

THE BAIS YISROEL SHABBOS OBSERVER

PARSHAS NITZAVIM
ROSH HASHANA & PARSHAS VAYELECH

5785 - 5786

HALACHOS

Rosh Hashana, Yom Kippur, and Succos



CONGREGATION
BAIS YISROEL
September 20

BYSO SPONSORS

Mrs. Zena Woolf upon the yahrtzeit of her husband, Rabbi Barry Woolf z"l.

Mr. & Mrs. Chaim & Shoshana Smith

Mr. & Mrs. Dovid & Alanna Schulman. In honor of the Rebbeim and Moros of the community.

Mr. & Mrs. Eli & Mirell Jaffa

Dr. Nesanel Breningstall

Mr. & Mrs. Cliff & Lee Ann Ancier in honor of their twin grandchildren, Eitan Yeshaya and Yakira Sara Ancier.

Mr. & Mrs. Shragi & Basya Smith upon his grandfather's Yahrtzeit, 3 Tishrei. Moshe ben Aryeh Leib a"h.

Rabbi & Mrs. Dovid & Esti Silverberg



THE SEARCH COMMITTEE
IS EXCITED TO ANNOUNCE

The second candidate will be coming for the
position of Assistant to the Rav.

RABBI & MRS.
ELIYAHU & DEVORA
ROSEN

Parshas Vayelech, Shabbos Shuva, Sept 27

Further details for meeting opportunities will be
announced next week.

Me'eyn Yarchei Kallah

Topic

Hamelech HaKadosh on the 1st night of Rosh Hashana

Learn the Mareh Mekomos, with a Shiur by

Rabbi Binyamin Stoll

Sunday 09.21.25

8:00-8:45 pm

AT SHUL



NEWS

Mazel Tov to Mr. & Mrs. Avrohom Shimon & Michal Kaplan on the birth of a baby girl.

Mazel Tov to Mr. & Mrs. Craig & Aarah Aizman on Chana's engagement to Shimmy Socol of Queens, NY.

Mazel Tov to Rabbi & Mrs. Pinny & Baila Berger on the birth and bris of their son Shlomo. Mazel Tov to the grandparents, **Rabbi & Mrs. Moishe & Chaya Rena Weinberg**. Mazel Tov to the Great grandmother, Mrs. Debbie Weinberg.

Mazel Tov to Mr. & Mrs. Yosef Pesach (Justin) & Aliza Ancier on the Bris of their son Eitan Yeshaya. Mazel Tov to the grandparents **Mr. & Mrs. Cliff & Lee Ann Ancier**.



Thank you to Rabbi Pam and his Chasdei Lev team!

Kiddush is being sponsored by Mr. & Mrs. Berel & Tova Rochel Goldglanz in honor of the marriage of their granddaughter and by **Mr. & Mrs. Avrohom Shimon & Michal Kaplan** in honor of their baby daughter.

Important: Please get your Lulav & Esrog orders to Rabbi Silverberg as early as possible! Thank you!

The Rov is collecting funds to help those in need for the upcoming Yomim Tovim. Please donate generously! Checks may be made to the Bais Yisroel Tzedaka Fund. Or zelle to vgreenberg@baisyisroel.org or donate online at <https://members.baisyisroel.org/payment.php>. Tizku L'mitzvos!

Many of us have made early Shabbos throughout the summer, and some

may have gotten used to driving up to shul late. Please remember that when making regular Shabbos (or Yom Tov) Mincha is right before Shkiya (sundown) and one cannot come driving in to shul very late. One may not push it until the last moment before Shkiya; aside from the obligation of Tosfos Shabbos (adding a few minutes extra) there is also the fact that our computer-generated times are not necessarily accurate to the minute. Please be sure to arrive with time to spare, or else it is better to walk than to risk desecrating the Shabbos!

Please remember that the Hwy 7 north service road between Joppa Ave and Natchez Ave is no longer in the Eruv.

Rabbi Spiro and his family are grateful to the Kehilla for the Tefillos being recited on his father's behalf. It is clear that the Tefillos are helping, but although he has B"H stabilized a bit, he is still in critical condition. Please continue to daven for Yosef Yehuda ben Shaindel ש"פּרל.

Early voting for SLP City Council elections is going on right now, at City Hall M -F between 8-4:30. This is an important election for our community. Please vote (especially the bochorim who are visiting for Yom Tov)! Contact JB or Daniel Shertok to learn more.

N'TZOR L'SHONCHA
Home Study Group of Minneapolis

Do you want to take advantage of an exciting opportunity to grow in Ruchniyus (even though you have a busy schedule)?

Learn the assigned section of the Sefer "Guard Your Tongue", (Sefarim are available at Frankel's for \$13.00)

Receive a short straightforward test to be returned following the schedule (in 1 to 2 weeks)

Program lasts 2 years and this year starts on October 19th

There are built in breaks for Yomim Tovim and summer Bein Hazmanim

The program cost is \$20

כיבוה וחתימה טובה
"There is no family in the world who studies the laws of Shmiras Haloshon who has not seen some form of yeshuah in their lives" - HaRav Yehuda Zev Segal

TO SIGN UP OR QUESTIONS, PLEASE CONTACT
Basya Trenk 443-870-0607
Masha Kaganovich 952-201-6853

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to join over 4,000 participants throughout the world who are studying the Halachos of Shmiras Haloshon on a regular, well-defined schedule

נבחר לישון
Guard Your Tongue
ADAPTED FROM Chofetz Chaim

The image shows the cover of a book titled 'Guard Your Tongue'. It features a portrait of a woman with a serene expression. The text on the cover includes 'נבחר לישון' at the top, the title 'Guard Your Tongue' in large letters, and 'ADAPTED FROM Chofetz Chaim' at the bottom.

WINTER MORNINGS PROCEDURE FOR TALLIS & TEFILLIN

Whereas during winter, the Zmanim (Halachic times) in the morning get later and later, thereby creating a challenge for us regarding davening Shacharis, we would like to clarify the procedure for Shacharis in the morning when the Zmanim of Hanetz Hachama (sunrise), Alos Hashachar (dawn, 72 minutes before Hanetz) and Misheyakir (40 minutes before Hanetz) are getting later.

The first thing we must stress is that the Halacha says that Lechatchila one should not daven Shemona Esrei until Hanetz Hachama, or sunrise. We are permitted to daven earlier in extenuating circumstances, such as one who must leave on a trip, or as is the case with many of us, when one's workday begins too early to be able to daven after sunrise. Attending a shiur or the like which one would otherwise miss would also be a valid reason to daven early. Therefore, on Sundays we will start Shacharis late enough so that Shemona Esrei is not before Hanetz. The Halacha is that one may not say a Bracha on the Tallis before Misheyakir. According to R' Moshe Feinstein, the Bracha on Tefillin may be said earlier than this time, provided it is after Alos Hashachar. R' Moshe also says that one may put on the Tallis earlier without saying the Bracha, and then say the Bracha later, after Shemone Esrei.

Accordingly, the time for Shacharis will currently remain at 6:30 AM. Before Shacharis, one should put on his Tallis & Tefillin in the regular fashion (including saying the Borchi Nafshi, performing the Atifa, and saying the Pesukim of Mah Yakar) but **should not** say a Bracha on the Tallis. The Bracha on Tefillin **should** be said. (If one mistakenly said the Bracha on his Tallis at this point, it should

not be repeated later.)

The Bracha on the Tallis should be said later, after the time of Misheyakir has passed. Once Boruch She'amar has been recited one should not interrupt to say this Bracha, rather wait until after Shmone Esrei. We will give a reminder for this after the Kaddish that follows Tachanun. If one leaves earlier for some reason, he should be careful to remember on his own to say the Bracha. (We should note that the Halacha says one is not allowed to leave davening before the Kaddish after Uva Letzion, so unless one has a very pressing need, he will still be in shul to hear the reminder.)

When it is time to say the Bracha, one should hold a part of the Tallis in his hand, say the Bracha (having in mind the Tallis Katan also) and then do an Atifa by covering his face with the Tallis.

We may not start davening or put on Tallis & Tefillin before Alos Hashachar. Therefore, when even Alos Hashachar is later than 6:25, we will always start Brachos 5 minutes after Alos, to leave time for everyone to wash their hands and put on their Tallis & Tefillin.

One more point to make is, that Lechatchila one should not say the Bracha of Hanosen Lasechvi (the first of the 15 Birchos Hashachar) until after Alos Hashachar, so if one is accustomed to saying those Brachos at home before he comes to shul, he should leave the first one out and say it later.

If anyone has a particular circumstance where even the Zman of Alos is too late for him to daven, please consult with the Rov.

PARSHA THOUGHT BY HARAV YECHEZKEL GREENBERG

THE POWER OF THE CONGREGATION

“Atem Nitzavim Hayom Kulchem – You are standing today, all of you.” The Seforim write that “Hayom” refers to Rosh Hashana; the Posuk hints to us what Zechus (merit) is needed to be meritorious in judgment when we are “Lifnei Hashem Elokeichem,” as we stand before Hashem on Rosh Hashana. That Zechus is to remain in a state of “Kulchem,” everyone together, with the Koach Harabim (power of the congregation). The Medrash makes a comparison. If one takes a fat bundle of reeds, he will not be able to break the bundle in half, even though each individual reed is so soft that even a child can break it.

The Posuk enumerates, “Your leaders, elders, officers, and every member of Klal Yisrael.” Why didn’t the Posuk just say simply, “All of you?” The **Ohr Hachaim** answers; “Lihachnisam L’Arvus,” to make everyone guarantors and responsible for each other. **R’ Shimson Pincus** writes that although this is important throughout the year, it’s even more pertinent during the Yamim Nora’im. That’s because each person has the responsibility of Arvus according to his ability, and during the Yamim Nora’im *everyone* is endowed with the power of Tefilla, so even if I can do nothing else for a fellow Yid, I can at least daven for him.

R’ Chaim Shmuelevitz in a classic Shmuez expounds on this and cites many proofs to this idea. We discussed his words at length in the BYSO two years ago.

In Parshas Vayeilech we find the Mitzva of Hakhel, when every member of Klal Yisrael (men, women and children) gathers to listen to the Torah being read by the king, and to “learn to fear Hashem

all the days that they live....” **R’ Yaakov Galinsky** explains that means to say that even after he leaves the gathering, and heads home to live by himself, he will always know that he is part of the Tzibur and that will give him Koach. The Gemara (Brachos 31a) says that when two friends are parting, they should only do so while sharing a Halacha. The **Vilna Gaon** famously advised that the Halacha that should be shared is, “Yachid V’rabim Halacha K’rabim,” when an individual disagrees with many, the Halacha follows the many. The idea is that a group of friends get Chizuk from one another. Now that one is leaving to go off on his own, he is given a final reminder that he is still part of the Chabura, and the Chizuk will continue.

I recall an article that I read a few years ago after the death of Queen Elizabeth, written by my uncle **R’ Hensch Plotnik**. He had seen a video of the official ceremony declaring the new king, with the many soldiers in their tall fur hats performing one choreographed exercise after another. Raising their rifles, lowering their rifles, placing them on the ground, standing in formation, spinning around, etc. Although he didn’t understand the significance of each move, nor what they represented, he knew that it was a precise routine that had been meticulously followed for hundreds of years. Nobody asked any questions as to why this charade was performed, because many years before it was decided that that was the way to honor their king.

R’ Plotnik continued that he has been asked why Hashem is so exacting when it comes to Mitzvos. Does it really matter if I say Shema five minutes later or if I miss one word from a Bracha? The answer is that Hashem gave us the Torah for the purpose of allowing us to give

Him honor. We honor Him by performing the Mitzvos which have a considerable effect on the world, if only we do them correctly.

I learned a different lesson from the English soldiers, the same as the one we have been discussing. If *one* person stood alone and performed those spin arounds and motions, he would be looked at as a meshuganer and carted off to the hospital. It's *only* an amazing spectacle because 100 people are doing it together. There

is no comparison between a Rabim (group) working together, and an individual working all by himself.

B”H we live in a community where we can really appreciate this idea. Every member of our Rabim adds so much to the Rabim.

Let us take this lesson with us as we head into the new year, and trough it we will BE”H emerge meritorious.

HALACHOS OF ROSH HASHANA

Some Selichos Pointers:

(a) Birchah Hatorah should be said before Selichos (except for the first midnight Selichos).

(b) One who comes late may skip Ashrei to say the Selichos with the Tzibur. If one is very late, it is better to first say the initial long paragraph of “L’cha Hashem Hatzedaka, etc.” and only after that skip to where the Tzibur is up to.

(c) If one cannot keep up with the pace of Selichos, it is better to say them slowly even if he can’t say them all. When the Tzibur gets up to the 13 Middos (Attributes), one should skip from where he is up to and say that along with everyone else.

(d) In the final part of Selichos, the custom is to say the “Asham-nus” only once. In other words, after the paragraph of “Sarnu Mimitzvosecha” (**Metsudah** bottom of p. 36, **Artscroll** top of p. 36), skip to “Hirshanu Ufashanu” (Met. p. 41, Art. p. 38). After Tachanun, many are accustomed to skip the

paragraph “Machnisay Rachamim” (Met. p. 52, Art. p. 46).

(e) **Erev Rosh Hashana: Bais Yisroel’s customs are as follows:**

1. Despite the printed instructions, we do **not** say the Pesukim of Ashrei Ha’am & Bachatzosros (Met. p. 299, Art. p. 292) responsively.

2. Although not noted, we **do** say Selicha #26 (Met. p. 317, Art. p. 308) responsively.

3. Although not noted, we **do** say Selicha #38 (Met. p. 407, Art. p. 386) responsively.

4. “Al Tavo B’mishpat” (Met. p. 419, Art. p. 396) is said responsively.

5. “Shofet Kal Ha’aretz” (Met. p. 421, Art. p. 398) is said responsively.

6. Selicha #41 (Met. p. 426, Art. p. 402) is skipped. Continue with “Z’chor Lanu” (Met. p. 434, Art. p. 408).

7. Selicha #42 (Met. p. 434, Art. p. 408) is said responsively.

8. “Tusgav Livadicha” (Met. p. 437, Art. p. 410) is skipped. Con-

tinue with “Aseh Imanu” (Met. p. 440, Art. p. 412).

9. “Uvchein” (Met. p. 444, Art. p. 416) is skipped. Continue with “Elokeinu” (Met. p. 446, Art. p. 416).

10. “Shachachnu” (Met. p. 447, Art. p. 418) is skipped. Continue with “Hirshanu” (Met. p. 461, Art. p. 428).

11. Selicha #43 (Met. p. 464, Art. p. 434) is said responsively.

12. Continue as other days to the end. Selicha #44 & #45 are skipped.

(f) **Tzom Gedalya:** Selichos #54-59 are not said.

Erev Rosh Hashanah Mon Sept 22

We recite a considerably larger amount of Selichos. It is preferable to say fewer Selichos more slowly and with more Kavannah than to recite all of them superficially. Tachanun IS recited during Selichos, but not during Shacharis.

Many have a custom to fast Erev Rosh Hashanah until Chatzos, midday, which is at 1:05 PM.

After Shacharis we request annulment of our vows by reciting Hataras Nedarim before three males. It is mandatory that one of the three comprehends the annulment of vows. A woman may appoint her husband as her agent to nullify her vows. The general custom is that it's not necessary to do so.

One who has difficulty with the long annulment printed in the Siddurim, please ask the Rav for a (very) shortened version.

There is a custom to visit the cemetery on Erev Rosh Hashanah.

We should bathe, shave, groom ourselves, and put on Yom Tov clothing, to show our confidence that Hashem will judge us favorably.

Men should immerse themselves in the Mikvah on Erev Rosh Hashanah, preferably not earlier than one hour before midday, i.e., not before 12:05 PM.

Rosh Hashanah

When lighting Yom Tov candles, the Bracha should be said first and then the candles lit, unless your custom is the opposite. The Bracha on Neiros is followed by the Bracha of Shehecheyanu. A woman may say *אני* to her husband's Shehecheyanu during Kiddush even though she already said it during candle lighting.

Gas flames on the range (**but not electric**) may be raised on Yom Tov (only; not on Shabbos!!) but *not* lowered. If there is food on the flame that will burn, it may be lowered then but *not* shut.

As with any Yom Tov, many will be leaving their gas ovens/ranges on for a long period of time. It is advisable to leave windows/doors open a bit to avoid carbon monoxide buildup, and *please* ensure that you have working carbon monoxide detectors with fresh batteries.

From Rosh Hashanah through Yom Kippur, we add Zochrainu L'Chaim during the first Bracha of Shemona Esrei. We add Mi Chamocha during the second Bracha. If forgotten, we

ZMANIM

Friday Erev Shabbos Parshas Nitzavim Sept 19

Selichos 6:00, 6:50 & 8:00 AM
Early Mincha 5:40 PM, CL 5:58-6:05 PM
Reg Mincha 7:00 PM, CL 6:57 PM

Shabbos Sept 20

Shacharis 8:30 AM
Latest Shema (MG" A/GR" A)
9:26/10:02
Latest Shemona Esrei (GR" A)
11:03

Avos Ubanim 4:50 PM

1st Mincha 5:40 PM

Pirkei Avos, Rabbi Idstein 6:05 PM

Mincha 6:40 PM

Pre-Rosh Hashana Shmuez, Rabbi Gibber 7:44 PM

Shabbos Over 8:04 PM

Sunday Sept 21

Selichos 6:30, **7:15 (upstairs)** & 8:00 AM

1st Mincha 2:00 PM

Mincha/Maariv 6:50 PM

2nd Maariv 8:45 PM

Mon Erev Rosh Hashana Sept 22

Alos (fast begins) 5:48 AM
Selichos 5:10 (*Haneitz 7:01*), 6:30 & 7:50 AM
Hataras Nedarim
Chatzos 1:05 PM
Mincha 6:50 PM, CL 6:52 PM
Maariv approx. 7:20 PM

נ' Rosh Hashana, Tuesday, Sept 23

Shacharis (Shiur Hayichud, etc.)

7:30 AM

HaMelech 8:30 AM

*Tekias Shofar Not before 10:15 AM***

Women's Tekias Shofar at Kutoff 4:30 PM followed by Tashlich

Shiur by R' Yonasan Ghermezian
5:40 PM

Mincha 6:10 PM

Followed by Tashlich

Shiur by Rabbi Menachem M.

Pam 7:10 PM

No Melacha or Candle Lighting before 7:59 PM

י' Rosh Hashana Wednesday Sept 24

Shacharis (Shiur Hayichud, etc.)

7:30 AM

HaMelech 8:30 AM

*Tekias Shofar Not before 10:15 AM***

Women's Tekias Shofar at Kutoff 4:30 PM

Shiur by Rabbi Eli Markowitz 6:05 PM

Mincha 6:35 PM

Shiur by Rabbi Levi Botnick 7:05 PM

Maariv/Yom Tov over 7:57 PM

Thursday Tzom Gedalia Sept 25

Earliest Bracha on Tallis Thurs-Fri 6:24-6:25 AM

Fast begins at 5:52 AM

Selichos 5:45, 6:35 & 8:00 AM

Early Mincha 2:00 PM

Mincha/Maariv 6:35 PM

Fast ends at 7:50 PM

**Fri Erev Shabbos Parshas
Vayeilech Sept 26**

Selichos 5:50, 6:40 & 8:00 AM
Early Mincha 5:30 PM, CL 5:47-5:55 PM
Reg Mincha 6:45 PM, CL 6:44 PM

Shabbos Shuva Sept 27

Shacharis 8:30 AM
Latest Shema (MG”A/GR”A)
9:29/10:05
Latest Shemona Esrei (GR”A)
11:04
Shabbos Shuva Drasha 5:35 PM
Mincha 6:25 PM
Shabbos Over 7:51 PM

Sunday Sept 28

Earliest Bracha on Tallis Sun-Fri
6:28-6:34 AM
Selichos 6:20, **7:05 (upstairs)** &
8:00 AM
1st Mincha 2:00 PM
Mincha/Maariv 6:35 PM

2nd Maariv 8:00 PM

Mon-Tues Sept 29-30

Selichos 5:50, 6:40 & 8:00 AM
Mincha/Maariv 6:35 PM
2nd Maariv 8:00 PM

Wed Erev Yom Kippur Oct 1

Selichos 6:10, 7:00 & 8:10 AM
Mincha 3:00 PM
Kol Nidrei, Candle Lighting & Fast
Begins 6:35 PM

****Additional Shofar Blowing
Options by Rabbi Meyer Roberts:**

- 1. Both days** @ the Kalatsky home right after Musaf
 - 2. Half hour after Davening**, location TBA
 - 3. Both days** @ Mrs. Esti Kutoff’s home 4:30 PM
- & Both days** by Rabbi Shagalow @Fern Hill Park 4:30 PM

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LEVEL	AMOUNT	TOTAL
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\$130		
\$100		
\$75		
\$70 (Ghinuch)		

Separate Minim, as well as Schoch Mats are available for purchase. Call/text/WhatsApp 773-510-6647 for pricing and more information.

Please place your order by Sunday, September 28th! Pickup begins October 3rd

TO PLACE AN ORDER:
Email: dulocminnorders@gmail.com with your order information.
Mail the form to 4801 Minnetonka Boulevard or drop it in the shutt mail slot.

PICKUP:
Pickup from: Frankels World of Judaism 4801 Minnetonka Blvd (corner of Minnetonka & Ottawa)

Tentative Pickup Times:
Friday October 3rd | 12:00 - 3:00
MS October 4th | 9:00 - 12:00
Sunday October 5th | 12:00 - 8:00
Erev Sukkos | 11:00 - 2:00

PAYMENT
Payment is required at pickup | All forms of payment accepted
Please make checks payable to Frankels World of Judaism

Scan the QR code to fill out the form online.
To place an order after September 28th, or for any other inquiries, please reach out to R' David Silverberg.

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do not repeat Shemoneh Esrei. We say HaMelech HaKadosh instead of HaKel HaKadosh in the third Bracha. If forgotten, Shemoneh Esrei must be repeated. (HaMelech HaKadosh is also inserted in the Bracha of Magen Avos on Friday night of Shabbos Shuva and Yom Kippur.)

During the weekday Shemoneh Esrei we substitute HaMelech HaMishpat in the eleventh Bracha; if forgotten do *not* repeat Shemoneh Esrei.

In the Bracha of Modim we add U'Chesov L'Chaim; if forgotten do *not* repeat Shemoneh Esrei.

In the final Bracha of Sim Shalom, we add B'Sefer Chaim; if forgotten, do *not* repeat Shemoneh Esrei.

On the first night after Maariv, it is customary to greet one another with the L'Shanah Tovah Tika-sevu V'Sechasemu blessing, wishing that all may be inscribed and sealed immediately for a good life and for peace.

There is a custom to dip the chalah in honey from Rosh Hashanah through Shemini Atzeres.

On the first night there is the custom of tasting certain foods that symbolize favorable omens, as listed in the Machzor. There are various customs in which order to eat these Simanim. Many are Noheg to say the first Yehi Ratzon over the apple & honey. This requires reciting Ha'eitz on the apple. Which is problematic, since you will also be eating fruits of the Shivas Haminim (seven special species), which usually have Kadima (preference) for the Bracha to be said over it. So, if

this order is your custom, it's best to leave the dates and pomegranates off the table until after eating the apple. But make sure to have in mind that the Ha'eitz will cover the other fruits also. Others are Noheg for this reason to start with the dates.

Please keep in mind that the Mishna Brura cites from the Chayei Adam that these are only Simanim, not halachic requirements. Certainly, a key to being meritorious in judgment is to refrain from getting angry during these days. So, if someone forgot to prepare one of the accustomed fruits or vegetables, no one should get upset over that!

We have a custom of not eating bitter or sour foods, as well as refraining from eating nuts. Almonds and peanuts are okay.

It is admirable to learn Torah during the Yom Tov meal. Many learn the Mishnayos of Rosh Hashanah.

One should drink water, tea, or coffee Rosh Hashanah morning prior to Shacharis to ensure that you do not fast past midday on Yom Tov.

The custom is not to sleep during the day on Rosh Hashanah. It is our judgment day; the Books of Life and Death are open before Hashem. Rather, we should immerse ourselves in Torah and Mitzvos. If one will not be able to daven Mincha properly without a nap, he may take one.

Reciting the Shehecheyanu during Candle Lighting and Kiddush the second night

Candle lighting for the second night is no earlier than nightfall at 7:59

PM. **No** Melacha or preparations may be done for the second night until after nightfall (even though that makes it challenging for the women to have the night Seuda prepared!).

On the second night, it is a Safek (halachic question) whether the Bracha of Shehecheyanu is recited. One should have a new fruit on the table and/or be wearing a new suit or dress when reciting the Shehecheyanu. It is not recited again when we eat the fruit. If a woman is relying on the *eating* of the fruit, then she should light the candles immediately before Kiddush. As soon as Kiddush is complete, she should say the Bracha of Ha'eitz and taste the fruit. A man relying on the eating of the fruit should do the same. Have in mind that the Ha'eitz should cover the other fruits eaten during the meal.

The Shofar

A minimum of 30 Shofar blasts must be heard to fulfill the requirement of the day. Our custom is to sound a total of 100 Shofar blasts. One is prohibited from interrupting or talking until the last of these blasts has been heard. If you need to relieve yourself, you may recite the Asher Yotzar blessing; it does not constitute an interruption.

Tashlich

Tashlich is recited the first day of Rosh Hashanah after Mincha at any body of water that preferably contains fish. The men will say Tashlich at the body of water near Cedar Lake Rd. & France Ave. The

women will say Tashlich behind Dr. Biel's house following the 4:30 women's Tekiyas Shofar at Mrs. Esti Kutoff's home.

After reciting the 13 attributes of Hashem and reflecting personally on following the example for these Midos set by Hashem, we daven to recall the merit of the Avos (Patriarchs) and reflect on our desire to emulate them. One who could not recite Tashlich on Yom Tov may still do so any time until Hoshana Rabah.

Havdala after Yom Tov is just the Bracha of Hagafen and the Bracha of Havdala. Besamim and candle are not used.

May we all be Zocheh to a Kesiva V'Chasimah Tovah.

Erev Yom Kippur

Selichos on Erev Yom Kippur are much shorter than usual. During Shacharis we do not recite Mizmor Lesoda, Avinu Malkeinu, Tachanun or Lamenatzeyach.

There are numerous Mitzvos and Minhagim that apply Erev Yom Kippur. There is a custom to do Kapparos; some will do it with a rooster or hen, while others will use money. The procedure can be found in the Machzor.

It is customary to immerse oneself in the Mikva before Yom Kippur. There is a custom for the Gabai to hand out candies (which we hope will serve as the sole execution of any possible decree against us to have required charitable assistance from the congregation).

There is a Mitzva to eat on Erev Yom Kippur. There is a custom to

ask forgiveness from one another for anything negative that may have transpired over the year. If one knows about a specific incident, there is a requirement to ask forgiveness for that deed.

It is customary to be generous with charity on this day.

During the Shemona Esrei of Mincha, Viduy (the long confession of the Yom Kippur Tefillos) is recited and can be found in the Machzor and most Siddurim.

After Mincha we eat the Seudah HaMafsek, which should be a Yom Tov-quality meal. Many have a custom of blessing their children with an especially long Bracha that can be found in the Machzor.

The candles for Yom Kippur are lit and the Shehecheyanu is recited. Women who have recited Shehecheyanu should not recite it a second time in shul after Kol Nidre. They should simply respond Amein

to the Chazzan's Bracha.

Women who want to ride to Shul after candle lighting should speak out before lighting that they are not accepting the Kedusha of Shabbos and Yom Kippur with their lighting. They may *not* recite the Shehecheyanu then, as that would be an acceptance of Yom Tov and would prohibit them from driving; rather they should recite it later, together with the congregation after Kol Nidre. (Obviously, they must light candles early and leave enough time to get to shul before Yom Tov begins.)

Many men have a custom of lighting a 24-hour candle before Yom Tov, the Ner Neshama.

Everyone should accept upon themselves the sanctity of Yom Kippur prior to Kol Nidre.

The Kittel is worn for davening during all the Tefillos of Yom Kippur.

YOM KIPPUR

We are prohibited from eating, drinking, washing and bathing, anointing ourselves (with lotions, creams), marital relations, and wearing leather footwear on Yom Kippur.

Individuals who are ill should contact the Rav regarding their obligation to fast, and how to conduct themselves if they are required to eat or take medication.

Bathing is prohibited on Yom Kippur, but you may wash your hands up to the knuckles when you get up in the morning or after you go to the bathroom. If your hands become dirty, you can clean them.

Leather shoes and slippers are prohibited. Shoes made of other material, but which include leather sides or tops that lend support to the shoe, are also prohibited. If the leather is only for design, it is okay.

Motzaei Yom Kippur

Kiddush Levanah is recited immediately after Ma'ariv on Motzaei Yom Kippur. Many have the custom of starting to build their Sukkah the night after Yom Kippur.

Havdallah is recited on a cup of wine and a Ner that was ignited from a fire that was lit before Yom Kippur. Therefore, the Havdallah

candle should be lit from a yahrtzeit candle or from a pilot light that was burning during Yom Kippur. Be-

samim are not used.

G'mar chasima tova to all.

SUKKOS

When inviting guests for Sukkos, please keep in mind those who live in apartments and cannot build their own Sukka.

There is a Mitzvah to beautify the Sukkah with decorations, posters, etc. The hanging decorations should not hang below 12 inches from the s'chach. That way they are subordinate to the s'chach, allowing you to sit beneath them.

Before Yom Tov you should articulate that during every Bein Hashmashos (the period between sunset and nightfall) of the 8 days of the Yom Tov, you are not considering the decorations as part of the Sukkah, and you are retaining their status for your personal use. Since the decorations are not set aside solely for the Sukkah, you have retained the right to use them for your purposes. They then do not become muktzah on Shabbos and Yom Tov and can be moved if they happen to fall off.

You should live in the Sukkah for 7 days, eat, drink, study Torah, pass your time, and even sleep in the Sukkah. Because it is often too cold to sleep comfortably outside in our climate at this time of year, the Rama allows you to sleep indoors.

The Bracha of Leisheiv BaSukka should be recited when one dines on bread or mezonos. It should not be recited when one only drinks beverages or eats fruit, vegetables, meat, fish, cheese, or eggs.

The Sukkah should be treated as your formal home dining room; therefore, pots and pans should not be brought directly into the Sukkah. You should set the table with your finest tablecloths, dishes and flatware to enhance the quality and the simcha of the Yom Tov.

The first night it's a Mitzva D'Orayssa (Biblical) to eat a K'zayis of bread in the Sukka, as we learn from Matza on Pesach. L'chatchila (ideally) one should eat a K'Baytza (double K'zayis), especially since according to many our K'zaysim are smaller, and one needs to eat two K'zaysim. This should be eaten within 2-4 minutes. (Some hold that that time span is for each K'zayis, so for the double amount you can take double the time.)

During Kiddush the first night, say the Bracha of Leishev first, followed by Shehecheyanu. All other nights, do the opposite.

Since the Bracha of Leisheiv BaSukka is said during Kiddush, it is ideal not to interrupt from then until after the Shiur of bread is finished being eaten.

The Posuk says, "L'ma'an Yeid'oo Doroseichem," that aside from the standard Kavana (intention) that one should have by every Mitzva to fulfill the Mitzva, here we must also have in mind that we are commemorating, "Ki BaSukkos Hoshavti Es Bnai Yisrael," remembering that at the time of Yetzias Mitzrayim Hash-

em housed us in huts, or the Ana-nei Hakavod (Clouds of Glory).

The Seuda cannot be eaten until nightfall (7:34 pm), as we learn from Matza where it says “Ba’erev Tochlu Matzos.” [Eating earlier and then having another K’Baytza later would not be a solution because the Bracha of Leishev is said when we first eat.]

If it is raining the first night, the Rama says that one must say Kiddush and eat bread in the Sukka anyway, but the Mishna Brura adds not to say the Bracha of Leishev. The Mishna Brura cites an opinion that one must wait until Chatzos (1:00 am) in case it stops raining, but he concedes that other Acharonim (including the Elya Rabba and Pri Megadim) say that waiting just one or two hours is sufficient. For one who has children who can’t wait that long, the Shaarei Teshuva says it would be a *lack* of Simchas Yom Tov to wait until Chatzos. The Sha’ar Hatziyon also says that if one has poor guests who are likely very hungry, he should rely on this second opinion. This (that one may eat earlier if he has children or guests who need it) is true even if the weatherman has predicted that it will stop raining before Chatzos. Even though we in Minneapolis rely on the very best weatherman in the world (thank you, R’ Akiva!), as we know, R’ Elyashiv referred to weathermen as Nevi’ei Sheker. ☞

If it is raining the second night, one must wait only an hour, and then, if the rain hasn’t let up, start the meal in the house, and at the end of the meal go out to the Sukka and eat a K’Baytza. Shehecheyanu

will be recited during Kiddush, and *not* repeated in the Sukka.

The Halachos of candle lighting, not doing Melacha on one day for the next and other pertinent halachos are the same as discussed above for Rosh Hashana.

THE FOUR SPECIES

Customs vary as to how to tie the rings that bind the Lulav. **It is important to make sure that the top ring is at least one Tefach (about four inches) below the top of the Shedra (spine) of the Lulav.** (This is somewhat below the top tip of the Lulav.) The Hadassim and Aravos that are bound to the Lulav should also not extend past that point.

When one is holding Arba Minim, the Lulav should be held in the right hand, and the Esrog in the left. If you are left-handed, then you hold the Esrog in the right hand and the Lulav in the left. The Hadassim should be on the right side of the Lulav and the Arovos on the left.

There should be no Chatzitza (separation) between one’s hand and the Four Species; therefore, one who wears a ring should remove it prior to performing this Mitzva.

The Bracha is recited while the Esrog is held upside down; after the bracha, turn the Esrog right-side-up (pitu at the top, stem on the bottom).

The Four Species are then waved in 6 directions, called na’anu’im. Our minhag is to face east and first shake the Lulav to the east, south, west, north, up, and down. The Four Species are waved 3 times in each direction.

The Four Species should be held together after the Bracha is recited as you perform the first na'anu'im. Additionally, they should be held together during Hallel and the Hoshanos.

The re-wrapping of the esrog and lulav should be done after kaddish, so as not to distract one's attention from the kaddish.

Havdala after the first days of Yom Tov should be said in the Sukkah and consists only of the Bracha on wine and the Bracha of Hamavdil. No fire or spices are used. It is questionable whether to say the Bracha of "Leisheiv BaSukka" for only a cup of wine. Many will also eat a piece of cake immediately to say the Bracha and avoid the doubt.

Shemini Atzeres

Those (=most of us!) who do eat in the Sukka, should not say the Bracha of Leisheiv (but *should* say Shehecheyanu). This is because we only sit in the Sukka since it's a Sfeika D'Yoma (doubt) and we are Machmir. However, the rule for Brachos is that when it's a Safek we are Meikel. Concerning sleeping in the Sukka, the Mishna Brura cites the GR"A that one should sleep there also. However, others hold that it *appears* to be Mosif Al Hamitzva (adding to the Mitzva). (It isn't *really* an issue, because Chutz L'zman there's no Chiyuv unless one is Michavein to be Mosif.) There-

fore, the Mishna Brura cites others who say one should not sleep in the Sukka on Shemini Atzeres. The Svava (thinking) is that eating is normal in a hut, and it doesn't look like you are doing it specifically for the Mitzva, as opposed to sleeping. In addition, when eating there's Hekeira (clear indication) that it's different, because you *don't* say the Bracha of Leisheiv, but with sleeping there wouldn't be Hekeira since we never say the Bracha for sleeping. The Mishna Brura says that according to this second Svava, any snack on which you would normally not say a Bracha should not be eaten in the Sukka. At the end, the Mishna Brura says you can go either way with snacks.

The first night, the Seuda shouldn't be started until Tzeis (7:22 pm) because during Bein Hashmashos there would be a problem of Tarti D'Sasri (contradiction) of sitting in the Sukka but not saying a Bracha.

As we've said, there is more room for leniency on Shemini Ateres, and if the weather is very cold and one is Mitz'ta'er, it's OK to eat inside.

There is a wide-spread Minhag to say a special goodbye Yehi Ratzon (printed in the Machzorim) when leaving the Sukka for the final time on Shemini Atzeres.

On Shmini Atzeres as well, no Melacha or preparation may be done for the second night until after night-fall.

HALACHOS OF MORID HAGESHEM

We begin to say Mashiv HaRu'ach of Shemini Atzeres. Not earlier, U'Morid HaGeshem at Mussaf because one must first hear the

Hachraza (announcement), which can't be made at Shacharis because one can't interrupt there. (M" B 114:2)

If one mistakenly said it at Maariv or Shacharis, he need not repeat Shemona Esrei. (ibid.)

If one heard the Hachraza and hasn't yet davened Shacharis, he may already mention it in Shacharis. (Tefilla K' Hilchasa 23:n.121)

One davening at home who would like to mention Geshem in Mussaf must be sure to only start after there already was the Hachraza in Shul. However, one who davens Shacharis at home, even after the Hachraza, should not mention Geshem. (Ishay Yisrael 23:29)

One who forgot to mention Morid HaGeshem: If he has not yet finished the Bracha, say it wherever he remembers. (If it's B'emtza Inyan, in middle of a thought, e.g., he remembers after the words Um'kayeim Emunaso, then he should finish the Inyan, and say the words Lishaynay Afar, and then say Mashiv HaRuach.

If he remembers after saying Hashem's name at the Bracha's conclusion, say "Lamdaynee Chukecha"

and then say Mashiv HaRuach.

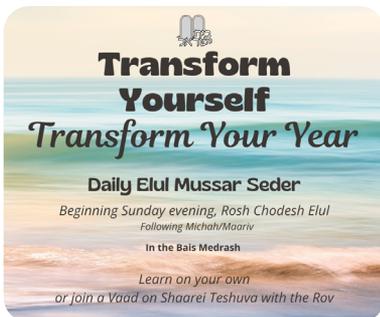
If he remembers after concluding the Bracha but before starting the next one, say it there.

If he remembers after starting the next Bracha, he must go back to the beginning of Shemona Esrei.

If one isn't sure whether he said it, then within the first 30 days he must go back, after that he can assume he said it. (There is a question whether the requirement is 30 full days or only 90 Tefillos, which would be fewer days because of Mussaf on Shabbos and on Yom Tov. Therefore, from Tuesday, 20 Cheshvan, and on, one would not repeat if he were in doubt.) One who wishes to avoid such a doubt may say 90 times (or according to some 102) "Mechayei Meisim Ata Rav L'hoshi'a, Mashiv HaRu'ach Umorid HaGeshem," thus familiarizing himself with it as if 30 days had passed.

For those who daven Sfard, if they said Morid HaTal instead of Morid HaGeshem, there is no need to go back.

A Wonderful Yom Tov to All!



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MINNEAPOLIS

Rosh Hashana Shiurim at Bais Yisroel

Shabbos, September 20 - before Maariv

Pre-Rosh Hashana Shmuez, Rabbi Gibber - 7:44 PM

א' Rosh Hashana, Tuesday, September 23

Shiur by R' Yonasan Ghermezian - 5:40 PM

Shiur by Rabbi Menachem M. Pam - 7:10 PM

ב' Rosh Hashana, Wednesday September 24

Shiur by Rabbi Eli Markowitz - 6:05 PM

Shiur by Rabbi Levi Botnick - 7:05 PM

Shabbos Shuva, September 27

Shabbos Shuva Drasha - 5:35 PM



CONGREGATION
BAIS YISROEL