

Halacha Newsletter

Tishrei
5768

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תשרי
תשס"ח

The Month of Elul

It is customary throughout the month of Elul up to Yom Kippur to add three chapters of Tehillim after the regular daily Tehillim. Before Kol Nidre, before going to sleep, after Musaf and after Ne'ila we say nine chapters, thus completing the entire book of Tehillim.

Rosh Hashana

Erev Rosh Hashana Wednesday, Elul 29, September 12

No Tachnun is said Erev Rosh Hashana, but it is said in the morning Selichos and the previous Mincha.

No shofar is sounded to differentiate between the obligatory blowing of shofar on Rosh Hashana and the customary blowing in Elul; also to confuse the Satan that he should think Rosh Hashana has passed.

After davening we do "hatoras nedorim" (annulment of vows). Although it is permissible to do this in front of three people, it is preferable to do in front of 10 (a minyan). If one does not understand Hebrew, it may be said in English.

Shmita The year 5768 is a year of "Shmita."

"At the end of (every) seven years you shall make a release.

"And this is the manner of the release: Every creditor shall release (his hand) that which he has lent to his neighbor; he shall not exact (it) of his

neighbor and his brother; because Hashem's release has been proclaimed." (Dvorim 15:1,2)

"Beware unto yourself that there not be an evil thought in your heart, saying, 'The seventh year is at hand, the year of release'; and your eye be evil against your needy brother—and you won't give to him." (Dvorim 15:9)

When the rabbis saw that people had stopped lending to one another, they instituted the "Prusbul." This permitted the lender to hand over his debts to the "courts" before the Shmita. This transaction legally allowed him to collect the debts.

Therefore, it is important for everyone to make a Prusbul before this Rosh Hashana. This is usually done after Hatoras Nedorim, since a court is present at that time. The Prusbul is done by saying the following: "Hareini Moser Lochem Kol Chovos Sheyesh Li, Sh'egveh Osom Kol Zman Sh'ertzeh." (I am hereby giving over to you all the debts that I have that I may collect them whenever I want.)

Mikveh It is proper for men to immerse in a mikveh on Erev Rosh Hashana.

Eruv Tavshillin One should take challah [at least a "kabeah" (2 oz.)] and a food (at least a "kizayis"- 1 oz.) such as fish or meat and recite the bracha "Al Mitzvas Eruv"; followed by the short verse "B'dein." This permits one to cook, prepare, etc., on Yom Tov (Friday) for Shabbos.

The Challah and food must still exist until *all* the preparation is completed on

Friday. However, it is customary to use it as "Lechem Mishna" on Shabbos for the first 2 meals and then used and eaten at "Shalosh Seudos."

We get dressed up in honor of Rosh Hashana, being certain that Hashem will bless all of us with a good and sweet year.

Candlelighting time is 6:46 p.m. (single girls light one candle.) The two Brochos are: L'Hadlik ner shel Yom Hazikaron followed by Shehechionu.

Maariv It is customary to say some Tehillim before Maariv.

Maariv begins with "Shir Hamaalos."

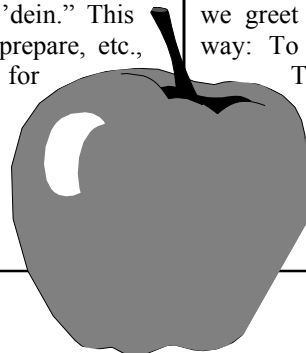
Throughout the Aseres Yemei Teshuvah (Ten Days of Repentance) various insertions are added in the Shmoneh Esrei. Should one forget to say any of these, the Shmoneh Esrei is not repeated with the exception of "Hamelech Hakadosh." Then, the following rules apply: If one realizes immediately (within the time it takes to say the three words "Shalom Olecho Rebbe") he can immediately correct himself by saying "Hamelech Hakadosh." If, however, one does not realize immediately, or has already begun the next brocho, the Shmoneh Esrei must be repeated. The same applies if the Shmoneh Esrei has been completed. It then must be repeated. This law applies for all of the Aseres Yemei Teshuvah.

After Maariv it is customary that we greet one other in the following way: To a man we say, "L'Shona

Tova Tikosev V'saichosaim."

To a woman we say, "L'Shona Tova Tikosaivi V'seichoseimie."

Following Hamotzi the Challah is dipped into



honey three times. At the beginning of the meal (after eating the Hamotzi) we take a piece of apple, dip it into honey, say "Borei Pri Haetz" and the "Y'hi Ratzon" and then eat it. It is customary not to eat sour or bitter foods on Rosh Hashana.

When bentsching, Ya'ale V'yavo and the Horachaman are added. If one forgets to say Ya'ale V'yavo during the night of Rosh Hashana, he must repeat the bentsching. However, by day it is *not* repeated.

First Day Rosh Hashana Thursday, Tishrei 1, September 13

Throughout the Aseres Yemei Teshuvah, "Shir Hamaalos" (Psalm 130) is added after Yishtabach before Borchu.

As Rosh Hashana and Yom Kippur are days of judgment, Hallel is not said.

"Shir shel Yom" and "L'Dovid Hashem Ori" are recited, followed by "Atoh Horeisa," Vayihi Binsoa," "Hashem Hashem" (3 times), "Ribono Shel Olam," etc.

Two Sifrei Torah are taken out.

After Kriyas Hatorah, we prepare ourselves for the blowing of the shofar. The entire congregation must listen to the brochos and Tikiyas Shofar, keeping in mind to fulfill the mitzvah. "Boruch Hu Uvaruch Shemo" should *not* be said. Being that the brochos of Shofar apply even to the shofar blowing during the Shmoneh Esrei, no talking is permitted until the end of the shofar blowing at the conclusion of Musaf (unless it pertains to the davening or the shofar).

The shofar is blown three times during the quiet Shmoneh Esrei and three times during Chazoras

HaShatz. If one is in the middle of Shmoneh Esrei while the shofar is being sounded, he must stop and listen.

At the end of davening it is customary to blow an additional 30 Kolos.

It is proper not to sleep during the day of Rosh Hashana, but to occupy oneself with Tehillim and Torah study.

Tashlich After Mincha it is traditional to go to a river or lake in which there are fish (to show that we should multiply like fish) and say Tashlich. At the close of Tashlich we shake the corners of our talis katan. Those unable to go to Tashlich on Rosh Hashana may do so throughout the Aseres Yemei Teshuvah.

No preparations may be done for the second day before 7:46 p.m.

Second Night Rosh Hashana

Candlelighting time is not before 7:46 p.m. The candles should be lit from a pre-existing flame. The Brochos "L'Hadlik Ner shel Yom Hazikaron" and "Shehechiyonu" should be recited.

Maariv is the same as the first night.

Kiddush There are opinions that maintain that Shechiyonu is not recited on the second day of Rosh Hashana. It is therefore preferable to have a new fruit present or wear a new garment at the time of candlelighting and Kiddush. Then, having the new fruit or garment in mind, one recites the Shehechiyonu. The Chabad custom is to eat a kizayis (1 oz.) of the fruit and make a Bracha Acharona only on the fruit (not on the wine). If one does not have a new fruit, Shehechiyonu is recited regardless.

At the conclusion of bentsching, (after saying "Mimarom") "Horachamon Hu Yanchilaynu L'Yom Shekulo Tov" and "Horachamon Hu Y'Chadesh Aleinu Es Hashona azos L'Tova V'Livracha."

Second Day Rosh Hashana

Davening is the same as the first day. Two Sifrei Torah are taken out.

Mincha "Posach Eliyahu" and "Y'did Nefesh" are said before Mincha. (Hodu is omitted)

Since it is Erev Shabbos, "Avinu Malkeinu" is not recited.

Candlelighting time 6:43 p.m. from a preexisting flame. The single brocho "L'hadlik Ner shel Shabbos Kodesh" is recited.

Maariv Maariv begins with "Mizmor L'Dovid" and continues as on every Friday night. (In Boey V'shalom the word "B'rina" is said, not "B'simcha.")

The Aseres Yemei Teshuva insertions are added in the Shmoneh Esrei. In Mogen Avos, the word "Hamelech" is substituted for "Hakel" (Hakodosh).

Kiddush is the same as on every Friday night.

This Shabbos is known as "Shabbos Teshuva" or "Shabbos Shuva." The entire davening is the same as every other Shabbos (except for the Aseres Yemei Teshuva insertions.)

Shabbos ends at 7:43 p.m.

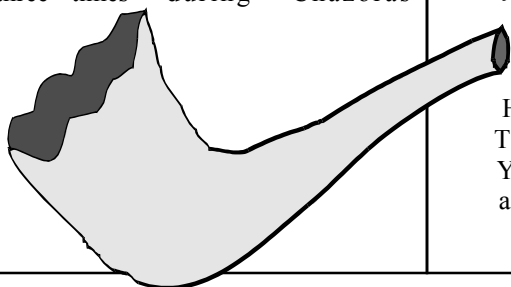
Tzom Gedalia Sunday, Tishrei 4, September 16

Since the 3rd day of Tishrei falls out on Shabbos, the fast of Tzom Gedalia is pushed off until Sunday, the 4th day of Tishrei.

The fast begins at 5:22 a.m. If one intends to get up early to eat, he must have that intention before going to sleep. Otherwise, it is forbidden to eat.

All able men and women are obligated to fast. Pregnant and nursing women are not obligated. The Chazan adds "Aneinu" in Chazoras Hashatz, Slichos and "Avinu Malkeinu" are recited. The Torah is read. Only those fasting are permitted "Aliyos."

Mincha Before Shmoneh Esrei the Torah is read. Three people are



called up, the third being Maftir. In the Shmoneh Esrei all those that are fasting say "Aneinu" in the Brocho of Sh'ma Koleinu. If one forgets, the Shmoneh Esrei is not repeated. Tachnun and "Avinu Malkeinu" are recited. The fast concludes at 7:33 p.m.

Throughout the Aseres Yemei Teshuvah, "Avinu Malkeinu" is said during Shacharis and Mincha (excluding Shabbos or when Tachnun is not said).

Yom Kippur

Erev Yom Kippur Friday, Tishrei 9, September 21

It is customary to "Shlog Kaparos" Erev Yom Kippur. A woman selects a chicken while a man selects a rooster. "Bnei Adam" is recited. Then "Zeh Chalifosi" is said while the bird is moved around the head three times. This entire procedure is performed three times. Altogether the bird is circled around the head nine times. An amount of money equal to the worth of the chicken should be given to the poor. Those unable to obtain chickens should perform Kaparos using money. In that case we substitute the phrase "Zeh Hakesef Yelech L'tzdoko" in place of "Zeh haTarnegol Yelech L'misa."

Shacharis "Mizmor Lesoda," "Tachnun," and "Avinu Malkeinu" are not recited. Tachnun is not said from Erev Yom Kippur until the end of Tishrei.

It is customary to ask for Lekach (honey cake) from a friend and to eat from it.

Two meals (including washing for challah) are eaten Erev Yom Kippur. The first meal is in the morning while the second follows Mincha. The challah is dipped into honey. It is customary to eat "Kreplach."

It is customary to receive 39 "Malkos" (lashes) on Erev Yom Kippur. The one receiving it crouches facing north. The posuk of "V'hu Rachum Y'chaper Avon" (which contains thirteen words) is said three times both by the one giving Malkos and the one receiving them.

It is mandatory for men to immerse themselves in the Mikveh. Normally this immersion takes place after Malkos and before Mincha. Many have the custom to immerse themselves again in the Mikveh after the final meal before sundown.

Mincha Before Mincha it is customary to give a lot of Tzedaka. We recite Hodu and Posach Eliyohu. During the quiet Shmoneh Esrei "Al Chet" (confession) is added following the "Yihyu Leratzon" at the conclusion of "Sim Shalom." Neither "Tachnun" nor "Avinu Malkeinu" is said.

Although the fast begins at sundown (6:51 p.m.), women and girls light candles at 6:33 and begin the fast at that time.

It is customary to bless one's children before "Kol Nidrei."

Candlelighting time is 6:33 p.m. The Brochos to be recited are "Lehadlik Ner Shel Shabbos V'shel Yom Hakippurim" and "Shehechyonu."

Laws of Yom Kippur

1) All men and women (even those women who are pregnant and nursing) are obligated to fast. Those with personal problems should consult a Rav. This also applies to those who are ill. Those requiring medication should consult a Rav.

Children under the age of 9 years are not permitted to fast. Children nine years old and above should be trained to fast part of the day. Health permitting, boys twelve years old and girls eleven years old should fast the entire day.

2) No shoes containing any leather (suede is leather) are permitted to be worn. Other leather garments may be worn.

3) No washing is permitted. Upon waking up in the morning, or after using the washroom, we wash our hands up to the knuckles joining the fingers to the hand.

4) No marital relations are permitted. Couples should conduct themselves as they would during the Niddah state.

It is customary to wear a kittel on Yom Kippur. A Choson who got married during the past year and wore a kittel at the wedding does not wear a kittel on Yom Kippur.

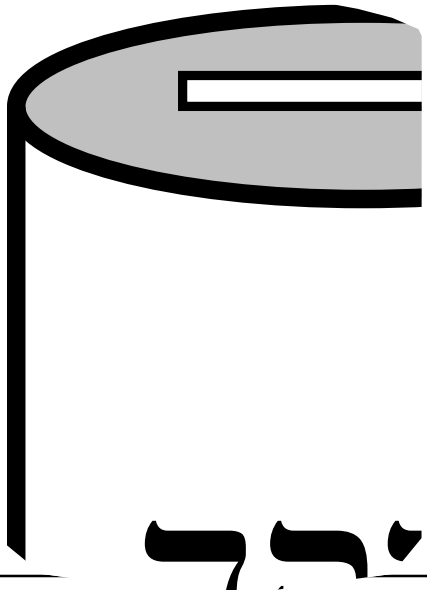
The tallis is worn for Kol Nidrei. The brocho on the tallis should be said before sunset (6:51 p.m.).

Before Kol Nidrei the "Al Chet" should be said privately. Tehillim is also said before Kol Nidrei.

After Kol Nidrei the Shehechyonu is recited by the Chazan and the congregation. One should begin the Brocho with the Chazan but finish it earlier in order to answer Amen. Women who said the Shehechyonu at candle lighting should not say it at this time.

Maariv begins with "Mizmor L'Dovid" and continues as every Kabbolas Shabbos. In the last verse of "L'Cho Dodi" the word "B'rina" is said (in place of "B'simcha.")

The verse "Baruch Shem Kvod Malchuso L'olam Voed" in "Krias Shema" is said aloud throughout Yom Kippur.



The Shmoneh Esrei of Yom Kippur with Shabbos insertions is said. "Avinu Malkeinu" is not said (because of Shabbos) during Yom Kippur except for Ne'ilah.

It is customary to recite the entire Tehillim on Yom Kippur night after Maariv.

Morning of Yom Kippur

Negel Vasser is only washed up to one's knuckles. Eyes encrusted in the morning may be washed.

The Brocho of "She'oso Li Kol Tzorki" is omitted on Yom Kippur and is not said until the following morning.

After Kriyas HaTorah, Yizkor is said. Those who have both parents living should leave the shul during Yizkor. Mourners during the first year of mourning stay in shul but do not say Yizkor.

middle of Kaddish the Shofar is sounded. Even if it is not yet nightfall, as long as it is after sunset, the Shofar may be sounded. However, the fast is still binding until 7:33 p.m.; hence, no eating, drinking, working, etc. is permitted until then. Before the sounding of the Shofar it is customary to sing a march of victory to show our confidence that Hashem has accepted our prayers.

Maariv is davened with the tallis and the kittel. Instead of putting the tallis over our head, we wear a hat. "Atoh Chonantonu" is inserted. Those not davening Maariv must say "Baruch Hamavdil" before doing any work.

Before Havdalah we wash our hands normally as we do for Negel Vasser. However, we do not recite a Brocho. It is also proper to wash one's face and rinse one's mouth.

Havdalah B'somim and candle are used. The candle must be a candle that was lit before Yom Kippur and not used for any purpose (an additional yahrtzeit candle is the best for this purpose).

On Motzei Yom Kippur we wish each other a good Yom Tov. It is commendable to begin building the Sukkah at this time. If that is impossible, one should talk about it.

one Hadas and Arovo on the left side, and one Hadas in the center (leaning slightly toward the right). The Arovos are placed behind the Hadassim so as not to appear too conspicuous.

The three "minim" are then tied together by three rings (taken from the Lulav). The three rings are placed within one "tefach" (approx. 3.1 inches). Two rings are placed on the Lulav itself and are covered by the Hadassim and Arovos.

It is best that each man prepare his Lulav personally.

It is customary for men to go to the Mikveh Erev Succos.

Candlelighting Time is 6:26 p.m. The candles should be lit in the Succah. The following two Brochos are recited: "L'hadlik Ner shel Yom Tov" and "Shecheiyonu."

First Night of Succos

Maariv begins with "Shir Hamaalos" followed by the usual Yom Tov night Maariv.

Kiddush The first night, the Kiddush procedure is as follows:

1. "Borei Pri Hagofen"
2. Bracha of Kiddush
3. "Leshev BaSuccah"
4. "Shehechiyonu"

On the first night, it is mandatory for all men to eat at least one "K'zayis" (one ounce) of challah in the Succah (even if it is raining).

The "K'zayis" must be eaten *after* nightfall, even though the Yom Tov itself may have been ushered in before nightfall.

The challah of Hamotzi is dipped into honey three times. Honey is used on the Yom Tov of Succos and Hoshana Rabbah. On Chol Hamoed (the intermediate days, including Shabbos) its use is optional.

First Day Succos Thursday, Tishrei 15, September 27

We rise early to perform the Mitzvah of Lulav, especially the first time. Bentching Lulav is done (preferably in the Succah) as follows:

The Lulav is held in the right

*Best wishes for a
Kasiva V'chasima
Tova, a happy and
healthy year.*

Succos

Erev Succos, Wednesday, Tishrei 14, September 26

Eruv Tavshillin An Eruv Tavshillin must be made. See page 1, "Erev Rosh Hashana."

Preparing the Lulav

It is customary to "prepare the Lulav" Erev Succos in the Succah. One may not use more than two Arovos (willow) but many have a custom of using more than three Hadassim (myrtle).

Chabad custom: With the Lulav's spine (front) facing you, place one Hadas and Arovo on the right side,

During Musaf the Cohanim perform Duchanen. The Cohanim's hands are washed up to their wrists. Those Leviim that always wash their hands before washing the Cohanim's hands may also wash their hands up to their wrists.

Chabad custom is to make a break between Musaf and Mincha of at least 45 minutes.

At the conclusion of Ne'ila we say "Avinu Malkeinu." Following this, we recite "Shema Yisroel" once, "Baruch Shem" three times and "Hashem Hu HaElokim" seven times. The Chazan then says Kaddish. In the

hand with the spine facing you. (One who is left-handed holds the Lulav in the left hand). The Brocho "Al N'tilas Lulav" is recited. The Esrog is placed in the left hand at the beginning of the Brocho "Shehechiyonu." At the end of the Brocho both hands are joined so that the Esrog and Lulav are held together.

Facing east, one shakes the Lulav and Esrog three times to the right (southeast), three times to the left (northeast), three times forward (east), three times upward, three times downward and three times backwards (west), bringing it back to the heart after each of the eighteen motions.

Hallel Complete Hallel is said throughout the entire Succos (whenever the complete Hallel is said, everyone says the opening and closing Brochos individually). The Lulav is held in the right hand throughout Hallel, while the Esrog is only held during the motions. The Lulav and Esrog are waved in the manner mentioned above when reciting the following verses.

1. "Hodu LaHaShem Kitov"
2. "Ana HaShem Hosheea Na"
3. "Ana HaShem Hosheea Na"
4. "Hodu LaHaShem Kitov" (the 1st one, not the repetition)

After Hallel we say "Hoshanos." The chazan begins to say (out loud) from the letters "Samech" or "Ayin" at which time the word Hoshano is added before and after each one; while for the previous ones Hoshano is said only before each one. The Bimah is encircled starting from the letter Samech or Ayin.

Prior to Kriyas HaTorah we say "Vayihee Binsoah," "Ha-Shem, HaShem" (once) and "Brich Shmei." Two Sifrei Torah are taken out.

Musaf l'Sholosh Regolim and Birchas Kohanim are recited.

Kiddush The Brocho of "Leshev BaSuccah" is said immediately after "Borei Pri Hagofen."

Preparation for the second day is prohibited until 7:26 p.m.

Second Night Succos

Candlelighting time is not before 7:26 p.m. The candles are lit (in the Succah) from a pre-existing flame. The Brochos "L'hadlik Ner shel Yom Tov" and "Shehechiyonu" are recited.

Maariv begins with "Shir Hamaalos" followed by the usual Yom Tov night Maariv.

One is obligated to eat at least a "k'zayis" of bread in the Succah. If it rains one is permitted to eat the meal in the house and after that it is preferable to eat a "k'zayis" of challah or bread in the Succah without the bracha of "Leshev B'Succah."

Kiddush The Kiddush procedure is as follows: (note slight change in order from first day).

1. "Borei Pri HaGofen"
2. Brocho of Kiddush
3. "Shehechiyonu"
4. "Leshev BaSuccah"

Second Day Succos Friday, Tishrei 16, September 28

No Shehechiyonu is made on the bentsching of the Lulav on the second day unless one did not do it on the first day. Davening is the same as the first day.

Mincha "Posach Eliyahu" and "Y'did Nefesh" are said before Mincha. (Hodu is omitted.)

Candlelighting time is 6:23 p.m. from a preexisting flame. Only the Brocho "L'hadlik Ner shel Shabbos Kodesh" is said.

Chol Hamoed Succos Friday night, Tishrei 17, September 28

Maariv Maariv begins with "Mizmor L'Dovid" and continues as on every Friday night. (In Boey V'shalom we say "B'simcha," not "B'rina.")

In the Shmoneh Esrei, "Ya'aleh

V'Yavoh" is added. If one forgets "Ya'aleh V'Yavoh" the following rules apply: If one reminds himself before saying the "Shem" at the end of the Brocho, he says "Ya'aleh V'Yavoh" and then returns to "V'Sechezenoh." If the "Shem" was said, and one reminds himself before beginning "Modim" it is said there and then continue with "Modim." Once the word "Modim" is said (while one is still in the Shmoneh Esrei) one returns to "Retzei." Otherwise the Shmoneh Esrei is repeated. This applies for all of Chol Hamoed (including Maariv).

Shabbos Morning The complete Hallel is said. There are no Hoshanos on Shabbos. The Musaf is that of Shalosh Regolim with Shabbos and Chol Hamoed insertions are added.

Since the Lulav and Esrog are not used on Shabbos, they are therefore Muktzah and may not be moved during Shabbos.

Havdalah is made in the Succah. The Havdalah is the same as every Motzei Shabbos. B'somim and candle are used. We conclude the Havdalah with the Brocho "LeShev BaSuccah."

Davening Tefillin are not worn on Chol Hamoed. Complete Hallel, Hoshanos, and Musaf are said throughout Chol Hamoed

Other Activities Sewing, washing clothes (with the exception of very young children's clothing), writing (unless very important), cutting nails and haircuts are forbidden during Chol Hamoed.

Succah Women are not obligated to sit in the Succah.

Although only bread or cake (min. of 2 oz.) must be eaten in the Succah, it is proper that nothing (even water) should be eaten or drunk outside of the Succah. The Brocho LeShev BaSuccah is made only on bread or cake and even then, only when eating a minimum of 2 oz. (If one is eating only cake, it is preferable to remain in the Succah a little longer).

If one leaves the Succah with no intention of returning within an hour

or two, he must say the Brocho "LeShev BaSuccah" again, regardless of when he returns. The same applies if a person returns to the Succah after one or two hours; he must recite the Brocho again. If one should go from one Succah to another, the Brocho is recited again and again. If one forgets to say the Brocho "LeShev BaSuccah," and one remembers in the course of the meal, he may still make it afterwards—as long as he remains in the Succah for a little while.

Minhagei Chabad We do not decorate the Succah; nor do we sleep in the Succah. Our Succah has four walls and we use a great amount of S'chach.

Hoshana Rabba, Tuesday Night & Wednesday Tishrei 21, October 2-3

On the night of Hoshana Rabba it is customary to stay up the all night. We read the entire book of D'vorim from a Chumash. After 12:42 a.m. (Halachic Midnight), the whole Tehillim is recited with a minyan.

Shacharis

Through Hallel, the davening is the same as the rest of Chol HaMoed. Before Hallel, however, we remove the two upper rings binding the Lulav leaving only the three bottom rings.

Following Hallel, all Sifrei Torah are removed from the Aron Kodesh and held by individuals at the Bimah. All the Hoshanos are then recited.

As on previous days, the Chazan begins to say (out loud) starting from the alphabetical phrases beginning with the letters "Samech" or "Ayin," at which time the word "Hoshano" is added before and after each phrase. When reciting the previous phrases, "Hoshano" is said only before each one. The Bimah is encircled starting from the letter Samech or Ayin. Since all the Hoshanos are recited, the Bimah will be encircled 7 times.

At the conclusion of the

Hoshanos, the Sifrei Torah are returned to the Aron Kodesh, and the Chazan recites Kadish Tiskabel. We then take the 5 Arovos branches (Hoshanos), hit them on the ground 5 times, and recite the Yehi Rotzon.

Davening then continues the same as the previous days of Chol HaMoed.

After reciting Hamotzi on Hoshona Rabba, we dip the bread into honey.

Eruv Tavshillin An Eruv Tavshillin must be made. See page 1.

Shmini Atzeres Wednesday Night & Thursday, Tishrei 22, October 3 - 4

Candlelighting Time is 6:17 p.m. The candles should be lit in the Succah. The following two Brochos are recited: "L'Hadlik Ner Shel Yom Tov" and "Shehechiyonu."

Maariv of Yom Tov followed by Hakofos.

Kiddush The Kiddush should be performed in the following order:

1. Borei P'ri Hagofen
2. Birkas Kiddush for Yom Tov
3. Shehechiyonu

Minhagei Chabad Throughout Shmini Atzeres we eat everything in the Succah, just as the previous days of Succos. However, we do not recite the Brocho Leshev BaSuccah.

Shacharis of Yom Tov followed by complete Hallel. Two Sefrei Torah are read from. Following Maftir, Yizkor is recited.

Prior to Musaf, the Shammas announces that we begin to say "Mashiv Horuach Umorid Hageshem" in the second Brocho of the Amida.

The Chazan recites the Tefila of Geshem during his repetition of Musaf.

If one forgot to say Mashiv Horuach Umorid HaTal, as long as he said "Morid HaTal," he need not repeat the Shmoneh Esrei.

One who heard the "Mashiv Horuach" announcement before davening Shacharis, must say Mashiv

Horuach when he davens Shacharis, unless he will be davening with another minyan.

No preparations may be done for the second day before 7:17 p.m.

Simchas Torah, Thursday Night and Friday, Tishrei 23, October 4- 5

Candlelighting time is not before 7:17 p.m., only from a pre-existing flame, and after having said Boruch Hamavdil. The Brochos "L'Hadlik Ner Shel Yom Tov" and Shehechiyonu are recited.

Kiddush The Kiddush procedure is the same as that of Shmini Atzeres.

Shacharis of Yom Tov with Birkas Cohanin performed during Shacharis. After full Hallel and Shir Shel Yom, "Atoh Horeiso" is said 3 times (Posuk by Posuk) followed by Hakofos. All 7 Hakofos are recited, but the Bimah is circled only 3½ times.

Following Hakofos, we take out 3 Sifrei Torah. All men and boys over Bar Mitzva are called to the Torah. A special Aliya, called "Kol Han'orim," is reserved for all the children.

Reading from the first Sefer Torah, the "Choson Torah" Aliya completes the Torah. The Second Sefer is used for the "Choson Bereishis" Aliya, which begins the Torah. The third Sefer Torah is used for Maftir. If a Shul has only 2 Sifrei Torah, the first Sefer is used for Maftir.

Following Krias HaTorah, we recite "Sisu V'Simchu" and daven Musaf.

Mincha "Posach Eliyahu" and "Y'did Nefesh" are said before Mincha. (Hodu is omitted)

Shabbos Beraishis

Candlelighting time is 6:14 p.m. from a preexisting flame. Only the Brocho "L'hadlik Ner shel Shabbos Kodesh" is said. Shabbos ends at 7:14 p.m.

Chabad of Northern Beverly Hills
Schedule of Rosh Hashana and Yom Kippur Services
5768 — 2007

Rosh Hashana

Wednesday evening, September 12

Candle lighting 6:46 p.m.
Mincha 7:00 p.m.
Maariv 7:30 p.m.

Thursday, September 13

Shacharis 8:30 a.m.
Torah Reading 10:15 a.m.
Shofar Blowing 10:45 a.m.
Chevra Tehillim 5:30 p.m.
Mincha 6:00 p.m.
Tashlich After Mincha
Maariv 7:30 p.m.
Candlelighting after 7:46 p.m.

Friday, September 14

Shacharis 8:30 a.m.
Torah Reading 10:15 a.m.
Shofar Blowing 10:45 a.m.
Chevra Tehillim 6:00 p.m.
Candle lighting 6:43 p.m.
Mincha 6:40 p.m.
Maariv 7:10 p.m.

Yom Kippur

Friday evening, September 21

Candle lighting 6:33 p.m.
Kol Nidre 6:45 p.m.

Shabbos morning, September 22

Shacharis 9:00 a.m.
Torah Reading 11:00 a.m.
Yizkor Services 11:30 a.m.
Mincha 5:00 p.m.
Yom Kippur fast is over at ...7:33 p.m.

Please call us at (310)271-9063 to reserve your seat as soon as possible.



Halacha Newsletter

**Chabad of Northern Beverly Hills
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Beverly Hills, CA 90210**