

Elul 5781

To my dear fellow members of *Anas"ח* שיחיי, of the community at the EU - Brussels and virtualcommunity@sichosacademy.org

We should be Zoche to hear the Shofar Godol through Moshiach Tzidkeinu immediately.

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Reminders for ראש השנה and עשרת ימי תשובה—5782 – Shnas Hashmitah

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* Experience has shown that it is best if both husband and wife (and children...) review this each day thoroughly so that miscommunications and last-minute panics can be avoided, and Yom Tov can truly be celebrated joyfully.

* All the sources are in the Hebrew section of the Reminders.

* **Important note:** It has been stressed many times that these are “Reminders” to be able to see things “at a glance” and they are **not** a compilation of *Halocho*.

Since there several *Halochois* that require elaboration, the format of the “Reminders” has been kept, and the additional details are included at the end of this document, in the “Laws and customs by Rabbi Leshes”, with his permission (they are all also available on the above website).

* At the end of the document there is also a table of *Zmanim*/times for *Yom Tov* for the NY area.

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Things to buy (and take care of) in the days before ראש השנה:

- 1. Machzorim:** For the whole family.
- 2. A Shofar:** For use at home, *Chabad house* and *Mivtzoim*.
- 3. Listening to blowing of the Shofar:** To arrange where everyone in the family will be hearing *Shofar* (especially if there is a member of the family who is not well ר"ל, or cannot attend *Shul* etc.)
- 4. Baal Tokeia** (most *Shluchim*): A new *Beged* for the *Shehecheyonu* of the *Tekiyos* of the second day of *Rosh Hashono*.
- 5. Wine:** For *Rosh Hashono* and *Sukkos* (9 days).
- 6. Honey** (Enough for the entire month of *Tishrei*).
- 7. Sweet Apples** For the first night of *Yom Tov*.
- 8. Pomegranate - Rimon** For the first night of *Yom Tov*.
- 9. Head of a Ram, Sheep, or Fish** For the first night of *Yom Tov*.
- 10. Carrots (Mehren)**--For the first night of *Yom Tov*.
- 11. A New Fruit** - For the second night of *Yom Tov*.

- 12. Challos:** Many have the custom to have **Round Challos** on *Rosh Hashono*.
- 13. Long-lasting candles:** Those who do not have a gas flame lit over *Yom Tov* should light a long-lasting candle (like a *yortzeit licht*) to be able to light candles (or the gas range) on the second night of *Yom Tov*. However, those who have household help should light one even if there is a gas flame lit, for sometimes the flame is inadvertently shut off. You need at least 3-5 candles (for the second day of *Rosh Hashono* and the first and last days of *Sukkos*).
- 14. Carbon monoxide detector:** Those who have the gas on for a prolonged time during *Yom Tov* should ensure that they have proper ventilation and that they have a proper carbon monoxide alarm system in place. Make sure to test it a couple of days before *Yom Tov*.
- 15. 3-7 Yortzeit licht:** for those who have the custom light a “*Tshuva licht*” for *Shabbos Shuva* [*Minhag Chabad* is to light 3 *Tshuva Licht*] and a “*Lebedike licht*” (and a “*Ner Neshama*” for each departed soul) for *Yom Kippur* and for “*Nes Sheshovas*” for *Havdoloh* of *Yom Kippur*.
- 16. Candles and Neironim:** Prepare enough candles for both days of *Yom Tov*. If one uses glass holders for candles that must be cleaned in between each use, make sure there are enough to use for both days of *Yom Tov*.
- 17. Kittel:** Ensure that one who needs, has a **Kittel** (for *Yom Kippur*).
- 18. Daled Minim (Lulav etc.):** Ensure that the father has arranged for the buying of the *Daled Minim*.
- 19. Tzedaka:** Give extra **Tzedaka** for those who do not have basic needs for *Yom Tov* (like *Maos Chitim* before *Pesach*).
- 20. Keren Hashono:** Sometimes the Rebbe encouraged to give to the “*Keren Hashono*” before *Rosh Hashono*. In the year תשפ"ב there will be a total of 384 days.
- 21. Important note regarding Pruzbul:**
1. As 5782, is a *Shemittah* year, outstanding debts become void due to *Shemittah* unless the creditor performs a *Pruzbul*, thereby remitting all loans to a *Beis Din*. **Therefore, the Alter Rebbe suggests, that even in current times, everyone should make a Pruzbul.** The Rebbe further advised that for practical purposes, the *Pruzbul* should be performed immediately following one’s recitation of *Hataras Nedarim*, in the presence of the *Beis Din* before whom he annulled his vows. [See below in *Erev Rosh Hashono* how this is done].
 2. Due to the preciousness of following the Alter Rebbe’s directive regarding *Pruzbul*, the Rebbe suggest **two additional things:**
 - A. If one has no debtors (that owe him money), that it is still worthwhile to **lend some money to someone else** before *Shemittah*, so that the *Pruzbul* will be of practical consequence. The money should be lent **prior** to making the *Pruzbul*.
 - B. That the *Pruzbul* should also be done **in writing by signing a written document**. The document can be found at:

https://www.chabad.org/tools/feedback_cdo/aid/5212/jewish/Fill-Out-a-Pruzbul.htm

For more details on *Pruzbul* – see “The laws and customs” – below, on the last page of the “reminders”.

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(Elul – and Erev Rosh Hashono)

From Chof Hay (25) Elul through Rosh Hashono

The Friediker Rebbe recounted that the earlier *Chasidim* used to learn every day, from *Chof Hay Elul* until *Rosh Hashono*, the portion in *Bereishis* that discusses the creation that corresponds to that day. On *Chof hay* until יום אחד; on *chof vov* until יום שני etc.

Shabbos Parshas Nitzovim – Shabbos Mevorchim

* **Tehillim:** we say the whole *Tehillim* in the morning like every *Shabbos Mevorchim*.

* However we do **not** “bentch” the month before *Musaf* (see in the *Hayom Yom* of 25 *Elul* for the explanation in the name of the Alter Rebbe, that this month is *Bentched* by Hashem etc.)

* **Av Harachmim:** Before *Musaf* we say *Av Harachmim*.

* **Tzidkoscho:** In *Mincha* we say “*Tzidkoscho*”.

* **Pirkei Avos:** We say Chapters 5-6. We say the *Mishna* of “*Kol Yisroel*” and “*Rabbi Chananya ben Akashia*” before and after each *Perek*.

Motzoei Shabbos

* In *Maariv* we say “*Ato Chonantanu*”.

* We do not say “*Vihi Noam*” nor “*Veato Kodoish*”.

Sunday evening – Eve of Erev Rosh Hashono

In the years 5732-5747, the *Rebbe* would *Farbreng* this evening and say a *Maamor* and *Sichos* etc. in honor of *Rosh Hashono* (and the guests who came for *Tishrei* etc.).

Monday - Erev Rosh Hashono (Birthday of the Tzemach Tzedek) – 29 Elul:

1. Slichos, Shacharis, Hatoras Nedorim/Pruzbul:

* **Longer Slichos and Hatoras Nedorim:** One should remember that *Slichos* in the morning are longer than usual (sometimes close to an hour), and *Hatoras Nedorim/Pruzbul* (which is performed after *Shacharis*) can take at least another half an hour.

* (After *Slichos*), in *Shacharis* (and *Mincha*), *Tachanun* is **not** recited and today the *Shofar* is **not** blown.

* **Pruzbul:** Right after reciting the *Hatoras Nedorim* as usual, add the *Nusach* for *Pruzbul*:

"הריני מוטר לכם כל חובות שיש לי שאגבה אותם כל זמן שארצה"

Which means: “I submit to you, all of the outstanding loans that are owed to me thereby allowing these debts to be collected at any time that I desire”.

2. Pa”n to the Rebbe

* A פ”נ (*Pidyon Nefesh*) is sent to the Rebbe and the Rebbe wishes everyone a *Ksiva Vachasima Tova*. We also sign the *Pa”n Kloli* (communal *Pa”n*). Those who are in proximity of the *Ohel* go to the *Ohel* on *Erev Rosh Hashono*.

3. Tzedaka

* Additional *Tzedaka* is given specifically to assist those in need with the necessities for *Yom Tov* (similar to “*Maos Chitim*” before *Pesach*).

4. Foods for Rosh Hashono:

* Ensure that all items in the list above (on the first page) were bought.

(Erev Rosh Hashono – cont.)

- * Many have the custom to have round *Challahs* for *Rosh Hashono*.
- * We do not cook the fish in vinegar (and some say that we also do not eat acidic foods like lemon etc. (or bitter, like *chrein*) however spices and onions may be added to cooked foods to give them a good taste (as long as you don't taste the acidity)).
- * Nuts are not eaten on *Rosh Hashono*.

5. Additional Hiddur

- * One should take upon himself an additional הידור/*Hiddur* for the year (*Bli Neder*).

6. Tekiyas Shofar

- * Arrange where the mother and children will hear *Shofar* tomorrow.

7. Mikvah:

- * Men go to the *Mikvah* on *Erev Yom Tov* in honor of the *Yom Tov*.

8. Shabbos clocks

- * Ensure that the “*Shabbos* clocks” are set for two days of *Yom Tov*.

9. Tehillim:

1. From one hour before *Mincha* every spare moment of both days of *Yom Tov* should be utilized for saying *Tehillim*. The *Frierdiker* Rebbe said that on *Rosh Hashono*, one should be careful not to speak any קצה האחרון and every spare moment one has should be utilized to saying *Tehillim*.
2. On *Rosh Hashono* (and *Aseres Yemei Teshuva*) *Tehillim* may be recited at night as well.

- * **Mincha** is davened as usual. Being that it is the last *Tefillah* of the year, a *Cheshbon Hanefesh* should be made.

The first evening of Rosh Hashono – Monday night:

Before lighting candles:

1. The *Rabbeim* had a custom that on *Erev Rosh Hashono*, some time before the *Yom Tov* began, they would go and converse with their *Rebbitzen*. *Chassidim* should do the same.
2. Light the long-lasting candle (if there is no gas fire lit) to last for two days, and it should be put in a safe place.
3. Ensure that the “*shabbos* clocks” are set for two days.
4. If you are using a gas flame, ensure that it is lit and set to be used for for the cooking of *Yom Tov*.
5. Extra *Tzedaka* is given for **two** days of *Yom Tov*.

Candle lighting:

1. Candles should be lit 18 (or 23) minutes before sunset (see local calendar. For times in NY – see last page). However, if one missed the correct time they may light later from a pre-existing flame.
2. Two *Brachos* are said when lighting candles: **1.** שהחיינו **2.** של יום הזכרון.
3. A man who is lighting candles does not recite “*Shehecheyanu*” now - he will do it later at *Kidush*.
4. **Women and girls that are eating elsewhere should not forget to light candles.** (Check with the *Rov* where is the proper place to light).

(First evening of Rosh Hashono – cont.)

* **Smoking:** Those who usually smoke refrain from doing so on *Rosh Hashono* and encourage their acquaintances to refrain as well.

Maariv:

1. Some *Tehillim* is said before *Maariv*.
 2. Many times, in the Rebbe's *Minyan*, the Rebbe would encourage the singing of *Ovinu Malkeinu* before *Maariv*¹ [and sometimes also before the other *Tfilos*].
 3. *Davening* begins with המעלות שיר.
 4. In the *Amidah* we add (the *Nusach* described in the *Machzor*, which also includes 6 items) :
 1. זכרנו לחיים 2. מי כמוך 3. המלך הקדוש 4. וכתוב 5. ובספר חיים 6. עושה השלום.
 - If one forgot ובספר חיים, וכתוב, מי כמוך, if they remember **before** they say "*Hashem*" (of ברוך ה' that concludes that *Brocho*) the additional phrases are then said. If one remembers **after** saying *Hashem's* name, one does not go back.
 - If one said הא-ל הקדוש (or isn't sure) and immediately remembered - correctly say המלך הקדוש.
 - If one said הא-ל הקדוש (or isn't sure) and remembered a little bit after (after כדי דיבור, or already began to say אתה בחרתנו, he returns to the beginning of the *Amidah*).
 - If one said "הא-ל" and did not yet say "הקדוש" one can correct himself and say המלך הקדוש.
 - If one said "לדור ודור וכו'" and forgot to say "יום יהללך סלה ברוך אתה ה' המלך הקדוש", one does not need to go back, and continues *Davening*. (If one is unsure, he can continue *Davening*).
 - If one is unsure if he said המלך הקדוש but he did say the paragraphs of לדור ודור etc. it is assumed that he said המלך הקדוש.
- * **Before** (*Kadish Tiskabel* and) **Oleinu** we recite **Ledovid Mizmor**. The *Rebbe Rasha"b* said: The *Keili* for the material השפעות for the entire year is through the *Kavono* during the recitation of *Ledovid Mizmor* on the night of *Rosh Hashono* and the additional *Simcha* with the *Torah* on *Simchas Torah*.
- * After *Ledovid Mizmor* – we recite *Kadish Tiskabel*, *Oleinu* (*Mishnayos*).
- * After *Maariv* we wish each other "לשנה טובה תכתב ותחתם" in singular form. To women: "לשנה טובה תכתבי" in singular form.

Kidush and meal:

* Before the meal begins, ensure that all women have lit candles. If there are not enough candles, do not rely on lighting after the meal, rather borrow candles from a neighbor so that all the women can light candles before beginning the meal.

- * The **honey**, the **apples**, the **pomegranate/Rimon** and the salt are all placed on the table before *Kiddush*. (If the pomegranate is a new fruit for this year - one should have it in mind when saying the *Brocho* of "שהחיינו" of *Kiddush*).
- * [If a (man or) woman is making *Kidush* and (he) she already said *Brocho* of "שהחיינו" when (he) she lit the candles (he) she does not say the *Brocho* of "שהחיינו" now in *Kidush*].
- * **The order of Kiddush:** *Savri Moronon... Bore Pri Hagofen, Asher Bochar bonu mikol Om, Shehecheyonu* (as above – if needed – have in mind the *Rimon*).
- * The *Challah* is dipped in honey. [Salt should also be placed on the table. It is said that the Rebbe would first dip the piece of *Challah* in the honey three times and then dip an additional piece of *Challah* in the salt three times.]

¹ See the Hebrew section of the reminders for the reason for this.

(First evening/day of *Rosh Hashono* – cont.)

- * After eating *Challah*, the apple is cut and dipped in honey [it is said that the Rebbe dipped it three times] and we say the *Brocho* בּוֹרָא פְּרִי הָעֵץ (having in mind **two** things: 1. The *Rimon* and 2. that this *Brocho* will suffice also for dessert) and then recite the "יהי רצון וכו'" and the apple is eaten.
- * After this, the *Rimon*/pomegranate is eaten.
- * During the meal the head of the fish and carrots are eaten as well.
- * [Regarding the acidic foods that are or are not eaten – see above in the "Foods for *Rosh Hashono*" section].
- * In *Birchas Hamazon* we add "*Yaale veyavo*" and "*Horachamon*" of *Yom Tov* and of *Rosh Hashono*.
- * If one forgot to say יעלה ויבא:
 1. If one has not yet said "ברוך" of the *Brocho* of הטוב והמטיב, then say "ברוך...אשר נתן ימים טובים...ויום" as printed in the *Sidur*.
 2. If one already said "ברוך" of הטוב והמטיב, then one returns to the beginning of *Birchas Hamazon*.

Tuesday - The first day of *Rosh Hashono*

- * Men go to the *Mikvah*.
- * Only those in good health should not eat before hearing the *Shofar*. (This generally would **exclude** women, especially since they may have to wait until after davening to hear the *Shofar*).
- * After *Shacharis* and *Krias Hatorah*, the *Shofar* is blown.
- * If possible, arrangements should be made to bring children to *shul* for *Birchas Kohanim* which is recited at the end of *Musaf*.
- * **Not Davening with a *Minyan***: For all the laws regarding someone *Davening* in private – See "Laws and Customs" at the end of the Reminders.
- * If someone is blowing *Shofar* for others: If he is blowing for a **man** or **men** who have not yet heard *Shofar*, then (one of) the listener(s) should recite the *Brocho* for everyone. If he cannot, then the one who is blowing the *Shofar* may recite the *Brocho* (if possible, the listener should repeat after him). However, if he is blowing for a **woman** or **women**, a woman recites the *Brocho* for all. If she cannot, then (the one who is blowing may **not** recite the *Brocho* and) he will blow for them without a *Brocho*. See the details in the "Laws and Customs" at the end of the reminders.

***Kidush* and the meal**

- * *Kiddush* today is תקעו וגו'.
- * The *Challah* should be dipped as last night.
- * In *Birchas Hamazon* we add "*Yaale Veyovo*" and "*Horachamon*" of *Yom Tov* and *Rosh Hashono*.
- * If one forgot to say יעלה ויבא:
 1. If one has not yet said "ברוך" of the *Brocho* of הטוב והמטיב, then say "ברוך...אשר נתן ימים טובים...ויום" as printed in the *Siddur*.
 2. If one already said "ברוך" of הטוב והמטיב, then one does **not** need to go back to the beginning. (note the difference: if he forgot at the **night** *benching* – he must return to the beginning).

During the day

- * *Chabad* custom is to go on "*Mivtza Shofar*" to blow *Shofar* for people who did not have the opportunity to hear it yet (hospitals, old-age-homes, private individuals etc.). See above (right before the day *Kidush* section) regarding the *Brochois* recited while blowing for others.

(First day and second evening of *Rosh Hashono* – cont.)

Preparations for the second day

* Today, during the first day of *Yom Tov* until after *Tzeis Hakochovim/nightfall* (see local calendar for times. For times in NY – see last page), one is not permitted to prepare anything for tonight or tomorrow, the second day of *Yom Tov*.

Mincha

* The order is as follows: *Korbonois, Ashrei, Uvo Lezion, Amida of Rosh Hashono, Ovinu Malkeinu, Ledovid Ori, Oleinu (Mishnayos)*.

Tashlich

* ***Tashlich***: After *Mincha*, before the *Shkiah* (sundown) we go to *Tashlich*. [If someone couldn't make it, see at the end of this document in "Laws and customs" about going in *Aseres Yemei Teshuva*].

Tuesday evening - The Second Night of Rosh Hashonoh - Yohrtzeit of Rebbetzin Sheina ז"ל **(sister of the Rebbetzin)**

- * Women may begin preparing for the meal after *Tzeis Hakochovim/nightfall* (See local calendar for times. For times in NY – see last page).
- * *Maariv* is the same as yesterday. The Rebbe would say *Kadish* on the second day of *Rosh Hashono*.

Candle Lighting (after nightfall):

- * Although one may light candles after nightfall, the prevalent custom is to light them right before *Kiddush* (see below).
- * The new fruit is placed on the table (or a new dress is put on) before lighting candles, and one should have it in mind when saying the *Brocho* of שהחיינו. If the fruit (or dress) is not available, the *Brocho* is still recited.
- * The custom is to light the candles right before *Kiddush* (so the *Shehecheyonu* on the candles will also apply to the new fruit).
- * Light candles only **from a pre-existing flame**.
- * The *Brochos* are the same as yesterday.
- * **Those who are not eating at home should not forget to light candles. Do not make *Kiddush* until all women and girls lit the candles.**

***Kiddush* and meal**

- * The new fruit is placed where it can be seen by those making *Kiddush*, so they can have it in mind when saying the *Brocho* of שהחיינו. If the new fruit is not available, the *Brocho* is still said.
- * The order for *Kiddush* is like last night.
- * After *Kiddush* (before washing hands for *Challah*) the new fruit is eaten (and שהחיינו is not recited). We eat (at least) a כזית (as is the custom) and a *Brocho Acharona* is recited (on the fruit, but not on the wine.)
- * Then we go to wash for *Challah*.
- * The *Challah* should be dipped as in the previous meals.
- * The apple in honey, the *Simonim* and the *Rimon* are eaten only on the first night.

(Second evening/day of *Rosh Hashono* – cont.)

Birchas Hamazon

- * In *Birchas Hamazon* we add “*Yaale Veyavo*” and “*Horachamon*” of *Yom Tov* and of *Rosh Hashono*.
- * If one forgot to say יעלה ויבא:
 1. If one has not yet said “ברוך” of the *Brocho* of הטוב והמטיב, then say "ברוך...אשר נתן ימים טובים...ויום" as printed in the *Sidur*.
 2. If one already said "ברוך" of הטוב והמטיב, then one returns to the beginning of *Birchas Hamazon*.

Wednesday - The Second Day of *Rosh Hashono*

- * Men go to the *Mikvah*.
- * Those in good health should not eat before hearing the *Shofar*. (This generally would **exclude** women, especially since they may have to wait until after *davening* to hear the *Shofar*).
- * After *Shacharis* and *Torah* reading, the *Shofar* is blown.
- * ***Yizkor***: On the second day of *Rosh Hashono*, the *Friediker Rebbe* use to say *Yizkor* quietly to Himself after the *Haftoro* before *Tkiyos*. Because it is said quietly there is no need to walk out of *Shul*.
- * At the end of *Musaf* is *Birchas Kohanim*.
- * If someone is blowing *Shofar* for others - see above in the first day.

Kidush and the meal

- * ***Kiddush***: תקעו וגו' like yesterday.
- * The *Challah* should be dipped as in the previous meals.
- * In *Birchas Hamazon* we add “*Yaale Vayovo*”, “*Horachamon*” of *Yom Tov* and *Rosh Hashono*.
- * If one forgot to say יעלה ויבא:
 1. If one has not yet said “ברוך” of the *Brocho* of הטוב והמטיב, then say "ברוך...אשר נתן ימים טובים...ויום הזכרון" As printed in the *Sidur*.
 2. If one already said "ברוך" of הטוב והמטיב, then one does **not** need to go back to the beginning.

During the day

- * We go on “*Mivtza Shofar*” like yesterday

Mincha

- * Like yesterday.

Farbrengen

- * The Rebbe would generally wash before *Shkiah*/sundown for the *Farbrengen* and would instruct the *Gabbai* to announce that all those who did not yet wash should go wash; the *Niggunim* of our *Rabbeim* would be sung and sometimes the Rebbe would instruct to mention the name of the Rebbe that corresponds to each song; The Rebbe would (generally) say a *Maamor*, *Sichos*, then *Birchas Hamazon*, *Maariv*, make *Havdalah* followed by כוס של ברכה.
- * The Rebbe once related that the Rebbe *Rashab*, towards the end of the second day of *Rosh Hashono*, would say the *Maamor* and continue until the night, because He wanted to draw the light that was brought down through the *Avoda* of the 48 hours of *Rosh Hashono*, into the material and weekday

(*Motzoei Rosh Hashono – Aseres Yemei Tshuva*)

world. The Rebbe then suggested that every individual should do likewise, fusing the hours of *Rosh Hashono* with the following weekday hours with the study of *Chassidus*.

Maariv

- * In *Maariv* after *Yom Tov*, remember to add **EIGHT** things:
- * 1. זכרנו לחיים, 2. מי כמוך, 3. המלך הקדוש, 4. אתה חוננתנו, 5. המלך המשפט, 6. וכתוב, 7. ובספר חיים, 8. עושה השלום (If one forgot any of them, see below in the section of *Aseres Yemei T'shuvah*.)
- * We do not say ויהי נעם nor ואתה קדוש.
- * We greet each other with: א. גוט יאר. During *Aseres Yemei Tshuva* we say גמר חתימה טובה.

Havdalah

Havdalah is recited without *Besamim* nor a candle (and those *Brachos* are not said.) We do not say ויתן לך.

- * Make the necessary preparation for tomorrow, as it is a fast day.

Aseres Yemei Teshuvah

- * Between *Rosh Hashono* and *Yom Kippur* there are seven consecutive days, including one of each of the days of the week. These days should be used for rectifying and completing the *avodah* that was done in the past year, and as a preparation for the *avodah* that will be done in the coming new year. Sunday corresponds to all the Sundays of the year, etc., and *Shabbos Shuva* corresponds to all the *Shabbosos* of the year.

Shacharis

- * After ישתבה we add "שיר המעלות".
- * In *Shemone Esrei* we add **seven** things:
 1. זכרנו לחיים, 2. מי כמוך, 3. המלך הקדוש, 4. המלך המשפט, 5. וכתוב, 6. ובספר חיים, 7. עושה השלום
 1. If one forgot *ברוך אתה ה'* (of *ה'*) (of *ה'*) that concludes that Brocho) the additional phrases are then said. If one remembers after saying *Hashem's* name, one does not go back.
 2. If one said *הא-ל הקדוש* (or isn't sure) and immediately remembered - correctly say *המלך הקדוש*.
 3. If one said *הא-ל הקדוש* (or isn't sure) and remembered a little bit after (after *תוך כדי דיבור*), or already began to say *אתה חונן*, he returns to the beginning of the *Amidah*.
 4. If one said "הא-ל" and did not yet say "הקדוש" one can correct himself.
 5. If one is unsure if he said *המלך הקדוש* he should return to the beginning.
 6. If one said "מלך אוהב צדקה ומשפט" and immediately remembered –he should say *המלך המשפט*.
 7. If one said "מלך אוהב צדקה ומשפט" and remembered a little later, or started *ולמלשינים*, or forgot totally, he finishes the *Amidah*. However, it is best if he repeats the *Amidah* as a *תפלת נדבה*.
- * **Ovinu Malkeinu**: The long *Ovinu Malkeinu* is said each day of *Aseres Yemei Teshuvah* during *Shacharis* and *Mincha* (besides for Friday afternoon, *Shabbos* and *Erev Yom Kipur*).

- * **Hatoras Nedorim**: If one forgot (or did not manage) to perform *Hatoras Nedorim* on *Erev Rosh Hashono*, he may do so during *Aseres Yemei Teshuva*.

(Tzom Gedalia)

Thursday - Tzom Gedaliah (Fast of Gedaliah)

- * Pregnant and nursing women (or someone who is ill) do not need to fast. However, they should only eat the necessities (and not delicacies).
- * Anyone who is not feeling well or finds it difficult to fast should please contact the *Rov* **ahead of time**.
- * After one goes to sleep, even if he wakes up in middle of the night, he is not permitted to eat. If it is difficult to fast, and it is easier if he eats early in the morning (before dawn), then one must declare his intentions (before he goes to sleep) to wake up early and eat. He has to arrange it in a manner that he should be finished eating and drinking prior to *Alos Hashachar*.
- * The fast begins at *Alos Hashachar*/dawn. (See local calendar. For times in NY – see last page).

Shacharis

- * We add ***Shir Hamaalos*** after *Yishtabach*.
- * In the *Shemone Esrei* we add **seven** additions:
 1. זכרנו לחיים, 2. מי כמוך, 3. המלך הקדוש, 4. המלך המשפט, 5. וכתוב, 6. ובספר חיים, 7. עושה השלום.If one forgot any of them, see above in *Aseres Yemei Teshuvah*.
- * [In *Chazoras Hashat"z*, the *Chazan* says "Aneinu" after גואל ישראל].
- * ***Selichos*** are recited in middle of *Shacharis*, towards the end *Vehu Rachum* (which is recited on Mondays and Thursdays), before *Shomer Yisroel*.
- * ***Ovinu Malkeinu*** is recited after *Slichos*. We say "כתבנו" as in all of the *Aseres Yemei Teshuva*.
- * [We read the *Torah – Vayechal. Chatzi Kadish* (but no *Haftorah*), *Ashrei, Uvo Letzion* etc.].

Mincha:

- * In *Mincha*, we read in the *Torah Vayechal* with the *Haftorah* and then *Chatzi Kadish*.
- * Those who are fasting add עננו in the *Amidah* (in שומע תפלה).
- * If one forgot and remembered after saying the word *Hashem* of *Boruch Ato Hashem Shomeia Tefilo*, he should say it after אלקי נצור before the second יהיו לרצון. If one finished the *Amida*, he does not have to repeat it.
- * [In *Chazoras Hashat"z*, the *Chazan* says "Aneinu" after גואל ישראל].
- * After *Tachanun*, the long *Ovinu Malkeinu* is recited. We say "כתבנו" as in all of the *Aseres Yemei Teshuva*.
- * After *Mincha* the *Rebbe* would say a *Sicha*.

(Shabbos Shuva – Vov Tishrei)

Shabbos Shuva –

Erev Shabbos

Mincha:

1. Is like every *Erev Shabbos*.
2. We do not recite *Ovinu Malkeinu*.

The Candles that are lit (besides for Shabbos candles):

1. In the Rebbe's household, on Friday before candle lighting, (in honor of *Shabbos Shuva*), they would light a "*Tshuva Licht*".
2. [Minhag Chabad is to light 3 candles in honor of *Shabbos Shuva*].

Friday night

* *Davening* is like regular *Shabbos* but do not forget the additions of *Aseres Yemei Tshuva*. [These are added in the *Amida* of *Maariv*, *Shacharis*, *Musaf* and *Mincha*.]

* In Friday night *Maariv*, in מגן אבות, we say המלך הקדוש.

Shabbos by day

- * Before *Musaf*, *Ov Horachamim* is recited.
- * **Mincha:** In *Shul* we read *Parshas Haazinu*. *Tzidkoscho* is recited.

Motzoei Shabbos Shuva

- * We do not say ויהי נועם and ואתה קדוש.
- * **Kiddush Levono:** The custom is to wait to perform *Kidush Levono* until *Motzoei Yom Kippur*.
- * *Havdala* is recited as usual and ויתן לך is also recited.

Sunday - Vov Tishrei: Yahrtzeit of Rebbetzin Chana, the Rebbe's mother

*The Rebbe would conduct a *Farbrengen* on this day and would generally make a *Siyum* on a *Masechte*. In honor of *Vov Tishrei*, here is a copy of a letter that our family merited to receive from the *Rebbetzen*:

ב"ה [אייר תשכ"ב]
משפחת גארעליק הנכבדה יחיו
שלום וברכה!
המכתב והתמונות קבלתי במועדם. תודה.
הילדים נעימים ויפים תקבלו מהם רב נחת בכל הפרטים
כחפצכם. לוייצחק בלי עה"ר [עין הרע] א גאנצער בחור.
בברכת כל טוב אסיים.
ד"ש והצלחתכם
חנה שניאורסאהן
ד"ש ואיחולים טובים להעלמה פאזנער

הרה"ק
משה ורבינו
הרבנים והאבות קשרו אלמדים. חלום פ.
הרבנים והאבות קשרו אלמדים. חלום פ.
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הרבנים והאבות קשרו אלמדים. חלום פ.
הרבנים והאבות קשרו אלמדים. חלום פ.

Translation on the following page

[Loose translation]

1962

Garelik Family שיחיו

Greetings and blessings,

I received the letter and the pictures. Thank you.

The children are sweet and beautiful. You should have from them much *nachas* in all aspects as you wish for yourselves. Levi Yitzchok, *bli ayin hora* a full-fledged bochur. With blessings for all good.

Wishing you much *Hatzlocho*

[Rebetzen] *Chana Schneerson*

Regards and best wishes to Miss Posner [now Mrs. Soro Rivkah Sasonkin]

- To Be Continued-

With best wishes for a *Ksiva Vachasima Tova – Leshana Tova Umesuka* and may we hear the *Shofar Gadol* this year!

Rabbi Levi Y. Garelik

Sichosacademy.org

Times for *Rosh Hashono 5782*

(from *Luach Colel Chabad* and *Chabad.org*)

These times are for N.Y. area ONLY:

Candle lighting on *Erev Yom Tov*: 7:01 pm

Tzeis Hakochovim the first night of *Yom Tov*: 7:52 pm

Honeitz Hachama the first day of *Yom Tov*: 6:29 am

Sof Zman Krias Shma the first day of *Yom Tov*: 9:39 am

Shkia first day of *Yom Tov*: 7:18 pm

Tzeis Hakochovim second night of *Yom Tov*: 7:59 pm

Honeitz Hachama the second day of *Yom Tov*: 6:30 am

Sof Zman Krias Shma the second day of *Yom Tov*: 9:39 am

Shkia second day of *Yom Tov*: 7:16 pm

Motzoei Yom Tov: 8:01 pm

Tzom Gedalia

Alos Hashachar (fast starts): 5:02 am

Fast ends: 7:42 pm

PRUZBUL

[Excerpt from laws & customs by Rabbi Leshes – Melbourne]

5782 is a *Shemittah* year. Outstanding debts become void due to *Shemittah* unless the creditor performs a *Pruzbul*, thereby remitting all loans to a *Beis Din*.

One should perform a *Pruzbul* even if he does not specifically remember having provided any loans.

Although a *Pruzbul* can technically be performed any time before *Shemittah*, the *Rebbe* advised that it be deferred to *Erev Rosh Hashana*. This is because a *Pruzbul* applies only to those loans that were provided prior to the *Pruzbul*, and not to loans that were provided afterwards.

The *Rebbe* advised further that, for practical purposes, the *Pruzbul* should be performed immediately following one's recitation of *Hataras Nedarim*, in the presence of the *Beis Din* before whom he annulled his vows.

One who forgot to perform the *Pruzbul* after *Hataras Nedarim* may recite it before three men any time before *Rosh Hashana*.

The *Pruzbul* is customarily performed by making the following **verbal declaration** in the presence of at least three men:

הריני מוסר לְכֶם כָּל חֻבּוֹת שִׁישׁ לִי שֶׁאֶגְבֶּה אוֹתָם כָּל יָמֵי שְׁאֲרֵי הָאָדָם.

One should stand when reciting the *Pruzbul*, whereas the *Beis Din* sits.

A *Pruzbul* may also be performed by completing and **signing a written document** (see below). This is beneficial in a number of circumstances, such as:

- When one is unable to gather three people before whom to make a verbal *Pruzbul*.
- A woman who has lent money which *Halachically* belongs to her must also perform a *Pruzbul*. Since she does not perform *Hataras Nedarim*, she may find it more convenient to submit a written *Pruzbul*.
- It may be more practical to encourage a non-observant Jew to submit a written *Pruzbul*.
- A *Pruzbul* is only effective when the borrower owns, rents, or has the rights to use real-estate. In the (unlikely) event that this is not the case, one should submit a *Pruzbul* to a qualified *Beis Din* who will (as a matter of course) arrange a temporary gift of land to the creditor in a *Halachically* acceptable manner.

Due to the preciousness of *Pruzbul*, the *Rebbe* suggested that it is worthy **to lend some money** before *Shemittah*, so that the *Pruzbul* will be of practical consequence. [There are many determinants influencing which debts are cancelled by *Shemittah*, and which are not. It would seem best to accomplish the *Rebbe's* directive by lending a nominal amount **before** performing the *Pruzbul*. The creditor should not accept any collateral. The loan should be made due on a date before the beginning of *Shemittah*, so that it is outstanding by the time *Shemittah* begins, and collected after *Shemittah* ends.]

If one did not manage to perform the *Pruzbul* before *Rosh Hashana*, he may rely on the *Pruzbul* which will be performed at the **end** of the *Shemittah* year, i.e. next *Erev Rosh Hashana*.

[Even if one will forget to perform a *Pruzbul* altogether, he may rely on those opinions who allow loans to be collected after *Shemittah*, on the basis that there is an assumed understanding (akin to a properly formulated stipulation) that the loan will be repaid even after *Shemittah*.]

To fill out a *Pruzbul* on line, go to this link:

https://www.chabad.org/tools/feedback_cdo/aid/5212/jewish/Fill-Out-a-Pruzbul.htm



רוש חשוון Rosh Hashana & Aseres Y'mei Teshuvah

For the year 5782

According to Minhag Chabad
By Rabbi Leshes – Melbourne (and minor comments by Rabbi LY Garelik)

To subscribe: bit.ly/Halacha

Comments or questions: rabbi@youngyeshivah.com.au

🕯 EREV ROSH HASHANA AFTERNOON

On *Erev Rosh Hashana*, one should reflect and take stock of the entire year, making all necessary corrections and utilizing the opportunity for *Teshuvah*.

It is a *Mitzvah* to immerse in a *Mikvah* on *Erev Rosh Hashana* after midday.

One should utilize all spare time on *Erev Rosh Hashana* to recite *Tehillim*, especially from one hour before *Mincha* and onwards.

It is customary to adopt a new *Hiddur Mitzvah*. This should be done on *Erev Rosh Hashana*, or on *Rosh Hashana*. [One should state that this acceptance is *Bli Neder*.]

Just like on *Erev Shabbos*, it is preferable to refrain from eating a proper meal once the tenth *Halachic* hour of the day begins (See local calendar), in order to properly enjoy the *Yom Tov* meal at night. However, one may snack in small quantities.

Prior to candle-lighting, one should give *Tzedakah* for the two days of *Yom Tov*.

One should arrange a pre-existing flame with which to light the candles on the second night of *Rosh Hashana*.

Candle-lighting time is (See local calendar). The *Brochos* are *L'Hadlik Ner Shel Yom Hazikaron*, followed by *Shehecheyanu*.

If eating out, one should ensure that practical benefit is derived from the candles after *Yom Tov* begins.

Since it is *Yom Tov*, if one neglected to light at the proper time, one may – and should – light candles on *Yom Tov* itself, from a pre-existing flame.

When a man is required to light candles, he does not recite *Shehecheyanu*, as he will be doing so in *Kiddush*. [Therefore, it is best that he lights candles right before *Kiddush*, so that his *Shehecheyanu* is linked to both.] Similarly, if a woman needs to recite her own *Kiddush*, she does not recite *Shehecheyanu* in *Kiddush*, as she already did so at candle-lighting.

Mincha is *davened* at greater length than usual, as it is the last *Tefillah* of the year.

🕯 ROSH HASHANA

The *Avodah* of *Rosh Hashana* is *Kabbolas Ol* (accepting the yoke of Heaven). One should utilize every spare moment to say *Tehillim* earnestly. Throughout *Rosh Hashana*, and particularly on the first night, one should avoid all unnecessary idle chatter and minimize sleep.

One should not smoke on the two days of *Rosh Hashana*. [Of course, this is discouraged in general.]

One should be especially careful not to be angered on *Rosh Hashana*.

🕯 HAMELECH HAKODOSH ON R"H

On *Rosh Hashana*, the third *Brocho* of *Shmoneh Esrei* has a long addition beginning with the words *L'Dor V'dor*. If one omitted this addition, he may go back to recite it only if he realised before saying *Hashem's* name at the end of the third *Brocho*. Otherwise, he continues *Shmoneh Esrei* without going back, as long as he is sure that he concluded the *Brocho* with the words *Hamelech Hakodosh*.

If one recited the unique *Rosh Hashana Nusach* of the third *Brocho*, but is in doubt whether he concluded the *Brocho* with the words *Hamelech Hakodosh*, he may assume that he did so correctly.

One who did not say *Hamelech Hakodosh*: If he realized before he began the next *Brocho* and within the time frame it takes to say three words, he corrects his mistake. Otherwise, he must begin *Shmoneh Esrei* again. [The same applies if this occurs in *Chazaras Hashatz*, in which case *Kedushah* is recited again.]

If one mistakenly omitted any of the other four additions (*Zochreinu*, *Mi Chomocha*, *u'Chsov*, *u'Vsefer Chaim*), he may recite it at the place he remembers if he has not yet said *Hashem's* name at the end of that *Brocho*. Otherwise, he continues *Shmoneh Esrei* and does not go back.

During *Chazaras Hashatz*, the congregation recites the selections of *U'chsov* and *u'Vsefer Chaim* aloud before the *Chazzan*.

🕯 FIRST NIGHT OF ROSH HASHANA

One should use the time between *Mincha* and *Maariv* to recite *Tehillim*.

Many times, the Rebbe would begin the *Nigun* of *Avinu Malkeinu* before *Maariv*.

Maariv is *davened* at greater length and concentration than usual, as it is the first *Tefillah* of the year.

L'Dovid Mizmor: It is not Chabad custom to open the *Aron Hakodesh*, nor to recite it verse by verse after the *Chazzan*. [The Rebbe *Rashab* states that one's intention at this time creates a "vessel" in which to draw down *Gashmiyus* for the whole year.]

On the first night, we greet each other *L'Shana Tova Tikasev V'Sechasem*. [The grammar is applicable for greeting a male. One may use gender-appropriate grammar when greeting a female; i.e. *L'Shana Tova Tikasevee V'Sechasemee*.]

After the first night of *Rosh Hashana*, we greet each other *Gmar Chasima Tova*.

A woman who needs to recite *Kiddush* should not say *Shehecheyanu*, as she already did so at candle-lighting.

From *Rosh Hashana* until *Hoshana Rabba* (inclusive), we use round *Challos*, and we dip it (three times) in honey.

Apple and honey is eaten after the *Challah*, before the first course. The apple is sliced and dipped three times in honey. *Borei Pri Ha'etz* is then recited while holding the apple in one's right hand, followed by the *Yehi Ratzon*, before eating the apple.

When one recites *Borei Pri Ha'etz*, he should clearly have in mind that the *Brocho* includes any fruit served during the meal and at dessert. He does not make a new *Brocho* at the time of dessert.

Pomegranate is also eaten on the first night. It should be present at the table when the *Borei Pri Ha'etz* is said on the apple, and should be eaten after the apple. [If the pomegranate is a new fruit, it should be present on the table during the *Shehecheyanu* of *Kiddush*, and one should have it in mind at that time.]

It is customary to eat fish, the head of a ram (or fish), as well as *Tzimmes*.

On *Rosh Hashana*, it is appropriate to consume meat, sweet food and drink. It is customary not to eat any foods that are bitter, sour, overly sharp, vinegary, or that contain nuts.

🕯 BENTCHING

If one forgets *Ya'aleh Veyavo* but remembers before saying *Hashem's* name at the end of *Bonei Yerushalayim*, he goes back. If one remembered after that, but before beginning the next *Brocho*, he recites the extra *Brocho* printed in the *Bentcher*. If one already began even the first word of the next *Brocho*, one must begin *bentching* again at night, but not during the daytime.

Both the *Horachamon* of *Yom Tov* and *Rosh Hashana* are recited, in that order.

One does not add a *Hey* when saying *Oiseh Sholom* in *bentching*.

🕊️ ROSH HASHANA – BOTH MORNINGS

Ideally, men shouldn't eat before *Shofar*. If this is difficult, or there is any concern that one will be unable to concentrate during *davening*, he may eat and drink (preferably not *Mezonos*), as necessary. One shouldn't be stringent if there are health concerns.

It is especially appropriate to go to *Mikvah* before *davening*.

The *Chazanim* should familiarize themselves in advance with the meaning of all of the *Piyuttim* and *Tefillos* – even if they already did so the previous year. Similarly, one should train his children regarding the order of *davening* beforehand, so as to minimize any distractions during *davening*.

Shir Hamaalos (after *Yishtabach*): It is not Chabad custom to open the *Aron Hakodesh*, nor to recite it verse by verse after the *Chazzan*.

When the *Aron Hakodosh* is opened during *Chazaras Hashatz*, it is not obligatory to stand, since the *Sefer Torah* is not being moved. Some have the custom to stand. [The Rebbe was not particular about this.]

At *Shacharis*, the paragraph of *Misoid* (at the beginning of *Chazaras Hashatz*) and the one that follows is recited by the *Chazzan* and not by the congregation.

The Rebbe would always stand for the *Piyut* beginning *L'e-l Orech Din*, recited in *Shacharis* on the first day and in *Musaf* on the second day.

Avinu Malkeinu: It is not our custom to recite it verse by verse after the *Chazzan*. The words *Roia Gzar* are recited without pausing in between.

It is customary to grant an *Aliyah* to the *Ba'al Tokeiah* and the *Ba'al Musaf*, unless they are being paid.

A *Bris* performed at *Shule* is conducted before *Tekios*. A *Bris* performed at home is held after *davening*.

🕊️ SHOFAR – BOTH DAYS

All men and boys over the age of *Bar Mitzvah* must hear the *Shofar*. Boys under *Bar Mitzvah* who are of the age of *Chinuch* (i.e. old enough to understand the concept of *Tekias Shofar*) must also hear the *Shofar*. Women and girls over *Bas Mitzvah* are technically exempt, but the custom is for them to hear anyway.

It says in the *Siddur* that after *Krias Hatorah* one must prepare for *Tekias Shofar*. The *Siddur* does not specify how, and the Rebbe explains that this is because everyone must make a personal soul-preparation that is inspiring on his level.

During the *Tekios*, the *Sifrei Torah* are held by those standing around the *Bimah*.

The *Ba'al Tokeiah*, the *Makrie*, and the *Chazanim* do not wear a *Kittel*.

The *Makrie* does not necessarily have to be the *Chazzan* for *Shacharis*. The *Makrie* points to the correct place, but does not say anything.

One should ensure that his children participate in *Tekios* and *davening* as much as appropriate for their age.

One should ensure that children are quiet. Infants who may cry unexpectedly should be with their mothers. If an infant cries or makes noise, the mother should take the child out of *Shule*, and hear *Shofar* later.

It is customary for the congregation to stand during *Tekios*. One may lean or sit if standing is difficult.

The *Yehi Ratzon* immediately before the *Brochos* is said only by the *Ba'al Tokeiah*.

When the *Ba'al Tokeiah* says the *Brochos*, one should have in mind to be *Yoitzei the Brochos* from him. One should not say "*Boruch Hu u'Voruch Shmoi*". [If one accidentally did so, he does not recite the *Brochos* again.]

When hearing the *Shofar*, one must have in mind to fulfil the *Mitzvah* of *Shofar*.

Between the *Brochos* and the very **first** *Shofar* sound, one should avoid speaking at all – even matters relevant to the *Tekios*. If one did speak at this time, if it was a matter unrelated to the *Tekios*, he needs to recite the *Brochos* again.

The *Brochos* recited on the *Shofar* are valid for all the blasts that will be sounded until the end of *Musaf*. Therefore, from the time of the *Brochos* until after *Kaddish Tiskabel* at the end of *Musaf*, one should not speak any matter irrelevant to the *Tekios* or the *Tefillos*. If one did speak during this time, he does not repeat the *Brochos*, but should refrain from speaking unnecessarily again.

If one uses the facilities during this period of time, *Asher Yatzar* may be recited.

It says in the *Siddur* between the three *Sedorim* (sections) of the *Shofar* that "one confesses silently". The Frierdiker Rebbe explains that this refers to one's intense longing to connect with his Father in Heaven, and to become a changed person. [This is a fitting time for "*Tziyur Pnei Harav*".]

The *Yehi Ratzon* after the *Tekios* is also said by the congregation. One should not begin reciting it until the *Tekiah Gedolah* is completely finished.

According to *Kabballah*, after the *Sefer Torah* is returned to the *Aron Hakoidesh*, the *Baal Tokeiah* faces the congregation in order that they may gaze at him.

🕊️ MUSAF – BOTH DAYS

Ideally, *Musaf* should be *davened* before the seventh hour of the day ((See local calendar)).

Since the *Chazzan* cannot move out of his place to bow at *Aleinu*, he should stand at a distance from the *Shtender*, to allow him some space to bow.

For the *Tekios* of the silent *Shmoneh Esrei*, the *Baal Tokeiah* knocks on the *Bimah* beforehand to signal that he is about to blow. One should pause to listen even if he is not yet up to the corresponding place in *Shmoneh Esrei*.

A *Makrie* is not used during *Musaf*.

The paragraph of *Misoid* (beginning of *Chazaras Hashatz*) is recited by the *Chazzan* and not the congregation.

One should stand for *U'Nesane Tokef*.

The *Chazzan* recites the entire *Aleinu* – including the second half – out loud. The congregation quietly recites it word for word with him, bowing at *V'Anachnu Korim*, and continuing until *Hu Elokenu Ein Oid*. At that point, they begin saying the *Pesukim* of *Atoh Horayso*, as printed in the *Machzor*. The subsequent paragraph (beginning *Oichilah*) is recited by the *Chazzan* only.

One may not bow directly on a stone floor, but rather, should prepare mats upon which to bow. [Mats do not need to be used when bowing on a floorcovering of any other type.]

When one bows, his head should reach all the way to the ground.

The *Chazzan* must keep his feet together during *Shmoneh Esrei*. He should therefore be helped up after bowing at *Aleinu*.

🕊️ DAVENING WITHOUT A MINYAN

If someone is *davening* without a *Minyan*, he should not hear *Shofar* or recite *Musaf* during the first quarter of the day ((See local calendar)), unless there is no other option.

When possible, he should hear *Shofar* (main 30 blasts) before *Musaf*, instead of after.

He may not blow or listen to the *Shofar* during the actual *Shmoneh Esrei* of *Musaf*, but he may blow 70 additional sounds afterwards in order to hear a total of 100 blasts. [In *Shule*, 30 blasts are sounded after *Musaf*, in addition to the 100 already blown. It is questionable whether these additional 30 blasts should be sounded by one who davens without a *Minyan*. One way to achieve this is by blowing those sounds for one who has not yet heard *Shofar*. In the absence of that, it appears that these additional 30 blasts should not be sounded in private.]

After one concludes his silent *Shmoneh Esrei*, he may choose to recite the *Piyuttim* normally recited during the *Chazzan's* repetition, but it is not obligatory to do so.

🕊️ AFTERNOON – BOTH DAYS

One should go on *Mivtzoim*, ensuring that every Jew hears the *Shofar*. [As mentioned above, it is preferable not to blow *Shofar*

during the first quarter of the day, unless he will otherwise not hear it.]

Any spare time should be utilized for reciting *Tehillim*.

It is customary not to sleep during the day. Idling away one's time is akin to sleeping.

Anyone over *Bar Mitzvah* should not blow the *Shofar* unless for the sake of the *Mitzvah*. A child under *Bar Mitzvah* may be encouraged to practice.

Although it is a *Mitzvah* to eat and drink, one should not eat to the point that he is completely sated, in order that "the awe of Hashem be present on his face".

🕊️ FIRST DAY OF ROSH HASHANA

Tashlich is recited after *Mincha*, before sunset (6:04pm). [If one is late, he may recite it until the stars emerge.]

After *Tashlich*, one shakes the edges of his *Tallis Koton*.

One should not throw food to the fish.

If possible, one avoids eating the meal after the beginning of the tenth *Halachic* hour (See local calendar), so that one has an appetite for the *Yom-Tov* meal of the second night.

One may not perform any preparations on the first day for the second night and day of *Yom Tov*.

🕊️ SECOND NIGHT OF ROSH HASHANA

One should use the time before *Maariv* to recite *Tehillim*.

Candles must not be waxed into place, nor may the wicks be twisted to facilitate their lighting. When necessary, one may remove the wax from the previous night with a knife. It is best that one removes it in a way that it falls directly into the bin.

On the second night, the candles should be kindled with a pre-existing flame, and not before *Tzeis Hakochavim* (6:30pm).

Tasks and preparations required for the second day of *Yom Tov* should not be performed before this time.

The *Brochos* are *L'Hadlik Ner Shel Yom Hazikaron* followed by *Shehecheyanu*. Since there is an argument whether *Shehecheyanu* is recited on the second night of *Rosh Hashana*, the person lighting candles ideally wears a new garment and has in mind both *Yom-Tov* and the new garment when reciting *Shehecheyanu*. Alternatively, the new fruit that will be eaten after *Kiddush* should be placed on the table, and one should have it in mind when reciting *Shehecheyanu*. In the absence of this, one still recites *Shehecheyanu*.

Before making *Kiddush*, new fruit should be placed on the table. When reciting *Shehecheyanu*, one should look at the new

fruit, and have in mind both *Yom-Tov* and the new fruit. If one doesn't have new fruit, he still recites *Shehecheyanu*.

At least a *K'zayis* (29 grams) of new fruit is eaten immediately after *Kiddush*, before washing for *Challah*. One recites *Borei Pri Ha'etz*, but not *Shehecheyanu*, as this was already recited at *Kiddush*.

One should minimize the time between *Kiddush* and *Challah*.

Before washing, a *Brocho Acharona* is said on the fruit, but not on the wine.

🕊️ SECOND DAY OF ROSH HASHANA

The *Rebbeim* would say *Yizkor* discreetly between *Haftarah* and the *Tekios*. Those without parents can choose whether to follow suit.

After *Mincha*, we wash for *Hamotzi* and participate in a *Farbrenge* at which the *Nigunim* of the *Rebbeim* (and the *Daled Bavos*) are sung. A *Maamar* is recited. The final moment of *Rosh Hashana* should be linked to the first moments of *Motzei Rosh Hashana* with words of both *Nigleh* and *Chassidus*.

Ya'aleh Veyavo and both *Horachamon's* are recited during *Bentching*, even if it is already after *Tzeis Hakochavim*.

Havdalah is recited without *Besomim* and candles. *V'Yiten Lecha* is not recited.

🕊️ ASERES Y'MEI TESHUVAH

See separate [Halacha Guide](#) for laws pertaining to *Tzom Gedalya*.

Tachnun is recited until *Erev Yom Kippur*, together with the long *Avinu Malkeinu*. When *Tachnun* is not recited (e.g. *Mincha* of *Erev Shabbos*, or when a *Chosson* or one of the *Baalei Habris* are present), *Avinu Malkeinu* is not recited either.

One must use these days to correct his ways and do *Teshuvah*.

A doubtful *Aveirah* requires more *Teshuvah* than a definite one, as it is human nature to discount a doubtful *Aveirah* and assume that he didn't really do anything wrong.

One should increase in *Torah*, *Tefillah* and *Tzedakah*. One should be more meticulous in his observance of *Mitzvos*, even where he is ordinarily accustomed to following the lenient opinion.

The seven days between *Rosh Hashana Yom Kippur* encompass the seven days of the week. One should utilize each day to do *Teshuvah* for all the corresponding weekdays of the previous year.

The *Rebbe* emphasized that *Aseres Y'mei Teshuvah* is an especially appropriate time for *Bochurim* to remain in a *Yeshivah* setting, as opposed to having a break.

If one did not do *Hataras Nedarim* on *Erev Rosh Hashana*, he should do so during the *Aseres Y'mei Teshuvah*.

If one did not do *Tashlich* on *Rosh Hashana*, he should do so during the *Aseres Y'mei Teshuvah*, preferably on the eighth of *Tishrei*.

Kiddush Levanah is not recited until after *Yom Kippur*.

🕊️ HAMELECH HAKODOSH / HAMISHPAT

During *Aseres Y'mei Teshuvah*, one recites *Hamelech Hakodosh* at the end of the third *Brocho*, and *Hamelech Hamishpat* at the end of the eleventh *Brocho*.

One who did not say *Hamelech Hakodosh*: If he realized before he began the next *Brocho* and within the time frame it takes to say three words, he corrects his mistake. Otherwise, he must begin *Shmoneh Esrei* again. [The same applies if this occurs in *Chazaras Hashatz*, in which case *Kedushah* is recited again.]

If one is in doubt whether he said *Hamelech Hakodosh*, he needs to repeat *Shmoneh Esrei*.

One who did not say *Hamelech Hamishpat*: If he realized before he began the next *Brocho* and within the time frame it takes to say three words, he may correct his mistake. Otherwise, he should continue *Shmoneh Esrei* without correcting his mistake.

In this event, it is ideal to *daven Shmoneh Esrei* a second time, as a *Nedavah*, in order to say *Hamelech Hamishpat*. [However, if this occurs to the *Chazzan* – in either *Shmoneh Esrei* – he does not repeat it a second time.]

If one mistakenly omitted any of the other four additions (*Zochreinu*, *Mi Chomocha*, *u'Chsov*, *u'Vsefer Chaim*), he may recite it at the place he remembers if he has not yet said *Hashem's* name at the end of that *Brocho*. Otherwise, he continues *Shmoneh Esrei* and does not go back.

During *Chazaras Hashatz*, the congregation recites the selections of *u'chsov* and *u'Vsefer Chaim* aloud before the *Chazzan* says them.

🕊️ SHABBOS SHUVAH

In *Me'ein Sheva* (the *Brocho* after the *Shmoneh Esrei* of *Maariv*), we recite *Hamelech Hakodosh*. [If the *Chazzan* mistakenly omitted this, but remembered before saying *Hashem's* name at the end of the *Brocho*, he goes back. If he didn't remember until after he said *Hashem's* name at the end of the *Brocho*, he does not repeat it.]

Maftir is given to a learned and prominent person due to the special significance of this *Haftarah*.

One should attend the *Shabbos Shuvah Drosho*.

Vih Noam and *V'atah Kaddosh* are not recited on *Motzei Shabbos*.