

Elul 5782

To my dear fellow members of *Anas"h* 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. With blessings of Ksivo Vachasimo Toivo Leshono Toivo Umesuka!

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Reminders for ראש השנה and עשרת ימי תשובה—5783 – Shnas Hakhel

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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 Lesches, with his permission (they are all also available on the above website).

They include the laws of: SHABBOS SELICHOS AND SUBSEQUENT DAYS – SELICHOS - SHABBOS MEVORCHIM ELUL - EREV ROSH HASHANA MORNING - HATORAS NEDORIM/PRUZBUL - ROSH HASHANA PREPARATIONS – EREV ROSH HASHONO AFTERNOON – SHNAS HAKHEL – ROSH HASHANA (GENERAL) - HAMELECH HAKODOSH - FIRST NIGHT OF ROSH HASHANA – BENTCHING - ROSH HASHANA BOTH MORNINGS - SHOFAR BOTH DAYS – LAWS FOR THE BAAL TOKEIAH - MUSAF BOTH DAYS - DAVENING WITHOUT A MINYAN – ROSH HASHANA AFTERNOON FIRST DAY (TASHLICH ETC.) - SECOND NIGHT OF ROSH HASHANA - SECOND DAY OF ROSH HASHANA - ASERES Y’MEI TESHUVAH - HAMELECH HAKODOSH / HAMISHPAT - SHABBOS SHUVAH - TZOM GEDALYA.

* 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. **Begeed Chodosh for the Baal Tokeia** (most *Shluchim*): A new *Begeed* 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. **Fish and meat.**
11. **Carrots (Mehren):** For the first night of *Yom Tov*.
12. **A New Fruit:** For the second night of *Yom Tov*.
13. **Challos:** Many have the custom to have **Round Challos** on *Rosh Hashono*.
14. **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*).
15. **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*.
16. **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 “*Ner Sheshovas*” for *Havdoloh* of *Yom Kippur*.
17. **Candles and Neironim:** If one uses glass holders for the *Shabbos/Yom Tov* candles which must be cleaned between each use, ensure there are enough to use for both days of *Yom Tov* (as there is a *shailo* whether you are permitted to remove the metal washer on *Yom Tov*).
18. **Kittel:** Ensure that one who needs, has a **Kittel** (for *Yom Kippur*).
19. **Daled Minim (Lulav etc.):** Ensure that the father has arranged for the buying of the *Daled Minim*.
20. **Tzedaka:** Give extra **Tzedaka** for those who do not have basic needs for *Yom Tov* (like *Maos Chitim* before *Pesach*).
21. **Keren Hashono:** Sometimes the Rebbe encouraged to give to the “*Keren Hashono*” before *Rosh Hashono*. In the year ג'תשפ"ג there will be a total of 355 days.
22. **Important note regarding Pruzbul:**

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*. Although we have performed the *Pruzbul* last year on *Erev Rosh Hashono* before the *Shemittah* year started, the Rebbe suggested that it be done also at the end of the *Shemittah* year. [it is performed, if possible, after *Hatoras Nedorim*]. For all the details regarding *Pruzbul* see “*Laws and Customs*” at the end of this document or kindly go to this link: https://www.chabad.org/tools/feedback_cdo/aid/5212/jewish/Fill-Out-a-Pruzbul.htm

23. **Shnas Hakhel** (Gathering)

This coming year 5783 is “**Shnas Hakhel**”. During the time of the *Bais Hamikdosh*, in the month of *Tishrei* following the year of *Shmittah*, there was a *Mitzva* that all *Yidden*; men, women and children (even babies) should come to the *Bais Hamikdosh* to hear the king read parts of the *Torah*. Many *Chassidim* would come to the Rebbe for *Tishrei* of *Hakhel* with their families. The Rebbe initiated a campaign called “*Mivtza Hakhel*”, to get all *Yidden* involved in “*Gatherings*” etc. Be on the lookout for different programs for *Hakhel*, get involved, get others involved, sponsor programs etc.

In these two links there is a wealth of information on “Hakhel”:

1. <https://derher.org/HakhelBooklet>
2. Shnashakhel.com

24. **Important notice regarding Yom Kippur:** Pregnant or nursing women (or someone who is ill ל"ע) who have a hard time fasting should **first consult their doctor** regarding their situations **and only then** consult the *Rav*. This should be taken into account enough time before *Yom Kippur* (at least a week or two) so that it can be properly taken care of. Anyone who is on medication that must be taken every day should do the same. **PLEASE DO NOT WAIT FOR THE LAST MINUTE TO ASK A SHAILA.....** On our website we have a document outlining instructions for nursing mothers on *Yom Kippur*.

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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 Harachamim:** Before *Musaf* we say *Av Harachamim*.
- * **Tzidkoscho:** In *Mincha* we say “*Tzidkoscho*”.
- * **Pirkei Avos:** We recite (and learn) Chapters 5-6. We recite the *Mishnayos* 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*”.
- In the years 5732-5747, the *Rebbe* would *Farbrenge* this evening and say a *Maamor* and *Sichos* etc. in honor of *Rosh Hashono* (and the guests who came for *Tishrei* etc.).

Sunday - 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:** As it is the end of the year of *Shemittah*, right after reciting the *Hatoras Nedorim* as usual, we add the *Nusach* for *Pruzbul*:

"הריני מוסר 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”.

For all the details on *Pruzbul* kindly go to the “*Laws and Customs*” at the end of this document or kindly go to the following link: https://www.chabad.org/tools/feedback_cdo/aid/5212/jewish/Fill-Out-a-Pruzbul.htm

2. Pa”n to the Rebbe

- * A פ"נ (*Pidyon Nefesh*) is sent to the *Rebbe* (the custom is to add money as פ"נ) 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.
- * 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* on both days of *Rosh Hashono*.

7. Mikvah:

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

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 *Friediker* Rebbe said that on *Rosh Hashono*, one should be careful not to speak any קצה האחרון עד דיבור חול 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 Erev Yom Tov

* **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* – Sunday 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 *Rebbetzin*. *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 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.** של יום הזכרון. **2.** שהיינו. [If mistakenly she said the wrong *Brocho*, see “Laws and Customs”].
3. A man who is lighting candles does not recite “*Shehecheyanu*” now - he will do it later at *Kiddush*.
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).

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

Maariv of the first evening of *Rosh Hashono*:

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 שיר המעלות.
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 וכתוב, מי כמוך, – if they remember **before** they say “*Hashem*” (of ברוך אתה 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 תוך the time frame it takes to say three words), or already began to say בהרתנו אתה, 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 "המלך הקדוש" and forgot to say "לדור ודור וכו'", one does not need to go back, and continues *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* (vessel) 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 ותחתמי” in singular form. To women: “לשנה טובה ותחתמי” in singular form.

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

Kiddush and meal first evening of *Yom Tov*:

* 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 *Kiddush* and (he) she already said the *Brocho* of "שהחיינו" when (he) she lit the candles (he) she does not say the *Brocho* of "שהחיינו" now in *Kiddush*].
- * **The order of Kiddush:** *Savri Moranon...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.]
- * 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* בורא פרי העץ (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 [cut and] 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 הזכרון." as printed in the *Sidur*.
 2. If one already said "ברוך" of הטוב והמטיב, then one returns to the beginning of *Birchas Hamazon*.

Monday - 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*).
- * For all the laws regarding *Davening*, kindly see the "Laws and Customs" at the end of the Reminders.
- * After *Shacharis* and *Krias Hatorah*, the *Shofar* is blown. For all the laws regarding blowing *Shofar* kindly see below in the "Laws and Customs" for the *Baal Tokeya*.
- * 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 (and he was already *Yotze*): 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.

Kiddush and the meal First day of *Rosh Hashono*

- * *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 הזכרון." 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 and just continues finishing to *Bentch*. (Note the difference: if he forgot at the **night** *benching* – he must return to the beginning).

During the day *First day of Rosh Hashono*

* *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 *Kiddush* section) regarding the *Brochois* recited while blowing for others.

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 *First day of Rosh Hashono*

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

Tashlich *First day of Rosh Hashono*

* **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*].

Monday evening - The Second Night of Rosh Hashono - Yohrtzeit of Rebbetzin Sheina ה"י (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:** *Maariv* is the same as yesterday. The Rebbe would say *Kadish* on the second day of *Rosh Hashono*.

Candle Lighting (after nightfall) *Second night of Rosh Hashono*

- * 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 the candles, and one should have it in mind when saying the *Brocho* of שהדיינו. 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. [If mistakenly she said the wrong *Brocho*, see “Laws and Customs”].
- * **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 *Second night of Rosh Hashono*

- * The new fruit is placed where it can be seen by those making *Kiddush*, so they can have it in mind when reciting the *Brocho* of שהדיינו. If the new fruit is not available, the *Brocho* is still recited.
- * The order for *Kiddush* is like last night.
- * After *Kiddush* (before washing hands for *Challah*) the new fruit is eaten (and שהדיינו is not recited). We eat (at least) a כזית (as is the custom) and a *Brocho Acharona* is recited on the fruit, (*Borei Nefashos*, or if it's one of the “7 Species” - *Al Hoeitz*) – but the *Brocho Acharona* is **not** recited 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.

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...היום הזכרון.” 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 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*).
- * [All the *Halochois* for *Davening*, and if someone is *Davening* in private - are explained below in the Laws and Customs.]
- * After *Shacharis* and the *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, those that have parents do not 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 and in the Laws and Customs.

Kiddush and the meal Second day of *Rosh Hashono*

- * **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...היום הזכרון". 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.

During the day

- * We go on "*Mivtza Shofar*" like yesterday.

Mincha Second day of *Rosh Hashono*

- * Like yesterday.

The special *Rosh Hashono Farbrengen*

1. The Rebbe would generally wash before *Shkiah*/sundown for the *Farbrengen* and –
2. Would instruct the *Gabbai* to announce that all those who did not yet wash should go wash; and –
3. The Rebbe would instruct to sing the *Niggunim* of our *Rabbeim* and sometimes the Rebbe would instruct to mention the name of the *Rebbe* that corresponds to each song;
4. The Rebbe would (generally) say a *Maamor*, *Sichos*, then *Birchas Hamazon*, *Maariv*, make *Havdalah* followed by כוס של ברכה.
5. 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 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*.
6. **Niggunim**: Based on the above, It is customary to sing the *Niggunim* from all the *Rabbeim* and *Reb Levi Yitzchok*, (as mentioned above) and lately they added also The *Rebbe's Nigunim* (the *Niggunim* that the Rebbe taught throughout the years).
Here is a list of **The Rebbe's Niggunim**: 1. צמאה לך נפשי (the slow one); 2. והיא שעמדה. 3. דרכך אלקינו. 4. אסדר לסעודתא. 5. רחמנא דעני. 6. שאמיל. 7. צמאה לך נפשי.. 8. עך מי דורין מארקא. 9. כי אנו עמך. 10. האדרת והאמונה. 11. כי אנו עמיד. 12. הוא אלקינו. 13. סטאו יאפיטו. 14. אנתה בהרתנו. 15. אנתה בהרתנו.
7. **Yaale Veyovo**: Usually the *Farbrengen* finishes after it is dark, however, *Yaale Veyovo* is still recited in *Bentching*.

Maariv *Motzoei Yom Tov*

- * 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 ואתה קדוש ויהי נעם .
- * We greet each other with: א. גוט יאר. During *Aseres Yemei Tshuva* we say גמיר חתימה טובה.

Havdalah *Motzoei Yom Tov*

*We recite **Havdalah** but we do not use *Bsomim* or a *Havdolo* candle (and those *Brochois* are omitted). *Veyiten Lecho* is not recited.

* **Tomorrow is a fast day!** Make the necessary preparations for tomorrow, as it is a fast day. See all the details below in the **Wednesday - Tzom Gedaliah** section.

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 of *Aseres Yemei Teshuvah*

* 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 *ובספר חיים* and remembered before they say "ה" (of *ברוך אתה 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 *כדי דיבור* תוך the time frame it takes to say three words), 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 (after *כדי דיבור* תוך the time frame it takes to say three words), or started *תפלת גדבה*, or forgot totally, he finishes the *Amidah*. However, it is best if he repeats the *Amidah* as there is a *Baal Bris* or a *Chosson* present etc.).

* **Ovinu Malkeinu:** The long *Ovinu Malkeinu* is recited each day of *Aseres Yemei Teshuvah* during *Shacharis* and *Mincha* (besides for Friday afternoon, *Shabbos* and *Erev Yom Kipur* or if *Tachanun* is not recited as there is a *Baal Bris* or a *Chosson* present etc.).

* **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*.

Wednesday - Tzom Gedaliah (Fast of *Gedaliah*)

* Pregnant and nursing women (or someone who is ill *ל"ע*) 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).

* For additional details regarding the above, kindly read the "Laws and Customs" at the end of this document.

Shacharis of *Tzom Gedalia*

* 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*. If he forgot – see *Laws and Customs*].

* **Selichos** are recited in middle of *Shacharis*, after *Tachanun* (after reciting *עוונותיו* מכל before *אבינו מלכנו*).

* **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 of Tzom Gedalia

- * In *Mincha*, we read in the *Torah Vayechal* with the *Haftorah* and then *Chatzi Kadish*.
- * We add עננו in the *Amidah* (in שומע תפלה). [Those who are not fasting, see Laws and Customs].
- * If one forgot and remembered after saying the word *Hashem* of *Boruch Ato Hashem Shomeia Tefilo*, he should say it after יהיו לרצון 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. If he forgot – see Laws and Customs].
- * 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*.

Friday - Erev Shabbos Shuva

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*].

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

Friday night

- * *Davening* is like regular *Shabbos* but do not forget the additions of *Aseres Yemei Teshuva*. [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.
- *The *Rebbe* would conduct a *Farbrengen* on this day.
- * **Mincha:** In *Shul* we read in the *Torah Parshas Haazinu*. *Tzidkoscho* is recited.

In honor of *Vov Tishrei*, here is a copy of a letter that our family merited to receive from the *Rebbetzin*:

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. לויי צחק בלי עה"ר [עין הרע] א גאנצער בחור.
בברכת כל טוב אסיים.
ד"ש והצלחתכם
חנה שניאורסאהן
ד"ש ואיחולים טובים להעלמה פאזנער

ר"ש
משה / חנה
הינחה ופלאותיך קבלתי במועדם. תודה.
הילדים נעימים ויפים תקבלו מהם רב נחת בכל הפרטים
כחפצכם. לויי צחק בלי עה"ר [עין הרע] א גאנצער בחור.
בברכת כל טוב אסיים.
ד"ש והצלחתכם
חנה שניאורסאהן
ד"ש ואיחולים טובים להעלמה פאזנער

[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 horo* 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]

Motzoei Shabbos Shuva

* We do not say ויהי נועם and ואתה קדוש.

* **Kiddush Levono:** The custom is to wait to perform *Kiddush Levono* until *Motzoei Yom Kippur*.

* *Havdala* is recited as usual and ויתן לך is also recited.

- 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

Sichos.online

Times for Rosh Hashono 5783

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

These times are for N.Y. area ONLY:

Parshas Nitzovim:

Candle lighting *Erev Shabbos Kodesh*: 6:33 pm

Sof Zman Krias Shma: 9:44 am

Motzoei Shabbos: 7:33 pm

Rosh Hashono Evening

Candle lighting on *Erev Yom Tov*: 6:29 pm

Tzeis Hakochovim the first night of *Yom Tov*: 7:16 pm

First day:

Honeitz Hachama: 6:47 am

Sof Zman Krias Shma: 9:45 am

Shkia: 6:46 pm

Tzeis Hakochovim and candle lighting: after 7:29 pm

Second Day

Honeitz Hachama: 6:48am

Sof Zman Krias Shma: 9:45 am

Shkia second day of *Yom Tov*: 6:44 pm

Motzoei Yom Tov: 7:29 pm

Tzom Gedalia

Alos Hashachar (fast starts): 5:23 am

Fast ends: 7:10 pm

Erev Shabbos Shuva

Candle lighting: 6:21 pm

Shabbos Shuva

Sof Zman Krias Shma: 9:46 am

Shkia: 6:38 pm

Motzoei Shabbos: 7:21 pm



בס"ד Laws & Customs: Week of Selichos

For the year 5782

Up to – and including – the afternoon of Erev Rosh Hashana
According to Minhag Chabad

With minor additions from Levi Y Garelik

To subscribe: bit.ly/Halacha

Comments or questions: rabbi@youngyeshiva.com.au

SHABBOS SELICHOS (21 ELUL)

The last *Passuk* of the second *Aliyah* (*Hashkifah*) is read more loudly.

The *Tochecha* is read more quietly and quickly than usual. Obviously, one must still hear every single word clearly. The *Baal Koreh* receives this *Aliyah* (*Shishi*) and recites the *Brochos* before and after. He is not formally called up to the *Torah*, but he may receive a *Mi Sheberach* after.

The 3rd and 4th chapters of *Pirkei Avos* are recited after *Mincha*. The opening *Mishna* ("Kol Yisroel") and concluding *Mishna* ("Rabbi Chananya") are recited only once.

A *Farbrengen* is conducted on Shabbos afternoon, as well as prior to *Selichos*.

Selichos starts immediately after *Chatzos* (In 770 at 1 am-LYG). *Shabbos* clothing is worn, and the *Chazzan* dons a *Tallis* without a *Brocho*.

SELICHOS (DAY TWO ONWARDS)

From Monday onwards, *Selichos* is said before *davening*. We are not particular to recite it before dawn. However, it is appropriate to rise earlier for *Selichos* instead of postponing *davening*.

Brochos is said before *Selichos*, even before dawn (presuming that one slept at night).

The *Chazzan* for *Selichos* wears a *Tallis*. [The earliest time for *Tallis* is (see local calendar). If *Selichos* begins after this time, the *Chazzan* dons his own *Tallis* with a *Brocho*. If *Selichos* begins before this time, the *Chazzan* puts on his *Tallis* without a *Brocho*. As soon as it is the time, he should touch the *Tzitzis* and recite a *Brocho*.]

RECITAL OF SELICHOS

One should prepare for *Selichos* by learning (at least one idea from) the *Maamar* printed at the front of *Selichos*. *Tzedakah* should also be given right before *Selichos*.

It is customary to stand for the entire *Selichos*. [An infirm person may sit. If possible, he should at least stand for each recitation of *E-I Melech Yoishev* and *Hashem Hashem*, as well as *Ashamnu*.]

Ideally, *Ashrei* should begin only after a *Minyan* has gathered. However, if *Selichos* began without ten people, and a *Minyan* eventually forms, *Chatzi Kaddish* may be

recited at that time. [The *Chazzan* should recite several *Pesukim* beforehand.]

A person who *davens* without a *Minyan* should omit the *Yud-Gimel Midos-Harachamim*. Some maintain that *Machei u'Masei* and *Moron D'vishmaya* (end of *Selichos*) should also be omitted.

If a *Chosson* is present at *Selichos*, *Ashamnu* is omitted. The same applies if one of the *Balei Habris* are present, provided that it is after dawn.

If there is no longer a *Minyan* remaining at the end of *Selichos*, *Kaddish Tiskabel* is still recited, as long as six people still remain. [Obviously, it is forbidden to abandon a *Minyan* before the end.]

SHABBOS MEVORCHIM (28 ELUL)

As on every *Shabbos Mevorchim*, the entire *Tehillim* is recited before *davening*.

We don't *bentch* the new month before *Musaf*, and *Av Harachamim* is recited. The *Baal Shem Tov* explains that Hashem himself *bentches* the month of *Tishrei*, and with this power we *bentch* the other months of the year.

A *Farbrengen* is conducted after *davening*, in honour of *Shabbos Mevorchim*.

Tzidkosecha is recited.

The 5th and 6th chapters of *Pirkei Avos* are recited after *Mincha*. The opening *Mishna* ("Kol Yisroel") and concluding *Mishna* ("Rabbi Chananya") are recited twice.

Vi'hi Noam and *V'atah Kaddosh* are omitted on *Motzei Shabbos*.

EREV ROSH HASHANA MORNING

This day is the birthday of the *Tzemach Tzedek*, in 5549 (1789).

Selichos is longer than usual and one should plan his morning accordingly.

During *Selichos*, *Ashamnu* is recited even after daybreak, unless a *Chosson* is present. After *Selichos*, *Tachnun* is not recited for the remainder of the day.

The *Shofar* is not sounded. [A *Baal Takeiah* who still needs to practice for *Rosh Hashana* may do so in a secluded area. However, it is far more preferable to practice in the days prior, instead of on *Erev Rosh Hashana*.]

HATARAS NEDARIM

Hataras Nedarim is performed by all males over the age of *Bar Mitzvah*, in the presence of a full *Minyan*. [If this is not possible, one may recite *Hataras Nedarim* in front of three men or boys over the age of *Bar Mitzvah*. There is a debate as to whether *Hataras Nedarim* can be performed via a *Shliach*, letter, phone call or Zoom, and this may be relied upon when there is no other choice. Nevertheless, even according to the lenient opinion, this is valid only when the three men serving as *Dayanim* are physically present together.]

One should stand when reciting *Hataras Nedarim*, whereas everyone else sits.

One must understand the text of *Hataras Nedarim*. If he doesn't understand the Hebrew, he should say it in English.

The text of *Hataras Nedarim* in the *Siddur* is effective only for those vows or positive practices that one no longer remembers. Any vow or positive practice that one remembers must be presented (not necessarily on *Erev Rosh Hashana*) before a *Beis Din* of three, of whom at least one is well-versed in the laws of *Nedarim*.

A "positive practice" requires *Hataras Nedarim* if it was observed:

- One time or more, with the intention of continuing to do so indefinitely.
- Three times or more, even in the absence of any such intention, unless he specifically stipulated (whether verbally or in thought) that he was doing so "Bli Neder" (without a vow).

PRUZBUL

5782 is a *Shemittah* year. Outstanding debts may not be collected during *Shemittah* and become void at the end of *Shemittah*, unless the creditor performs a *Pruzbul*, thereby remitting all loans to a *Beis Din*.

One should perform the *Pruzbul* before *Rosh Hashana* this year, even if he already performed a *Pruzbul* last *Erev Rosh Hashana*, prior to the *Shemittah* year.

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 the end of

5782, the best time to do it is on *Erev Rosh Hashana*, or as close as possible before it. This is because a *Pruzbul* applies only to those loans that were granted prior to the *Pruzbul*, and not to loans that were provided afterwards.

The *Rebbe* 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.

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 מוטר לְכֶם פְּלֵ הוֹבוֹת שְׁיִשׁ לִי שְׁאֲרָגָה
אוֹתָם פְּלֵ זְמַן שְׁאֲרָצָה.

One should understand the text of *Pruzbul*. If he doesn't understand the Hebrew, he should say it in English: "I transfer to you all the debts owed to me so that I can collect them any time I desire."

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 men 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*. [She may also appoint someone else to perform a verbal *Pruzbul* on her behalf.]
- It may be more practical to encourage a not-yet-observant Jew to submit a written *Pruzbul*.
- A *Pruzbul* is only effective when the borrower owns, leases, borrows, 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.

[If one forgot to perform a *Pruzbul* altogether, some opinions still allow him to collect his loans 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*.]

🕯️ ROSH HASHANA PREPARATIONS

On *Erev Rosh Hashana*, one writes and sends a *Pan* on behalf of himself and his family. Those within proximity visit the *Ohel*.

One should remember to prepare: Round *Challos*, sweet apples, honey, new fruits, pomegranates, *Tzimmes*, head of a ram or fish, meat, sweet foods and drinks.

On *Rosh Hashana*, it is customary not to eat any foods that are perceptibly bitter, sour, overly sharp, vinegary, or that contain any nuts.

One should ensure that the pages of a newly purchased *Machzor* aren't attached to each other (due to being uncut), as it is prohibited to separate uncut pages on *Rosh Hashana*.

One should take a haircut, bathe and cut one's nails, as necessary.

On *Erev Rosh Hashana*, one should not donate blood or undergo any procedures or tests involving blood loss. [This does not apply in cases of great need, and certainly not when it is *Pikuach Nefesh*.]

Prior to every *Yom Tov*, the *Rebbe* emphasized that the *Yom Tov* requirements of the needy be met. (Online donations for Melbourne can be made at <http://mjcf.com.au>.) *Yom Tov* is also an especially appropriate time to host guests.

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*.

🕯️ 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 his 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), so that one has an appetite to properly enjoy the *Yom Tov* meal at night. However, one may snack in small quantities.

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

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

Candle-lighting time is (see local calendar). The first *Brocho* is *L'Hadlik Ner Shel Yom Hazikaron*. [If one concluded the *Brocho* incorrectly but realized within the time frame it takes to say three words, she corrects her mistake. Otherwise, she must repeat the *Brocho* if she initially said *Shel Shabbos Kodesh*, but not if she said *Shel Yom Tov*.]

The second *Brocho* is *Shehecheyanu*. [When a man is required to light candles, he does not recite *Shehecheyanu*, as he will be doing so in *Kiddush*. Similarly, if a woman forgot to recite *Shehecheyanu*, she should have in mind at *Kiddush* to be *Yotzei*.]

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, before *Kiddush*, from a pre-existing flame.

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

One who wishes to perform a written *Pruzbul* may complete the form below (in either Hebrew or English) and submit it before *Rosh Hashana* begins. Alternatively, an online form may be completed at the link below:

Pruzbul Document

[LYG – I omitted the *Pruzbul* document as it has the Australian *Rabonim*. Due to the time-difference, it is preferable to sign a *Pruzbul* of your time zone because on *Rosh Hashono* in the morning in USA is already *YomTov* in Australia. To sign a *Pruzbul* kindly go to this link:

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

שטר פרוזבול

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



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According to Minhag Chabad
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PLEASE NOTE: MATTERS PERTAINING TO EREV ROSH HASHANA, INCLUDING CANDLE-LIGHTING AND MINCHA, ARE INCLUDED IN THE [PREVIOUS HALACHA GUIDE](#). THE HALACHOS SPECIFIC TO A BA'AL TOKEIAH ARE INCLUDED IN A [SEPARATE HALACHA GUIDE](#).

🌀 SHNAS HAKHEL

In the times of the *Beis Hamikdash*, all the Jews would gather together on *Sukkos* immediately after *Shemittah*. In our times as well, the Rebbe would refer to the year after *Shemittah* as *Shnas Hakhel*; a year of *Hakhel*. The Rebbe urged that every opportunity throughout the year be used to conduct both large and small *Hakhel* gatherings in order to foster greater *Achdus*, as well as to increase the study of *Torah* and the fulfillment of *Mitzvos* – especially the giving of *Tzedakah*.

🌀 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.

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

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"ח

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 realized 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 encourage 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 her own *Kiddush* does not say *Shehecheyanu*, as she already did so at candle-lighting. [If a woman forgot *Shehecheyanu* at candle-lighting, she should have in mind at *Kiddush* to be *Yotzei*.]

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* (both night and day), it is appropriate to consume meat, sweet food and drink. It is customary not to eat any foods that are perceptibly bitter, sour, overly sharp, vinegary, or that contain any 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 Hakodesh* 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 to stand.]

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*. 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, and 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 Hakodesh*, 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 Toikef*.

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

When one davens without a *Minyan*, there is technically no obligation to recite the *Piyuttim*, but it is certainly appropriate to do so. This may not be done during one's personal *Shmoneh Esrei*, but may be recited afterwards. Most *Piyuttim* are said in entirety by both the *Chazzan* and congregation, and that is how the individual would recite them as well. [Although parts of *Piyuttim* are often marked as "*Chazzan*" and "*Kohol*" in the *Machzor*, this is only in order to highlight which parts the *Chazzan* says aloud.] Exceptions: A non-Chazan does not say the paragraph of *Misoid* that appears at the beginning of *Chazaras Hashatz*, nor the paragraph that follows it in *Shacharis*.

When one davens alone because there is no *Minyan* available, it is appropriate to read *Krias Hatorah* in private (ideally between *Shacharis* and *Musaf*).

One who davens without a *Minyan* 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.]

🕊️ 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 the listener 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 (See local calendar). [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*.

Many times, the Rebbe would encourage the *Nigun* of *Avinu Malkeinu* before *Maariv*. [The details of *L'Dovid Mizmor* are detailed in the section "First Night of Rosh Hashana".]

Candles must not be waxed into place, nor may the wicks be twisted. When necessary, one may remove the wax from the previous night 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* (See local calendar).

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 whose parents have passed away can choose whether to follow suit.

After *Mincha*, we wash for *Hamotzi* and participate in a *Farbrengen* 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* (See local calendar).

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*, especially *Kashrus*, even where he ordinarily follows the lenient opinion the rest of the year.

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 *Yeshiva* 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 only 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*.

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



בס"ד Laws & Customs: Ba'al Tokeiah

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PLEASE NOTE: THIS HALACHA GUIDE IS INTENDED AS A SUPPLEMENT TO THE [ROSH HASHANA HALACHA GUIDE](#) WHICH CONTAINS SOME OF THE BASIC HALACHOS OF TEKIAS SHOFAR; THE DETAILS MENTIONED THERE ARE NOT REPEATED HERE.

THE BA'AL TOKEIAH

The Ba'al Tokeiah must be a Halachically competent male over the age of Bar Mitzvah. [Even if a boy is over the age of thirteen, it must still be established that he has reached puberty and has the Halachic status of a Bar Mitzvah.]

One should not take payment for blowing the Shofar, due to the prohibition of *S'char Shabbos*, unless the salary is devised in a manner which is permissible.

On each morning of Rosh Hashana, the Ba'al Tokeiah should learn the Maamar entitled "L'Hovin Inyan Tekias Shofar" which is printed in (newer editions of) the Machzor. It is a relatively long Maamar, so the Ba'al Tokeiah should allocate sufficient time to learn it.

The Ba'al Tokeiah should be well versed in the Halachos, so that he is aware of what constitutes a mistake and how to properly correct it.

The Ba'al Tokeiah does not wear a Kittel.

THE SHOFAR

The minimum length of the Shofar is a Tefach (8 cm).

Ideally, the Shofar should be of a ram. In the absence of that, any Shofar is acceptable as long as it derives from a Kosher animal, it is not of a cow, and it is the type of Shofar that is naturally hollow, as opposed to the horn of many undomesticated animals.

Ideally, the Shofar should be bent. In the absence of that, an unbent Shofar is still acceptable.

It is appropriate to use a Shofar produced under rabbinic supervision. This is because some Shofaros available on the market have holes or cracks sealed in a manner that is not Halachically acceptable, and these are often difficult for a novice to detect.

One may assume that his friend consents to his Shofar being borrowed for the sake of performing the Mitzvah, as long as the Shofar remains in its general vicinity at all times, and it is returned to exactly the same place and in the same condition.

There are many Halachos concerning a Shofar with a hole or crack. [Some of these Halachos are no longer extant in the Alter Rebbe's *Shulchan Oruch*.] Achronim advise that it is best to avoid a Shofar with any holes or cracks in order to avoid any problems.

It is a good idea to check the Shofar for holes and cracks by filling it with water and checking for leaks. [One may fill the Shofar even on Yom Tov, whether for this purpose, or to clean and polish it.]

Any plating on the Shofar renders it *Possul* if:

- It is at the mouthpiece.
- It lengthens the Shofar at either side – even ever so slightly.
- It changes the natural sound or pitch of the Shofar.

A Shofar with engravings is *Kosher*.

On Rosh Hashana, the Shofar is deemed a *K'li Shemlacho L'Hetter* even after the Mitzvah has been fulfilled. It may therefore be handled in order to move it out of the way, or in order to safeguard it. However, one may not derive any non-Mitzvah benefit from the Shofar on Rosh Hashana, being that it is designated for a Mitzvah.

Once the Shofar is no longer needed for blowing, one may no longer carry it in a public domain, unless he is returning it back to a safe location.

THE BROCHOS

When one already fulfilled the Mitzvah of Shofar and blows for another person, the listener (whether male or female) should recite the Brochos if they know how. When blowing for several people, one of the males may make the Brochos and have in mind to be *Moitzie* all the others.

If the listener does not know the Brochos, the Ba'al Tokeiah may make the Brochos on behalf of a male (or prompt him word by word), but not for a female, in which case he blows without the Brochos.

A boy of the age of *Chinuch* (i.e. old enough to understand the concept of *Tekias Shofar*) is obligated to hear Shofar. The boy should make the Brochos. If he does not know how, the adult recites the Brochos for him (or prompts him word by word).

When blowing Shofar in a hospital or in an old age home, one should be mindful

as to whether it is a place where the Brochos may be recited. If it is not, he blows the Shofar without making the Brochos.

The Shofar should be covered with a cloth until after the Brochos – as well as when it is set down during each of the breaks between the different sets of Tekios.

The one making the Brochos must have in mind to be *Moitzie* everyone who may be listening to the Brochos and Tekios.

If the Ba'al Tokeiah wants to fulfil the Mitzvah at a later time (such as when doing *Mivtzoim* prior to *davening*), he should have in mind to be *Moitzie* the listener(s) but not himself.

There is a dispute whether *Shehecheyanu* is recited on the second day of Rosh Hashana. Ideally, the Ba'al Tokeiah should wear a new garment and have in mind both the Mitzvah and the garment when reciting *Shehecheyanu*. However, he still recites *Shehecheyanu* if he does not have a new garment.

BLOWING THE SHOFAR

In Shule, the Ba'al Tokeiah stands at the Bimah for the Tekios before Musaf. He does not need to stand at the Bimah for the Tekios during Musaf, and may instead stand at his usual place.

The Ba'al Tokeiah must recite the Brochos and blow Shofar whilst standing unsupported, without leaning on anything. If this is not possible, or after the fact, the Mitzvah is fulfilled even if he was sitting.

When blowing, the Ba'al Tokeiah must have in mind to be *Moitzie* everyone who may be listening to the Tekios.

If possible, one should hold the Shofar with his right hand.

If possible, one should blow the Shofar from the right side of his mouth.

If possible, the wide opening of the Shofar should face upwards, and not sideways or downwards.

If one cannot conclude all the Tekios, another person may continue from that point on. He does not repeat the Brochos (unless he didn't hear these Brochos, nor did he hear the Tekios beforehand).

One should ensure that those listening to the Shofar hear its actual sound, and not just a reverberation or echo.

One should blow **all** of the *Tekios* after sunrise (See local calendar) and before sunset (See local calendar).

In extenuating circumstances (as can occur on *Mivtzaim*), or after the fact, it is acceptable if blown **all** after dawn (See local calendar) with a *Brocho*, or before *Tzeis* (See local calendar) without a *Brocho*.

🌀 PAUSES & BREATHS DURING TEKIOS

Each of the *Shofar* sounds (i.e. each *Tekiah*, *Shevarim* and *Teruah*) must be blown in one breath.

One must breathe between each of the *Shofar* sounds (with the exception of the *Shevarim-Teruah* sounded **before** *Musaf*, as noted below.) If one did not do so, he must redo it. [If it can no longer be redone, the *Mitzvah* has still been fulfilled, as long as there was at least a pause between each of the *Shofar* sounds.]

In the *Tekios* **before** *Musaf*, there should be a slight pause between the *Shevarim* and *Teruah*, but no breath. The same applies for the *Tekios* after *Musaf*, as well as the *Tekios* blown for people who were not in *Shule*.

In the *Tekios* **during** *Musaf*, one should take a small breath between the *Shevarim* and *Teruah*, but not pause any longer than that.

If one did not pause at all between any two sounds (besides between the *Shevarim-Teruah*), it is invalid.

🌀 IDEAL LENGTH OF THE TEKIOS

The length of each *Shofar* blast is measured in "*Terumatin*" which corresponds to the length of one short blast of the *Teruah*. The ideal length of the blasts are as follows:

תשר"ת:

Tekiah – Eighteen *terumatin* or more.

Shevarim – Each of the three blasts should be exactly three *terumatin*.

Teruah – Nine *terumatin* or more. Our custom is to do many more.

תש"ת:

Tekiah – Nine *terumatin* or more.

Shevarim – Each of the three blasts should be exactly three *terumatin*.

תרי"ת:

Tekiah – Nine *terumatin* or more.

Teruah – Nine *terumatin* or more. Our custom is to do many more.

🌀 IF THE SOUNDS ARE TOO SHORT

תשר"ת ח:

If the *Tekiah* was shorter than eighteen *terumatin*, it is still valid as long as it was at least nine *terumatin* – but only if each of the three *Shevarim* sounds was less than nine *terumatin* each.

If any of the three *Shevarim* sounds was longer than eighteen *terumatin*, it is invalid.

If any of the three *Shevarim* sounds was between nine and eighteen *terumatin*, it is valid only if the *Tekiah* was eighteen *terumatin* or more.

If any of the three *Shevarim* sounds was between three and nine *terumatin*, it is acceptable.

If one of the *Shevarim* sounds was shorter than three *terumatin* and another sound of the same *Shevarim* was longer than nine *terumatin*, it is invalid.

If all of the *Shevarim* sounds were shorter than three *terumatin*, it is acceptable as long as each was discernibly longer than the *Teruah* sounds.

תש"ת ח:

If the *Tekiah* was shorter than nine *terumatin*, it is still acceptable if it was at least six *terumatin* – but only if each of the three *Shevarim* sounds was less than six *terumatin* each.

If any of the three *Shevarim* sounds was longer than nine *terumatin*, it is invalid.

If any of the three *Shevarim* sounds was between six and nine *terumatin*, it is valid only if the *Tekiah* was nine *terumatin* or more.

If any of the three *Shevarim* sounds was between three and six *terumatin*, it is acceptable.

If one of the *Shevarim* sounds was shorter than three *terumatin* and another sound of the same *Shevarim* was longer than six *terumatin*, it is invalid.

If all of the *Shevarim* sounds were shorter than three *terumatin*, it is acceptable as long as each was discernibly longer than the *Teruah* sounds.

תרי"ת ח:

If the *Tekiah* or the *Teruah* was shorter than nine *Terumatin*, it is acceptable if it was at least three *Terumatin*.

🌀 IF THE SOUNDS ARE INCORRECT

Prefatory note: A "*Bava*" refers to a set of two *Tekios* and its intervening blast(s). A "*Seder*" refers to a set of three "*Bavos*".

When one makes the following mistakes, he is required just to repeat the sound correctly, but does not have to return to the beginning of that *Bava*:

- If he attempted to blow a *Tekiah* but it was too short.
- In תשר"ת, if he blew only one or two *Shevarim* sounds before he began the *Teruah*, and he did not take a breath in between.

When one makes the following mistakes, he is required to return to the beginning of that *Bava* (i.e. the preceding *Tekiah*):

תשר"ת ח:

- If he blew even one *Teruah* before the *Shevarim*.
- If he blew additional *Shevarim* sounds after he finished a proper *Shevarim* and took a breath.
- If he blew additional *Teruos* after he finished a *Teruah* of at least three *terumatin* and took a breath.
- If he blew only one or two *Shevarim*, took a breath, and began the *Teruah*.

תש"ת ח:

- If he blew additional *Shevarim* sounds after he finished a proper *Shevarim* and took a breath.
- If he blew even one *Teruah* sound at any point.

תרי"ת ח:

- If he blew additional *Teruos* after he finished a *Teruah* of at least three *terumatin* and took a breath.
- If he blew even one *Shevarim* sound at any point.

If the *Ba'al Tokeiah* did not realize that he made a mistake which requires him to return to the beginning of the *Bava*, he should redo that entire *Bava* at his earliest opportunity. Nevertheless, if he realized whilst in the midst of a subsequent *Seder*, he should complete that *Seder* before redoing the *Bava*.

Mistakes made in the thirty sounds customarily blown after *Musaf* technically do not need to be corrected. However, if there is even the slightest possibility that someone present is relying on these *Tekios* to fulfil his obligation, any mistake must be corrected as per above.



When blowing *Shofar* for a man who cannot or will not listen to all thirty blasts (a possibility on *Mivtzaim*), one adopts **either** of the following approaches, without reciting a *Brocho*:

- תשר"ת תשר"ת תשר"ת
 - תשר"ת תשר"ת תשר"ת
- making sure to breathe between the *Shevarim* and *Teruah*, and (both the blower and the listener) having in mind that any blasts not required *Min-Hatorah* are being blown for ulterior purposes, and not for the sake of the *Mitzvah*.

These techniques should be adopted only in exceptional circumstances, when there is absolutely no other choice. [Each technique has certain advantages over the other. Even so, the second approach does not have clear basis in the works of the *Poskim*, and also seems less practical, as it is unlikely that the listener on *Mivtzaim* will grasp the nuances of the intentions he will need to have.]



ד"ס Laws & Customs: Tzom Gedalya

For the year 5783

According to Minhag Chabad
with minor additions by Levi Y Garelik
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🕊️ WHO MUST FAST?

All must fast, including a *Chosson* and *Kallah* during the week of *Sheva Brochos*, and *Baalei Habris* (i.e. *Mohel*, *Sandek* and father of the baby having a *Bris*.)

If one inadvertently ate during the fast, one must immediately resume fasting.

Mothers who are pregnant or nursing, or have difficulty fasting while tending to their young children, should consult with a *Rav*. [One shouldn't be unduly strict in this regard, so as not to harm the wellbeing of mother and baby.] The ill/elderly should also consult with a *Rav*.

Anyone below *Bar/Bas Mitzvah* need not fast. From the age of nine upwards, the custom is to train children to fast for several hours, as per the child's abilities.

An individual exempt from fasting should eat in private only, and avoid delicacies or excessive intake. Similarly, children old enough to understand the concept of a fast should avoid delicacies.

🕊️ EATING PRIOR TO THE FAST

One may eat and drink the entire evening until dawn (see local calendar), provided that either of these conditions are met:

- One didn't go to sleep for the night. [Dozing off is not regarded as such.]
- One stipulated (preferably verbally) before going to sleep that he would eat upon waking. In this case, one washes *Neggel Vasser* and recites the morning *Brochos* before eating.

🕊️ LAWS OF FASTING

One shouldn't brush one's teeth or rinse one's mouth. [If this will cause great aggravation, there is room to be lenient, provided that one leans forward to prevent any liquid from flowing down one's throat; that one uses substances unfit for consumption (e.g. Listerine); and that one rinses with less than 86 ml.]

One may take non-chewable pills for medical purposes, without water. A *Rav* should be consulted regarding other medicines.

One may shower, bathe and apply ointments and creams.

When a *Bris* occurs on a fast, the *Seudah* takes place at night, after the fast.

One may touch food and engage in its preparation. One may not taste it to determine whether it requires salt/spices. However, when preparing

food for a *Seudas Mitzvah* scheduled for the night following the fast, one may taste the food, provided that all these conditions are met:

- One expels it without swallowing.
- One tastes only an absolute minimum.
- One does not taste more than 86 ml in total throughout the day.

🕊️ CONDUCT ON A FAST DAY

One should learn *Torah* connected to the topic of the fast.

One should give increased *Tzedakah*, especially before *davening*. It is proper to give the value of the forgone meals – especially if one is exempt from fasting.

The purpose of fasting is to arouse one to do *Teshuvah*. Idling away one's time, or partaking in joyous or entertaining activities, is not in the spirit of the fast.

One should be especially careful not to become angered.

🕊️ CHAZZAN'S RECITATION OF ANEINU

During *Shacharis*, only the *Chazzan* recites *Aneinu*. Therefore, one who won't be fasting shouldn't serve as *Chazzan*.

[In the unlikely event that the *Chazzan* is not fasting, or less than three congregants are fasting: Instead of reciting *Aneinu* between *Goel Yisroel* and *R'faeinu*, the *Chazzan* includes *Aneinu* in the *Brocho* of *Sh'ma Koleinu*, and concludes the *Brocho* regularly; i.e. *Shomea Tefillah*.]

A *Chazzan* who forgot to recite *Aneinu*:

- if he remembered before reciting *Hashem's* name at the end of the *Brocho* of *R'foeinu*, he recites *Aneinu* immediately, and then repeats the *Brocho* of *R'foeinu*;
- if he already concluded the *Brocho* of *R'foeinu*, he recites *Aneinu* in the *Brocho* of *Sh'ma Koleinu*, and concludes the *Brocho* with a double conclusion; i.e. *Ha'one B'eis Tzara V'shomea Tefillah*;
- if he already concluded the *Brocho* of *Sh'ma Koleinu*, he recites *Aneinu* as a separate *Brocho* immediately after the *Brocho* of *Sim Shalom*.

🕊️ SELICHOS & AVINU MALKEINU

One who is not fasting must still recite *Selichos* and *Avinu Malkeinu*.

Selichos is not recited before *davening*, but during *davening*, right after *Nefilas Apayim*. Certain selections are omitted, as those are said only when *Selichos* is recited prior to

davening. [The newer edition of *Tehilas Hashem* printed by Kehos in Israel contains the *Selichos* for *Tzom Gedalya* exactly as it is to be said when recited during *davening*.]

One who *davens* without a *Minyan* omits the *Yud-Gimel Midos-Harachamim*.

If *Tachnun* is not recited (e.g. when a *Chosson* is present), *Selichos* is still recited, whereas *Avinu Malkeinu* is omitted.

During *Avinu Malkeinu*, we recite the selections for *Aseres Y'mei Teshuvah*, and not the selections recited on a fast day.

🕊️ TORAH READING

The passage of *Vayechal* is read, provided that at least three congregants are fasting.

A non-fasting individual must still hear *Krias Hatorah* of *Vayechal*, but should not be called up for an *Aliya*. [If he is the only *Kohen* or *Levi*, he should absent himself.] If he is called up, and refusing the *Aliya* will cause him shame or minimize the honour of the *Torah*, he may accept the *Aliya*.

A non-fasting individual shouldn't serve as the *Ba'al Koreh*, unless no one else can.

When the congregation recites the verses aloud, the *Ba'al Koreh* waits for silence before resuming. The one receiving the *Aliya* begins these verses with the congregation, but ends with the *Ba'al Koreh*.

🕊️ MINCHA

Mincha is longer than usual (due to *Krias Hatorah* and *Haftorah*); care should be taken to conclude before sunset (see local calendar).

Ideally, *Krias Hatorah* shouldn't start prior to *Mincha Gedolah* (see local calendar). *Shmoneh Esrei* may certainly not begin before then.

After *Haftorah*, the *Chazzan* slowly recites *Kaddish* while the *Torah* is returned to the *Aron Kodesh*, similar to *Mincha on Shabbos*.

If an individual forgot to recite *Aneinu* in the *Brocho* of *Sh'ma Koleinu*, he may recite it in the passage *Elokai N'tzor*, before the second *Yih'yu L'ratzon*. If one didn't remember until he concluded *Shmoneh Esrei*, he does not repeat it. [A non-fasting individual does not recite *Aneinu*.]

The *Chazzan* recites *Aneinu* between *Goel Yisroel* and *R'faeinu*, and also recites *Birchas Kohanim* toward the end of *Shmoneh Esrei*.

The Rebbe reintroduced the custom of addressing the congregation after *Mincha* to arouse them with feelings of *Teshuvah*.

The fast concludes at (see local calendar).