of *Tehillim, shir yichud, shir hakavod*. Some say *shir yichud* as a congregation responsively. Some have the custom to stay awake all night in *shul* to learn *Torah* and say *Tehillim*, on the condition that it will not make the fast and *davening* too difficult. **Shachrit.** *Netilat yadai'im* in the morning, and after using the washroom, only until the knuckles. Eyes may be washed only to eliminate dirt. Wake up early for *shul*, some have the custom in *birkot hashachar* to skip *shea'asani kol tzorchi*, and they say this *bracha* at night when putting their shoes back on after the fast. *Shir yichud, shir hakavod. Shir shel yom: L'David maskil (Tehillim 32), psukei d'zimra. Hamelech until U'vmakhalot*, the congregation says together with the *chazzan*, as on *Rosh Hashanah. Birkat yotzer*, as on *Rosh Hashanah, Hame'ir la'aretz*. In *kriyat shema, Baruch shem k'vod malchuto l'olam va'ed* is said aloud. Silent *amidah*. *Chazzan's* repetition, *piyyutim* according to the *minhag. Kedusha Na'aritzach v'nakdishach* (or *Keter*), *birkat kohanim*. (*Kohanim* remove their non-leather shoes as well). *Avinu malkeinu* is said, *kaddish titkabel*, the *psukim* of *Ein kamocho*. Two *sifrei Torah* are taken out, 13 *middot*, and *Ribbono shel olam, Shema Yisrael, Kadosh v'nora, Gadlu*. Six *aliyot* from *parashat Acharei Mot* are read from the first *sefer (Vayikra perek 16)* from the beginning until *Vaya'as ka'asher tziva Hashem et Moshe*. Half *kaddish*. *Maftir* from *parashat Pinchas* is read from the second *sefer (Bamidbar perek 29 pasuk 7) Uv'asor lachodesh hashvi'i* until *uminchatam v'niskeihem. Haftorah* is read from *Yishayahu perek 57 pasuk 14 V'omar solu solu* until the end of *perek 58 ki pi Hashem diber*.

If there is a *bris*, it is performed after *Torah* reading. A *bracha* is made over the cup of wine, and a taste is given to the baby who was circumcised, and also when *B'damai'ich chai'i* is said. Sick people and small children that eat on *Yom Kippur* say *ya'aleh v'yavo* in *birkat hamazon*, and if they did not say it, they do not go back.

**Yizkor.** It is customary to say an *azkara* for the victims of the holocaust and the fallen soldiers of the IDF, see the end of the *luach*. The congregation says *El maleh rachamim*, and *Yizkor* individually. *Av harchamim, Ashrei, Yehallelu, L'David mizmor, half kaddish. Mussaf.* It is proper to begin *mussaf* before the time of *mincha gedola*, which is six and a half hours into the day. The *chazzan* says *Hinenni*, half *kaddish*. In the *chazzan's* repetition when he says *Aleinu*, and in the *Seder avodah* at '*kohanim*' bend, bow, and fall onto their faces, as on *Rosh Hashanah. Slichot, vidui, Al chet, V'te'arev, birkat kohanim, kaddish titkabel. Ein K'Elokeinu* is not said. *Shir shel yom* (if not said upon waking).

Many people who *daven nussach ashkenaz* prefer the version of *Seder avodah* of *nussach Sfard 'Ata konanta'* which is written in the language of the *mishna*.

**Mincha.** *Ashrei* and *U'va l'tzion* are not said. A *sefer Torah* is taken out and three *aliyot* are read from *parashat Arayot (Vayikra* from the beginning of *perek 18* until the end of the *perek*), and the third *aliya* is *maftir*. Half *kaddish* is not said after *Torah* reading. *Haftorah* is read from *sefer Yonah*, and three *psukim* from *sefer Micha* are added *Mi El kamocho* until the end. The *brachot* of the *haftorah* conclude *magen David. Yehallelu, L'David mizmor, half kaddish*. Silent *amidah*. In the *chazzan's* repetition, before *Z'chor lanu brit avot*, the *slicha El na refa* is said. No *birkat kohanim*, the *chazzan* says *Elokeinu v'Elokei avoteinu borcheinu b'vracha, Sim shalom, Avinu malkeinu, kaddish titkabel*.

**Ne'ilah.** The time for *ne'ilah* is when the sun is at the tops of the trees. *Ashrei U'va l'tzion*, half *kaddish*. Instead of *kotveinu, u'chtov, v'nichtav* say, *chotmeinu, v'chatom, v'nechatem*. The ark is opened from the *chazzan's* repetition and until after *kaddish titkabel*. The 13 *middot* are said seven times in the *piyyutim: Mi ya'amod, Merubim tzorchei amecha, Yadecha p'shot, Z'chor brit Avraham, Hashem Hashem rachem na. Elokein v'Elokei avoteinu slach lanu. Birkat kohanim* can be said until 13 minutes after *shkiya*. The custom of the Sephardim is to say *slichot* after the *chazzan's* repetition, and Ashkenazim can do so as well if they are short on time. *Elokeinu v'Elokei avoteinu borcheinu b'vracha* – said even at night. *Avinu malkeinu* – *chotmeinu* instead of *kotveinu*. *Shema Yisrael* is said once, *Baruch shem kavod* 3 times, *Hashem hu haElokim* 7 times. *Kaddish titkabel*. The people of *Eretz Yisrael* have the custom to blow one *tekia* 21 minutes after *shkiya*, and some blow תשר"ת (*tekia, shvarim, teru'a, tekia*). Say *L'shana haba'ah b'Yirushalayim habenuyah*. The fast ends 32 minutes after *shkiya* and then *melacha* is permitted, light a candle, and say *havdala*.

### Motzei Yom Kippur, 11 Tishrei (16.9.2021)

Weekday *maariv, Ata chonantanu. Vih noam* and *V'ata kadosh* are not said. *Kaddish titkabel. Aleinu, kaddish yatom, borchu batra*, and some avoid saying *borchu batra* like on *Shabbat* and *Yom Tov*, since everyone is in *shul* at the first *borchu. L'David Hashem ori, kiddush levana. Havdalah: Wine, ner, havdalah*. The *bracha me'orei ha'eish* is said on a candle which was lit before *Yom Kippur* or lit from such a candle. One who did not say the *bracha she'asa li kol tzorchi* in the morning, should say it when he puts on his shoes. It is customary to begin building the *succah* immediately. Chassidim and Sephardim say *Shir lama'alot esa einai* before *Aleinu*.

### Friday, 11 Tishrei (17.9.2021)

It is customary to get up early for *shul*. *Tachanun* is not said until after *isru chag*, nor is *Yehi ratzon* after *Torah* reading said. Some have the custom not to say *tachanun* until after *Rosh Chodesh Cheshvan*. On the days between *Yom Kippur* and *Succot*, one does not fast, with the exception of a groom on his wedding day.

### Candle Lighting Times For Shabbat - Friday, 11 Tishrei, September 17, 2021

Shabbat begins		Shabbat ends		Shabbat begins		Shabbat begins			
Jerusalem	18:06	Jerusalem	19:17	New York	18:41	Melbourne	17:43	Madrid	19:50
Tel Aviv	18:23	Tel Aviv	19:19	Los Angeles	18:27	Johannesburg	17:37	Marbella	20:06
Beer Sheba	18:24	Beer Sheba	19:18	Paris	19:30	Buenos Aires	18:17	Toronto	18:56
Haifa	18:16	Haifa	19:18	London	18:41	Moscow	18:14	Warsaw	18:15
Eilat	18:12	Eilat	19:17	Amsterdam	19:20	Rome	18:45		

## Shabbat Parashat Ha'azinu, 12 Tishrei (18.9.2021)

**Shachrit.** Seven aliyot according to the following order: הזיו לך (Ha'azinu, Zachor, Yarkiveihu, Vayar, Lo chochmo, Ki esa) and the seventh from Vayavo Moshe until the end of the parsha (the seventh aliya can be divided between two people). Haftorah is read from Vayidaber David (Shmuel II perek 22) – the entire perek. Av harchamim is not said.

**Mincha.** Three aliyot are read from parashat V'zot habracha. Tzidkatcha tzedek and barchi nafshi are not said.

**Maariv.** Ashekanzim do not say V'yehi noam and V'ata kadosh.

## Erev Succot, Monday, 14 Tishrei (18.9.2021)

Yehi ratzon is not said after Torah reading. Some say *Lamenatzeach* and some do not. Haircuts, showers, and dip in the *mikvah* in honor of the holiday. Some are *machmir* not to eat bread after *chatzot*. After the ninth hour it is forbidden to eat any *mezonot*, so that the *Yom Tov* meal in the *succah* will be eaten with an appetite. If a marriage *seudah* it to take place on *erev Yom Tov*, it is customary to conduct it before *chatzot*.

When building the *succah* one should ensure that the walls do not blow around in the wind. It is proper to lay beams or poles across the sides with a distance of less than 23cm between them, and to ensure that there is no more than 23cm space between the wall and the ground. The *schach* must be bought from its owners, one should not use *schach* which was cut down without the permission of the owners.

The *arba minim* are gathered together in the following order: The *lulav* should be at least 32cm long. Lay down the *lulav* with the spine facing up, 3 *hadass* to the right of the *lulav* and 2 *aravot* to the left. The *lulav* should be taller than the *hadass* by at least a *tefach* – 8cm, and the *hadass* should be a bit higher than the *aravot*.

## Candle Lighting Times For Erev Succot, 14 Tishrei, September 20, 2021

The Chag begins		The Chag ends		The Chag begins		The Chag begins			
Jerusalem	18:02	Jerusalem	19:13	New York	18:36	Melbourne	17:45	Madrid	19:45
Tel Aviv	18:19	Tel Aviv	19:15	Los Angeles	18:23	Johannesburg	17:38	Marbella	20:01
Beer Sheba	18:20	Beer Sheba	19:14	Paris	19:23	Buenos Aires	18:19	Toronto	18:50
Haifa	18:12	Haifa	19:14	London	18:34	Moscow	18:06	Warsaw	18:07
Eilat	18:09	Eilat	19:13	Amsterdam	19:13	Rome	18:40		

## First day of Succot, Tuesday, 15 Tishrei (21.9.2021)

At candle lighting, the woman should say the *bracha* before lighting (and some disagree): *l'hadlik ner shel Yom Tov* and *shehecheyanu* (there are those who do not say *shehecheyanu* at candle lighting). Those who light the candles just before *kiddush*, should set up the candle while it is still daylight, and should take care to transfer the fire from a lit candle.

**Maariv.** *Ufros*, *Vayidaber Mosher*, those who go according to the Vilna Gaon do not say *Vayidaber*. *Yom Tov davening*. *Kaddish titkabel*, *Aleinu*, *kaddish yatom*, *L'David Hashem ori* (for those who have the custom). *Adon olam* or *Yigdal*.

When entering the *succah* one recites the *Ushpizin*. At *kiddush*: *Hagefen*, *Asher bachar banu mikol am*, *Leishev basuccah*.

*Shehecheyanu* (even if he already said it at candle lighting) and the *siman* is יקס"ו (Wine, *kiddush*, *zman*). Those who go according to the Vilna Gaon say the *bracha* of *leishev basuccah* upon entering the *succah* after the first night. According to the Rambam one should say *kiddush* and the *bracha leishev basuccah* standing (in order to say the *bracha* 'to sit in the *succah*' adjacent to performing the act), even if all year one has the custom to say *kiddush* while sitting. According to the R"osh one may say *kiddush* while sitting. During the *bracha* of *leishev basuccah* one should have in mind that *Hashem* commanded us to sit in the *succah* to commemorate the *ananei hakavod* that enveloped our forefathers for 40 years in the desert.

Those present who were *yotzei* by the *kiddush* said by another, are *yotzei* by his *bracha* of *leishev basuccah* if they had such an intent. The eating of a *k'zayit* in the *succah* on the first night is obligatory *d'oraita* (similar to *matza* on the first night of *Pesach*), and even if it rains one must wait to eat for an hour or two in case the rain stops (as long as he does not suffer extensively from hunger), in order to say the *bracha leishev basuccah*. If he cannot wait, or the rain did not stop, he should eat a *k'zayit* in the *succah* without the *bracha leishev basuccah*, and then continue the meal in the house.

**Ya'aleh v'yavo is said in birkat hamazon.** One who forgot and did not say it, if he remembers before the end of the *bracha*, and did not yet say *Hashem*, he should say *Elokeinu v'Elokei avoteinu ya'aleh v'yavo*, etc *U'vnei yerushalayim*. And if he remembered after completing the *bracha* and already said *Baruch ata Hashem*, he should say an additional *bracha*: *Baruch ata Hashem, Elokeinu melech ha'olam asher natan yamim tovim l'amo Yisrael b'ahava l'sason v'l'simcha et yom chag haSuccot hazeh, baruch ata Hashem m'kadesh Yisrael v'hazmanim*. And if he didn't remember until he began the fourth *bracha hatov v'hameitiv*, he goes back to the beginning of the first *bracha*, since it is obligatory to eat bread at this meal.

*Harachaman hu yanchileinu l'yom shekulo tov*, and *Harachaman hu yakim lanu et succat David hanofalet*. The later *harachaman* is said all seven days of *Succot*.

It is a positive commandment to live in the *succah*. *Teshvu – k'ein taduru*. One should not sleep outside of the *succah* unless he is unable to fall asleep inside the *succah*. All seven days one should make the *succah* his permanent place of residence (*keva*) and his house like a temporary residence (*arai*). It is permitted to eat 'arai' outside of the *succah*, and some are *machmir* not to eat or drink anything outside of the *succah*, even *arai*. But one does not say the *bracha leishev basuccah* when eating *arai*. Some have the custom to say the *bracha leishev basuccah* when eating a *k'beitzah* of *mezonot*, or *revi'it* of wine.

**Shachrit.** *Davening* for *Yom Tov*. The *lulav* is taken in the right hand and the *etrog* in the left hand, upside down with the stipe on top. Say the *bracha asher kid'shanu...al netilat lulav*, flip the *etrog* such that the *pitom* is on top and say the *bracha shehecheyanu*. Hold the *lulav* and *etrog* together, with no separation between them, shake them while standing and facing East. *Minhag* Ashkenaz: East, South, West, North, Up, Down. *Minhag* Chassidim *nussach* Ari: South, North, East, Up, Down, West.

It is forbidden to eat before *netilat lulav*. One may perform the *mitzvah* with *hiddur* by blessing the *lulav* in the *succah*, before going to *shul*. One should not take the *lulav* during the *chazzan's* repetition. Full *hallel*.

This is the *seder* of the shaking during *hallel*: (\* indicates the *minhag* of Sephardim and Ashkenazi Chassidim)

Chazzan says	Congregation answers
* <i>Hodu l'Hashem ki tov</i> - shake	* <i>Hodu l'Hashem ki tov</i> - shake
<i>Yomar na Yisrael</i> - shake	<i>Hodu l'Hashem ki tov</i> - shake
<i>Yomru na beit Aharon</i> – shake	<i>Hodu l'Hashem ki tov</i> - shake
<i>Yomru na yirei Hashem</i> - shake	<i>Hodu l'Hashem ki tov</i> - shake
* <i>Ana Hashem hoshia na</i> - shake	* <i>Ana Hashem hoshia na</i> - shake
* <i>Ana Hashem hoshia na</i> - shake	* <i>Ana Hashem hoshia na</i> - shake
* <i>Hodu l'Hashem ki tov</i> - shake	* <i>Hodu l'Hashem ki tov</i> - shake
<i>Hodu l'Hashem ki tov</i> - shake	<i>Hodu l'Hashem ki tov</i> - shake

**Hoshanot.** Sephardim and Ashkenazi Chassidim have the custom to say *hoshanot* after *hallel* (before *kaddish*), and some have the custom to say *hoshanot* after *mussaf*. After the *sefer Torah* is taken to the *bima*, the *lulav* and *etrog* are held, walk around the *bima* and say *Hoshana, L'ma'an amitecha, K'hoshata. Kaddish titkabel, Ein kamocha, Av harachamim.*

Two *sifrei Torah* are taken out. 13 *middot, Ribbono shel olam* for the *shalosh regalim*. In the first *sefer* read five *aliyot* from *parashat Emor* (*Vayikra perek 22 pasuk 26 Shor okesev* until the end of *perek 23 el b'nei Yisrael*. (On *Yom Tov* is it customary not to add additional *aliyot*). Half *kaddish*. *Maftir* is read from the second *sefer* from *parashat Pinchas* (*Bamidbar perek 29, pasuk 12*) *Uv'chamisha asar* until *minchata v'niska*. *Haftorah* is read from *Zecharya* (*perek 14*) *Hine yom ba. Birkot haftarah. Yah Eli, Ashrei, L'David mizmor, Uv'nucha yomar, half kaddish.*

**Mussaf** for *Yom Tov*. *Kedusha* of *Na'aritzcha* (or *keter*), *Adir adireinu, V'te'arev, birkat kohanim, Sim shalom. Hoshana l'ma'an amitecha* (for those who did not say it in *shachrit*). *Kaddish titkabel, Ein k'Elokeinu, Aleinu, shir shel yom: Lamnatzeach b'n'ginot* (*Tehillim 76*), *L'David Hashem ori, Adon olam, shir yichud* and *shir hakavod* (some say these before *davening*). *Kiddush* for *Yom Tov*.

**Mincha.** *Ashrei, Uva l'tzion, half kaddish. Davening for Yom Tov. Shalom rav.* (Sephardim and Ashkenazi Chassidim: *Sim shalom*).

### Wednesday, 16 Tishrei (22.9.2021)

Second day of *Yom Tov* in the diaspora, First day of *Chol Hamoed* in Israel.

#### Motzei Yom Tov in Israel

**Maariv.** In the *beit midrash* of Rav Kook Ztz"l he had the custom to say *V'hu rachum* before *borchu* at *maariv* on *chol hamoed*. In the *amidah: Ata chonantanu, ya'aleh v'yavo. Kaddish titkabel.*

One who forgot and did not say *ya'aleh v'yavo*, if he remembered before saying *Hashem* in the *bracha hamachzir shchinato l'tzion*, he should say it there. If he remembered after saying *Hashem*, he should complete the *bracha* and say *ya'aleh v'yavo* before *modim*. If he remembered after he started *modim*, he should go back to *Retzeh*. If he remembered after completing the *amidah* and moving his feet, he should go back to the beginning of the *amidah*. This is the rule if he is unsure whether or not he said it (some hold that if he is unsure, he does not go back). And this is the rule for the *amidah* of *shachrit* and *mincha* as well.

*Havdala* of *motzei Yom Tov* is said in the *succah. Brachot: Wine, havdala, leishev basuccah.* Some do not say *leishev basuccah* on *havdala wine*, since it is not a set meal (*keva*), and they say the *bracha* afterwards and eat *mezonet*. One should have in mind the stay in the *succah* the whole night. In *birkat hamazon* say *ya'aleh v'yavo, harachaman hu yakim lanu.*

#### Laws of Chol Hamoed

One who forgot *ya'aleh v'yavo* in *birkat hamazon* on *chol hamoed*, if he remembered after completing *bone yerushalayim*, if he did not yet say *Hashem*, - he should say it there. If he already said *Hashem*, he should complete the *bracha* and say *Baruch ata Hashem Elokeinu melech haolam asheer natan yamim tovim l'amo Yisrael l'sason v'l'simcha et yom chag haSuccot hazeh*, without a concluding *bracha*. And if he already began the *bracha hatov v'hameitiv* – he does not go back, since there is a *machloket* if it is mandatory to eat in the *succah* on *chol hamoed*. (Ashkenazim and some Sephardim *pasken* to go back. (*Pninei Halacha, Seudah 5*))

Many *shuls* in Israel have the custom on all the evenings of *chol hamoed* to sing all 15 *shirei hama'alot* responsively, in commemoration of the *simchat beit hasho'eva* in the *beit hamikdash*.

**Shachrit.** No *tefillin* on *chol hamoed*. Weekday *davening. Ya'aleh v'yavo* is said in *shmona esrei*. One who forgot – see the laws in *maariv*.

Take the *lulav* without *shehecheyanu*. Full *hallel*. Shake the *lulav* like yesterday. **Hoshana.** *Even sh'tiya, K'hosha'at.* A mourner should not walk around the *bima*. And if it is obvious that he is not participating because of his mourning – he should join. *Kaddish titkabel*, take out a *sefer Torah* and call up four *aliyot*, reading from *parashat Pinchas Uv'yom hasheini* four times. Half *kaddish, Yehallelu, Ashrei Uva l'tzion, half kaddish.*

**Mussaf** for *Yom Tov, Uv'yom hasheini*. Weekday *kedusha*. Those who say *Keter*, begin with *Keter* and continue with weekday *kedusha. Hoshana* (if not said at *shachrit*): *Even sh'tiya. Kaddish titkabel, Aleinu, shir shel yom* (*Tehillim perek 29*) *Mizmor l'David. Ein k'Elokeinu, L'David Hashem ori. Adon olam.*

### Wednesday, 16 Tishrei (22.9.2021)

In the diaspora – second day of *Yom Tov*:

*Davening* is like yesterday. *Lulav* and *hoshanot* as for Monday in Israel. *Torah* reading as for Sunday, five *aliyot, maftir* like yesterday *Uv'chamisha asar* and the *haftorah* is *Vayikhalu el hamelech* (*Melachim I perek 8*). *Mussaf* like yesterday. *Havdala* for *motzei Yom Tov* like every *Yom Tov, hagefen* and *hamavdil*.

**Tourists who are located in Israel and are intending to return to the diaspora:** R' Shmuel Salant, the Rav of Jerusalem, instructed to act stringently: do not perform *melacha*, hear *havdala* performed by a resident of Israel, during *mussaf* say only *Uv'yom hasheini*.



Some tourists who participate in a *minyán* have the custom to *daven* publicly, though it is proper to *daven* discreetly. According to the *Mishna berura* [496:13] one should *daven* in his home discreetly. For those who practice a second day of *Yom Tov*, the *davening* is the same as yesterday. *Haftorah* is read from *Melachim I, perek 8 psukim 2 to 21*.

### Thursday, 17 Tishrei (22.9.2021)

Second day of *chol hamoed* in Israel, First day of *chol hamoed* in the diaspora.

**In Israel:** *Davening* is the same as the first day of *chol hamoed, hoshana A'aroch shu'i*. Four *aliyot* are read *Uv'yom hashlishi, shir shel yom: Mizmor l'Asaf (Tehillim perek 50)*.

**In the diaspora:** *Torah* reading in the diaspora: *Kohen Uv'yom hasheini; Levi Uv'yom hashlishi; Yisrael Uv'yom harevi'i; Fourth Uv'yom hasheini uv'yom hashlishi; During mussaf: Uv'yom hasheini ... Uv'yom hashlishi*.

### Friday, 18 Tishrei (23.9.2021)

Third day of *chol hamoed* in Israel, second day of *chol hamoed* in the diaspora

**In Israel:** *Davening* is the same as on the first day of *chol hamoed, hoshana El l'misha'ot*, four *aliyot*, *Uv'yom harevi'i* is read four times, and in *mussaf Uv'yom harevi'i*. *Shir shel yom: Tehillim perek 94 – the second half*.

**In the diaspora:** *Torah* reading: *Kohen Uv'yom hashlishi; Levi Uv'yom harevi'i; Yisrael Uv'yom hachamishi; Fourth Uv'yom hashlishi uv'yom harevi'i; During mussaf, Uv'yom hashlishi ... Uv'yom harevi'i*.

### Candle Lighting Times For Shabbat - Friday, 18 Tishrei, September 24, 2021

Shabbat begins		Shabbat ends		Shabbat begins		Shabbat begins			
Jerusalem	17:57	Jerusalem	19:07	New York	18:29	Melbourne	17:48	Madrid	19:38
Tel Aviv	18:14	Tel Aviv	19:09	Los Angeles	18:17	Johannesburg	17:40	Marbella	19:55
Beer Sheba	18:15	Beer Sheba	19:09	Paris	19:15	Buenos Aires	18:22	Toronto	18:43
Haifa	18:06	Haifa	19:09	London	18:25	Moscow	17:55	Warsaw	17:58
Eilat	18:04	Eilat	19:08	Amsterdam	19:03	Rome	18:33		

### Shabbat, 19 Tishrei (25.9.2021)

Fourth day of *chol hamoed* in Israel, third day of *chol hamoed* in the diaspora

**Israel:** Candle lighting. *Maariv*. Begin from *Mizmor shir l'yom hashabbat*, the *prakim* from *L'chu neranena* are not said. Some begin from *Mizmor...havu l'Hashem*. Say the first two and last two verses of *L'cha dodi*. *Shabbat davening*. *Bameh madlikin* and *K'gavna* are not said. *Ya'aleh v'yavo* is said. *Vayechulu, Magen avot, Shabbat kiddush* in the *succah* and say *leishev basuccah*.

**Shachrit.** *Davening* for *Shabbat, ya'aleh v'yavo*, full *hallel* (the *lulav* is not taken). *Hoshana: Om netzora, kaddish titkabel*. Some have the custom to read *Kohelet* communally. If there is a kosher *megilla* say the *brachot al mikra megilla* and *shehecheyanu*. The reader has in mind to be *yotzei* the listeners and the listeners have in mind to be *yotzei*. *Kaddish yatom, Ein kamocho, Av harachamim*, two *sifrei Torah* are taken out. Seven *aliyot* are read from the first *sefer* from *parashat Ki Tisa: Vayomen Moshe el Hashem re'eh (Shemot perek 33 pasuk 12)* until *perek 34 pasuk 26 b'chalev imo*. Half *kaddish*. *Maftir* is read from *parashat Pinchas* from the second *sefer, Uv'yom hachamishi*.

**Diaspora:** *Maftir* is read *Uv'yom harevi'i...Uv'yom hachamishi*. *Haftorah* is read from *Yechezkel perek 38 V'haya bayom hahu* until *v'taharu ha'aretz*. In the *birkot hahaftara* mention *Shabbat* and *Yom Tov* and conclude *mekadesh hashabbat v'yisrael v'hazmanim*. *Yekum purkan, Ashrei, Yehallelu, mussaf* for *Yom Tov*, and mention *Shabbat* as well, *Uv'yom hachamishi, Yismichu, etc. Kedusha V'na'aritzhach (or Keter), birkat kohanim. Hoshana (for those who say in mussaf): Om netzora, kaddish titkabel, Ein k'Elokeinu, Aleinu, shir shel yom: Mizmor shir l'yom hashabbat*.

**Mincha.** Three *aliyot* are read from *parashat V'zot Habracha, davening* for *Shabbat, ya'aleh v'yavo*. *Tzidkatcha tzedek* is not said. *Pirkei avot* and *barchi nafshi* are not said.

**Motzei Shabbat.** *Ata chonantanu, ya'aleh v'yavo, kaddish titkabel, Asheknazim* do not say *Viyhi noam. V'ata kadosh, havdala* for *motzei Shabbat* in the *succah*, see above on the first day of *chol hamoed*.

### Sunday, 20 Tishrei (26.9.2021)

Fifth day of *chol hamoed* in Israel, fourth day of *chol hamoed* in the diaspora

**Israel:** *Davening* like on the first day of *chol hamoed*. Four *aliyot Uv'yom hashishi* four times, and *Uv'yom hashishi* in *mussaf*. *Hoshana: Adom hamoshia. Shir shel yom: The first part of Tehillim 94, El nekamot until mi yakum li*.

**Diaspora:** *Torah* reading: *Kohen Uv'yom hachamishi, Levi Uv'yom hashishi, Yisrael Uv'yom hasvi'i, Fourth Uv'yom hachamishi ... Uv'yom hashishi*. In *mussaf Uv'yom hachamishi ... Uv'yom hashishi*.

### Hoshana Raba, Monday, 21 Tishrei (27.9.2021)

Some have the custom to stay awake all night and learn. Read *sefer Dvarim* and *Tehillim*, and some recite the entire *sefer Tehillim*. Some have the custom to wear white clothes, and dip in the *mikvah* before *alot hashachar*. Wake up early for *shul*.

One who was awake all night and did not sleep at all, need not recite the *bracha al netilat yada'im*, does not say *Elokai neshama*, nor *ham'avir sheina* until *hagomel*. He should say *birkat hatorah*, and some say he need not (Vilna Gaon), it is proper that he request from someone else to be *yotzei* by him. And if he slept during the previous day – say the *bracha*.

*Shir shel yom: Lamnatzeach al hagitit (Tehillim 81), shir yichud and shir kavod. Mizmor l'todah and mizmorim* for *Shabbat* and *Yom Tov* in the melody of *yamim nora'im*. *Nishmat* is not said. Weekday *shachrit, netilat lulav, full hallel* and shaking the *lulav* as on all days of *chol hamoed*. (*Hoshanot*, for those whose custom is to say them after *shachrit*, see the *sefer* at *mussaf*). *Kaddish titkabel*.

When taking out the *sefer Torah*, say 13 *middot* and *Ribbono shel olam* of *Rosh Hashanah*, *Shema Yisrael*, etc. *kadosh v'nora shmo*, *gadlu*, and 4 *aliyot* are read from *parashat Pinchas*, *Uv'yom hashvi'i* four times.

**Diaspora:** *Kohen U'vyom hachamishi*, *Levi Uv'yom hashishi*, *Third Uv'yom hashvi'i*, *Fourth Uv'yom hashishi...Uv'yom hashvi'i*.

**Mussaf for Yom Tov:** *Uv'yom hashvi'i*. Half *kaddish*. *Kedusha* for *Yom Tov*, *Adir adireinu*, *birkat kohanim*.

**Hoshanot** (for those who say after *mussaf*), all of the *sifrei Torah* are taken out of the ark, and arranged on the *bima*, all the *hoshanot* are said in order, and walk around the *bima* with the *lulav* and *etrog* seven times, afterwards begin *Titmeinu*. At *Ta'aneh emunim* – put down the *lulav* and *etrog*, pick up the *hoshana* (bundle of *five aravot*) and begin *Ta'aneh*. Beat the *aravot* at *kol mevaser*, or in the middle of *kaddish*, before *titkabel*, or after *kaddish*, according to the *minhag*. Beat the *hoshana* five times on the ground and say *Yehi ratzon*, *Hoshia et amecha*. Do not throw the *aravot* on the *aron kodesh*. It is proper to collect them in a respectful manner and burn them, some burn them with the *chametz* before *Pesach*. *Kaddish titkabel*, *Ein k'Elokeinu*, *Aleinu*, *shir shel yom*: *Tehillim 81*, *Lamenatzeach al hagittit l'Asaf*, *L'David Hashem ori*.

Sit in the *succah* to eat as evening approaches. Read *parashat V'zot Habracha* until the end, in order to complete the *Torah*. As evening approaches, remove any utensils from the *succah* which are needed in the house on *Yom Tov*, and take leave of the *succah* with the recitation of *Yehi ratzon*. Go to *shul* joyously.

### Candle Lighting Times For Erev Shmini Atzeret, 21 Tishrei, September 27, 2021

The Chag begins		The Chag ends		The Chag begins		The Chag begins			
Jerusalem	17:53	Jerusalem	19:03	New York	18:24	Melbourne	17:51	Madrid	19:33
Tel Aviv	18:10	Tel Aviv	19:05	Los Angeles	18:13	Johannesburg	17:41	Marbella	19:51
Beer Sheba	18:11	Beer Sheba	19:05	Paris	19:08	Buenos Aires	18:24	Toronto	18:37
Haifa	18:02	Haifa	19:05	London	18:18	Moscow	17:48	Warsaw	17:51
Eilat	18:00	Eilat	19:04	Amsterdam	18:56	Rome	18:28		

#### Tuesday, 22 Tishrei (28.9.2021)

**Israel:** *Shmini Atzeret* and *Simchat Torah*

Candle lighting for *Yom Tov* (see above, first day of *Rosh Hashanah*), *shehecheyanu*.

**Maariv.** *Ufros*, *Vayidaber Moshe*, some don't say *Vayidaber* (Vilna Gaon). Half *kaddish*, *Yom Tov davening*, mention *et yom hashmini chag ha'atzeret hazeh* (or: *et yom shmini atzeret hachag hazeh*). *Kaddish titkabel*. *Ata hareita*, when arriving at the *pasuk V'yehi b'nsoa ha'aron* the ark is opened. After completing the *psukim*, all the *sifrei Torah* are taken out. Circle the *bima* seven times, *psukim Ana Hashem hoshiya na*. After the seventh *hakafa* the *chazzan* says *Shema Yisrael, kadosh v'nora shmo, Gadlu, al hakol*, and then go back and say *Yehallelu, Uv'nucha*, return the *sifrei Torah* to the ark. [Some have the custom to read three *aliyot* from *parashat V'zot Habracha* at night as well, half *kaddish*]. *Aleinu, Adon olam*.

*Yom tov kiddush* according to the *siman יק"ז* (Wine: *Hagefen, Kiddush Yom Tov, Zman: Shehecheyanu*). Do not sit in the *succah*.

[Tourists and guests who came to Israel, even if they intend to return to the diaspora, do not sit in the *succah*].

**Shachrit.** *Yom Tov davening*. Full *hallel, kaddish titkabel. Psukim* of *Ata hareita lada'at. Hakafot* like the evening. Return all the *sifrei Torah* to the ark, except for three to be used for reading. The *chazzan* says *Shema Yisrael, kadosh v'nora shmo*. In the first *sefer* read *parashat V'zot Habracha* until *me'ona* in order. Some have the custom of *chatan me'ona* and from *me'ona* until *vaya'al* is read for him (Chi"da). It is customary to repeat *parashat V'zot Habracha* until *me'ona* several times, in order to call the entire congregation for *aliyot*. For the last *aliya*, *Ul'Asher amar baruch mibananim* is read with all the children. *Birkat hatorah* is said with the children. The congregation says *Hamal'ach hago'el* to bless the children. The *ba'al kore* says the verse *Mer'shut* for the one chosen as *chatan Torah*, and he is called up from *me'ona* until the end. *Chazak*.

The second *sefer* is laid down, *hagbah* and *gelilah* of the first *sefer*. And the verse *Mer'shut* is said for the *chatan Bereishit* and read from *Bereishit* until *bara Elokim la'asot*. It is customary for the congregation to repeat each *pasuk* of *Vayehi erev vayehi boker* and *Vayechulu*.

The third *sefer* is laid down, half *kaddish, hagbah* and *gelilah* of the second *sefer*. From the third *sefer* read *maftir Bayom hashmini*. (If there are only *two sifrei Torah* – after *hagbah* and *gelilah* of the second *sefer* and *maftir* is read from the first). *Haftorah* is read from *Yehoshua perek 1 Veyehi* until the end of the *perek, birkot haftarah, yizkor*. Prayer in memory of the victims of the holocaust and the fallen soldiers of the IDF (see the end of the *luach*). *Av harachamim, Ashrei, Yehallelu*, return the *sifrei Torah* to the ark and leave the ark open for *tefilat hageshem*. The *chazzan* begins: *Elokeinu v'Elokei avoteinu zechor av* until *l'sova v'lo l'razon*. The ark is closed, half *kaddish*. Some have the custom to say *tefilat hageshem* in the *chazzan's* repetition. Before *mussaf*, the *chazzan* says *kaddish* with a special melody, announce *Mashiv haruach u'morid hageshem* to remind the congregation to say this in the silent *amidah*.

**Mussaf.** Begin saying *Mashiv haruach u'morid hageshem*, if one remembers before completing the *bracha*, say it at the place where remembered. If one completed the *bracha* but has not yet said *Ata kadosh*, say there *Mashiv haruach u'morid hageshem*. One who began *Ata kadosh*, returns to the beginning of the *amidah*. Some say even one who did not begin *Ata kadosh* should return to the beginning of the *amidah*. In Israel, where the custom is to say *Morid hatal* in the summer, it is not necessary to go back to the beginning of the *amidah* because *tal* was mentioned.

*Adir adireinu* in *kedusha, V'tea'arev, birkat kohanim, kaddish titkabel. Ein k'Elokeinu, Aleinu, shir shel yom (Tehillim 12) Lamenatzeach al hasminit*. Some say *shir hayichud* and *shir hakavod*.

**Mincha** for *Yom Tov*.

**Motzei Yom Tov:** *Maariv, Mashiv haruach, Ata chonantanu*, continue saying *V'ten bracha* until 7 *Cheshvan*. *Havdala* for *motzei Yom Tov*. There is a custom to do *hakafot shniyot* on *motzei Yom Tov*.

#### Tuesday, 22 Tishrei (28.9.2021)

Diaspora: *Shmini Atzeret*

In the diaspora today is *Shmini Atzeret*, and the *hakafot* of *Simchat Torah* are not performed. Sit in the *succah* according to the *minhag* but do not say the *bracha leishv basuccah*. In *maariv* for *Yom Tov* mention *et yom hashmini chag ha'atzeret hazeh*. In candle lighting and *kiddush* say the *bracha shehecheyanu*. *Shachrit* like *Yom Tov*, take out two *sifrei Torah* and read from the first five *aliyot* from *parashat Re'eh* (*Dvarim perek 14 pasuk 22*) *Aser te'aser* until the end of the *parsha*. *Maftir* is read from the second *sefer Bayom hashmini*. *Haftorah* is read from *Melachim I perek 8 pasuk 54 Vayehi kichlot Shlomo* until the end of the *perek Yisrael amo*. The *chazzan* says *piyyutim* of rain according to the *minhag*. The congregation says *Mashiv haruach u'morid hageshem* in the silent *amidah* of *mussaf*, after it was announced prior to the *amidah*.

### Wednesday, 23 Tishrei (29.9.2021)

**Israel:** *Isru chag*

**Shachrit.** *Lamenatzeach* is said (some do not say). It is customary to slightly increase eat and drink, and not to fast.

Diaspora: *Simchat Torah*

*Davening* for *Yom Tov* and *hakafot* at night and during the day as described above, and *Torah* reading according to what is read on *Simchat Torah* in Israel.

### Candle Lighting Times For Shabbat - Friday, 25 Tishrei, October 1, 2021

Shabbat begins		Shabbat ends		Shabbat begins		Shabbat begins			
Jerusalem	17:48	Jerusalem	18:58	New York	18:17	Melbourne	17:55	Madrid	19:26
Tel Aviv	18:05	Tel Aviv	19:00	Los Angeles	18:08	Johannesburg	17:43	Marbella	19:45
Beer Sheba	18:06	Beer Sheba	19:00	Paris	19:00	Buenos Aires	18:27	Toronto	18:30
Haifa	17:57	Haifa	18:59	London	18:08	Moscow	17:17	Warsaw	17:42
Eilat	17:55	Eilat	18:59	Amsterdam	18:47	Rome	18:21		

### Shabbat Parashat Bereishit, 26 Tishrei (2.10.2021)

Candle lighting and *maariv* according to the *minhag*. Read seven *aliyot* from *parashat hashavua*, *haftorah* is read from *Yishayahu perek 42 pasuk 5 Koh amar Hashem* until *perek 43 pasuk 10 v'acharai lo yihye*.

It is permitted to add *aliyot* if necessary, but it is proper not to add too many so as not to create *bracha levatala* and *tircha* for the congregation. Important congregations have the custom to limit the number of *aliyot*. No *El maleh*, and *Av harachamim* is not said. Bless the new month of *Cheshvan* which falls on Wednesday and Thursday. [One should say *Hachodesh haba aleinu l'tova* and not *Hachodesh hazeh*].

**Mincha.** Three *aliyot* from *parashat Noach*, *Tzidkatcha tzedeck* is not said. Begin saying *Barchi nafshi*.

**Motzei Shabbat.** *Ata chonantanu*, half *kaddish*, *Viyhi noam*, *v'ata kadosh*, *Vayiten lecha*, *havdala*.

**Tuesday, 29 Tishrei (5.10.2021), erev Rosh Chodesh.** *Yom Kippur katan* is not said.

### Wednesday, 30 Tishrei (6.10.2021). First day of Rosh Chodesh Cheshvan

**Maariv.** *Ya'aleh v'yavo*. One who forgot *ya'aleh v'yavo* in *maariv* does not go back. After *parashat hatamid* in *shachrit* say *Uv'roshei chodsheichem*.

One who forgot to say *ya'aleh v'yavo*, see the rules on the first day of *chol hamoed Succot*.

Half *hallel*, *kaddish titkabel*, take out a *sefer Torah* and read 4 *aliyot* from *parashat Pinchas* (*Bamidbar perek 28*) *Vayidaber Hashem el Moshe tzav et b'nei Yisrael* until *v'nisko*.

The custom of the Ashkenazim-*prushim* in Israel according to the Vilna Gaon is to read for the *Kohen* until *olah tamid*, *Levi* from *Et hakeves* until *nicho'ach l'Hashem*, for the third return to read from *Olat tamid* until *v'niska*, for the fourth from *Uv'roshei chodsheichem* until *v'nisko*. The custom of the Sephardim and Ashkenazi Chassidim: *Kohen* from *Vayidaber* until *olah tamid*, *Levi* go back from *V'amarta lahem* until *revi'it hahin*. If there is no *levi*, and a *kohen* is called instead of *levi*, one should go according to the custom of the Vilna Gaon and read for the *kohen* in the second reading from *Et hakeves*. For the third, read from *Olat tamid* until *v'niskah*, fourth *Uv'roshei chodsheichem* until *v'nisko*.

Half *kaddish*, *Yehallelu*, *Ashrei Uva l'tzion*. The custom of the Chassidim is to say *Ashrei* and *Uva l'tzion* before returning the *sefer Torah* to the ark. Remove *tefillin* (it is proper not to break between *kaddish* and *mussaf amidah*, and therefore the *tefillin* are not wrapped at this time), *daven mussaf* for *Rosh Chodesh*, *kaddish titkabel*, *Aleinu*, *shir shel yom*, *Barchi nafshi*, *Ein k'Elokeinu*.

**Birkat hamazon:** *Ya'aleh v'yavo*. One who forgot – see the first day of *chol hamoed Succot*. If he remembered before *hatov v'hameitiv*, say: *Baruch ata Hashem Elokeinu Melech ha'olam asher natan roshei chodashim l'amo Yisrael l'ot brit v'lizikaron*.

Women have the custom not to do *melacha* on *Rosh Chodesh*. It is forbidden to fast, and it is a *mitzvah* to increase *seudah*. Some have the custom according to the *Sefer Chassidim* not to get a haircut or cut their nails on *Rosh Chodesh*.

**Shana Tova**  
**David Ben-Naeh**  
**Chairman**

