



בס"ד Laws & Customs: Week of Selichos

For end of 5784

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

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SHABBOS SELICHOS / MEVORCHIM

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 *Farbrenge* is conducted after *davening* in honour of *Shabbos Mevorchim* and *Shabbos Selichos*.

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* is omitted on *Motzei Shabbos*.

MOTZEI SHABBOS – LEIL SELICHOS

A *Farbrenge* is conducted before *Selichos*.

Selichos starts immediately after *Chatzotz* (See local calendar). *Shabbos* clothing is worn, and the *Chazzan* dons a *Tallis* without a *Brocho*.

SELICHOS (MON-WED)

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* on Mon., Tue., and on Wed. *Erev Rosh Hashana* 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 *Keil 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 was a *Minyan* for *Selichos* but some participants left before the end, *Kaddish Tiskabel* is still recited, as long as six people still remain. [Obviously, it is forbidden to abandon a *Minyan* before the end.]

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 Tokeiah* 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).

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.



בס"ד Laws & Customs: Eruv Tavshilin

For Tishrei 5785 (with minor comments from Rabbi Levi Y Garelik)

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WHO?

The head of the household performs *Eruv Tavshilin*. Those residing with him are automatically included in his *Eruv Tavshilin*. Married children and guests – who are both eating and sleeping over – are also included in the *Eruv Tavshilin*.

If necessary, one may appoint a *Shliach* to set aside (the *Meshaleach's*) food and perform an *Eruv* with it. The *Shliach* performs the *Eruv* with a *Brocho*.

If the head of the household is not home for *Yom Tov*, one of the other family members should do *Eruv Tavshilin* instead. [The head of the household may not rely on this *Eruv Tavshilin*, being that he is not spending *Yom Tov* at home.]

If one will be eating all *Shabbos* meals elsewhere but sleeping in his own dwelling, he may need to light *Shabbos* candles (depending on the circumstances). If applicable, he should perform *Eruv Tavshilin* without a *Brocho*. However, it is preferable to plan on preparing even a minor food item on Friday for *Shabbos*, such as adding water to the hot-water urn, in order that the *Eruv Tavshilin* be made with a *Brocho*.

WHEN?

One should set himself a reminder to perform *Eruv Tavshilin*, as well as remind others to do so.

Eruv Tavshilin should be performed on *Erev Yom Tov* and not before. [If the *Eruv* was performed prior to *Erev Yom Tov* and is still extant, one should redo the *Eruv* on *Erev Yom Tov*, but without a *Brocho*.]

Eruv Tavshilin may be performed any time until sunset. If one forgot, *Eruv Tavshilin* may still be performed until *Tzeis* (provided that both the majority of the community as well as the individual making the *Eruv* did not yet begin *davening Maariv* or accept *Yom Tov*).

If one is running late, and making an *Eruv Tavshilin* will prevent him from *davening Mincha* until it is too late, *Mincha* takes precedence.

If one forgot *Eruv Tavshilin* until after *Tzeis*, he should consult with a *Rov* as soon as possible, as the solution depends on the circumstances (and options diminish the longer one waits).

WHAT?

The *Eruv Tavshilin* consists of a baked item and a cooked item. [After the fact, a cooked

item alone is deemed sufficient, but a baked item alone is not.]

The baked item should ideally be a complete *Challah*, so that it may be used for *Lechem Mishna* on *Shabbos*.

The baked item must equal a *K'beitzah* or more. [A *K'beitzah* is a measurement of volume equal to the displacement of 57 millilitres of water. In practice, anything less dense than water weighing 57 grams is most certainly more than a *K'beitzah*.]

The cooked item should be a respectable food (e.g. fish or meat). It may either be fully cooked, roasted, smoked or stewed. It may also be a non-cooked item that was pickled for at least 24 hours.

The cooked item must equal a *Kezayis* or more, excluding the bones or other inedible parts. [A *Kezayis* is a measurement of volume. For the purposes of *Eruv* we are lenient, and rely on the opinions who define it as the displacement of 19 millilitres of water. In practice, anything less dense than water weighing 19 grams is most certainly more than a *Kezayis*.]

The cooked item must be the type of food that is commonly served as a main dish during a meal of bread, to the exclusion of desserts, porridge or compote, and the like.

If one uses a hard-boiled egg, it should not be peeled until it is ready to be eaten on *Shabbos*. [If one peeled it on *Yom Tov*, he may still rely on it for *Eruv Tavshilin*.]

One may freeze the *Eruv Tavshilin* at any time, as it is still inherently edible.

How?

The first step of *Eruv Tavshilin* is to give the food to someone else, so that he can be *Zoiche* (acquire) it on behalf of anyone outside of the household who may need to participate. One should not use the services of his wife or unmarried children for this task, unless there is no other alternative.

The one making the *Eruv Tavshilin* hands the food items over to the *Zoiche* and says:

אני מזכה לך לך מי שרופה לזכות ולקטומך על ערב
:זה

If he doesn't understand the Hebrew, he should say it in English. [I hereby grant a share in this eruv to anyone who wishes to participate in it and to depend on it.]

At this point, the *Zoiche* takes complete hold of the food and raises it one *Tefach* (8 cm), and then returns it to the one making the *Eruv Tavshilin*.

[note from RLYG: If one is home alone (ex. A widow, or husband is away etc.) - skip the previous first step and start the *Eiruv* procedure as follows:]

The one making the *Eruv Tavshilin* holds the food items in his right hand, and recites the *Brocho* and associated declaration:

ברוך אתה ה' אלדינו מלך העולם, אשר קדשנו
במצותיו, וצונו על מצות ערב:

בדין יהי שרא לנא לאפוי ולבשולי ולאטמוני
ולאדלוקי שרגא ולתקנא ולמעבד כל-צרכנא
מיומא טבא לשבתא לנא ולכל-ישראל הדרים
בעיר הזאת:

One must understand the text of *Eruv Tavshilin* declaration. If he doesn't understand the Hebrew, he should say it in English. [Through this (eruv) it shall be permissible for us to bake, cook, put away a dish (to preserve its heat), kindle a light, prepare, and do on the holiday all that is necessary for *Shabbos* – for us and for all the Israelites who dwell in this city.]

Care should be taken to say the recitation as stated, as certain changes invalidate it.

Afterwards, the *Eruv Tavshilin* is put in a place where it will be safe until *Shabbos*.

ON YOM TOV AND SHABBOS

The *Eruv Tavshilin* does **not** allow one to prepare for *Shabbos* on Thursday.

One may prepare for *Shabbos* on Friday as long as at least a *Kezayis* of the **cooked** *Eruv Tavshilin* item remains edible and accessible. If this is not the case, then one should discuss his options with a *Rov* (even if the **baked** item remains). In any case, one may complete all the stages of preparation for food that one already began preparing whilst the *Eruv Tavshilin* was present.

On Friday, preparing for *Shabbos* is only allowed if there is still enough time for guests to theoretically arrive and partake of the prepared items before *Shabbos* begins. Therefore, the *Cholent* should be fully cooked some time before *Shabbos*.

The *Eruv Tavshilin* is effective only for preparations involving food and food utensils, or other meal-related matters such as lighting candles. The *Eruv* is not effective for non-meal preparations such as rolling the *Sefer Torah* or performing an *Eruv Chatzeiros* or *Eruv Techumin*.

One may theoretically eat the *Eruv Tavshilin* once the *Shabbos* preparations are complete. However, it is preferable not to eat it until *Shabbos*.

It is customary to use the *Challah* of the *Eruv Tavshilin* as part of the *Lechem Mishnah* of both the night and day meals, and to eat it during the final meal of the day.



ר"ח Rosh Hashana & Aseres Y'mei Teshuvah

For the year 5785 [With some minor comments by Rabbi Levi Y. Garelik]

According to Minhag Chabad

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🌀 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 an hour before *Mincha* and onwards.

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

It is preferable to avoid starting a full meal after the tenth *Halachic* hour of the day begins (See local calendar), so as to properly enjoy the *Yom Tov* meal at night. However, one may snack in small quantities.

Eruv Tavshilin is performed – see separate [Halacha Guide](#).

The Rebbeim would converse with their wives shortly before *Rosh Hashana*, and the Rebbe clarified that this practice is applicable to everyone.

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

[Those who light a *Teshuvah Licht* for *Shabbos Shuvah*, as per the custom of the Rebbeim, should do so today using a 72-hour candle, since the *Eruv Tavshilin* is ineffective for non-meal preparations.]

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

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 correct *Brocho* if she

initially said *Shel Shabbos Kodesh*, but not if she said *Shel Yom Tov*.]

The second *Brocho* is *Shehecheyanu*. [If it was forgotten, she should have in mind to be *Yotzei* during *Kiddush*.]

If lighting at home but eating the *Seudah* elsewhere, one must ensure that practical benefit is derived from the candles after *Yom Tov* begins (such as arranging that someone eats by its light, or by lighting in a location that needs to be used and would otherwise remain dark).

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 to avoid anger on *Rosh Hashana*.

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*.

🌀 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 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'David 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* on fruit served at 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 fitting 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* ("*Hashalom*") when reciting *Oiseh Shalom* 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*.

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 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 their 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 *Yotzei* 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.]

Between the three *Sedorim* (sections) of the *Shofar*, it says in the *Siddur* 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 *Kabbalah*, 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 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, prepare mats upon which to bow. [Mats are not needed 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 local *Minyan*, 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 (before (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

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".

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.

🌀 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.] It should be performed at a spring, well or ocean containing live fish.

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

One should not throw food to the fish.

It is preferable to avoid starting the meal after the tenth *Halachic* hour (See local calendar) begins, in order to properly enjoy 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*. Similarly, the *Eruv Tavshilin* does **not** allow one to prepare for Shabbos on Thursday.

🌀 SECOND NIGHT OF ROSH HASHANA

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

The Rebbe often encouraged the *Nigun* of *Avinu Malkeinu* before *Maariv*. [The details of *L'Dovid Mizmor* appear in the section "First Night of Rosh Hashana".]

Candles must not be waxed into place, nor 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* and *Shehecheyanu*. Since there is a dispute whether *Shehecheyanu* is recited on the second night of *Rosh Hashana*, the person lighting candles ideally wears a new garment and has both *Yom-Tov* and the new garment in mind when reciting *Shehecheyanu*. Alternatively, the new fruit eaten after *Kiddush* should be placed on the table, and one should light the candles immediately before *Kiddush*, having both *Yom-Tov* and the new fruit 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 *Kezayis* (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 *Haftorah* and the *Tekios*. Those

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

One may prepare for *Shabbos* on Friday as long as at least a *Kezayis* of the **cooked** *Eruv Tavshilin* item remains edible and accessible. Otherwise, one should discuss his options with a *Rov* (even if the **baked** item remains). In any case, one may complete all stages of preparation for food that one already began preparing whilst the *Eruv Tavshilin* was present.

Preparing for *Shabbos* is allowed only if there is still enough time for guests to theoretically arrive and partake of the prepared items before *Shabbos* begins. Therefore, the *Cholent* should be fully cooked some time before *Shabbos*.

The *Eruv Tavshilin* is effective only for preparations involving food and food utensils, or other meal-related matters such as lighting candles. The *Eruv* is not effective for non-meal preparations such as rolling the *Sefer Torah* or performing an *Eruv Chatzeiros* or *Eruv Techumin*.

One may theoretically eat the *Eruv Tavshilin* once the *Shabbos* preparations are complete. However, it is preferable not to eat it until *Shabbos*.

As it is *Erev Shabbos*, *Shnayim Mikro V'echod Targum* for *Ha'azinu* is recited.

Pasach Eliyahu is said before *Mincha*, but not *Hoidu*. *Avinu Malkeinu* is not recited.

The *Shofar* is *Muktzeh* on *Shabbos*, so it should be put away beforehand.

After *Mincha* and before sunset, 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. [In this year's *Kvius*, some communities defer this *Farbrengen* to *Shabbos* afternoon.]

The final moment of *Rosh Hashana* should be linked to the first moments of *Aseres Y'mei Teshuvah* with words of both *Nigleh* and *Chassidus*.

Since it is *Erev Shabbos*, one should not eat after sunset – even if one washed for bread. [One may *bentch* after sunset and even after *Tzeis*. *Yaaleh Veyavo* and the *Horachamon's* of *Yom Tov* and *Rosh Hashana* are recited, but not *Retzei* or the *Shabbos Horachamon*.]

Candles must not be waxed into place, nor may the wicks be twisted. When needed, one may remove the wax from the previous night in a way that it falls directly into the bin.

The candles should be kindled with a pre-existing flame at the usual eighteen minutes before sunset (See local calendar),

and certainly **not** after sunset (See local calendar).

🕯️ SHABBOS SHUVAH

Kabbolas Shabbos begins with *Mizmor L'Dovid*, not with *L'chu Neranena*. In *Lecho Dodi*, we say *B'Rina U'vetzahala*.

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

The custom to avoid making *Kiddush* between the sixth and seventh hour applies as per every Friday night.

Shalom Aleichem and *Eishes Chayil* (as well as all the other selections prior to *Kiddush*) and *Azamer Bishvachin* are recited as usual.

The householder leads the *Mezuman*, as it is Friday night.

It is customary to use the *Challah* of the *Eruv Tavshilin* as part of the *Lechem Mishnah* of both the night and day meals. If possible, it should be kept aside and eaten at the last meal of the day. [For some, this may be at a *Farbrengen* after *Mincha*. However, since it is *Shabbos*, if one cannot carry the *Challah* to the location of the *Farbrengen*, one should eat it instead during the day meal, even though it is not the final meal of the day.]

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

One should attend the *Shabbos Shuvah Drosho*.

Vihi Noam and *V'atah Kaddosh* are recited on *Motzei Shabbos*.

Havdallah and *V'yiten Lecha* are recited, and a *Melave Malka* meal is prepared, as per every *Motzei Shabbos*.

🕯️ 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. 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 follows the lenient opinion the rest of the year.

The seven days between *Rosh Hashana* and *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 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.



בס"ד Laws & Customs: Ba'al Tokeiah

For the year 5785

According to Minhag Chabad

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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 *Baal 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 *Mivtzoim*), 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* (unless it is Friday evening).]

🕊 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 תשרי"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*):

תשרי"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 *Mivtzoim*), one adopts **either** of the following approaches, without reciting a *Brocho*:

- תשרי"ת תש"ת תרי"ת.
- תשרי"ת תשרי"ת תשרי"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 *Mivtzoim* will grasp the nuances of the intentions he will need to have.]



ת"סב Laws & Customs: Tzom Gedalya

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🕊️ WHO MUST FAST?

Tzom Gedalya this year is *Nidche* (deferred to Sunday 4 *Tishrei*). Even so, all healthy adults must observe the fast scrupulously, and one who inadvertently ate must immediately resume fasting.

A *Chosson* and *Kallah*, and *Baalei Habris* (i.e. the *Mohel*, the *Sandek* and the father of the baby) should consult with a *Rav*.

Mothers who are pregnant or nursing, or have difficulty fasting while tending to their young children, should consult with a *Rov*. [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 age nine upwards, the custom is to train children to fast for several hours, as per the child's abilities. [One should not be unduly strict in this regard.]

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

🕊️ 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 will eat upon awakening. In this case, one 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.]

Non-chewable pills may be taken for medical purposes, without water. A *Rav* should be consulted about 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, but 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 if needed, provided that **all** of 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 make a *Cheshbon Hanefesh* (soul reckoning) and 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 to avoid anger.

🕊️ 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* won't be fasting, or less than three congregants are fasting: Instead of reciting *Aneinu* between *Goel Yisroel* and *R'foeinu*, the *Chazzan* includes *Aneinu* in the *Brocho* of *Shema 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 *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 *Shema Koleinu*, ending the *Brocho* with a double conclusion; i.e. *Ha'one B'eis Tzara V'shomea Tefillah*;
- if he already concluded the *Brocho* of *Shema Koleinu*, he recites *Aneinu* as a separate *Brocho* immediately after the *Brocho* of *Sim Shalom*.

🕊️ SELICHOS & AVINU MALKEINU

A non-fasting individual 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 recited during *davening*.]

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 the *Yud-Gimel Midos*.]

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

If *Tachnun* is not recited (e.g. 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. [It is not our custom to recite it verse by verse after the *Chazzan*.]

🕊️ 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 is not 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 pain him or minimize the honour of the *Torah*, he may accept the *Aliya*. In any case, he may perform *Hagbah* or *Gelilah*.

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 *Oileh* 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*); it should be timed to conclude before sunset (see local calendar).

Ideally, *Krias Hatorah* shouldn't begin 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 Hakodesh*, like *Mincha on Shabbos*.

An individual who forgot *Aneinu* may recite it in the passage *Elokai N'tzor*, before the second *Yih'yu L'ratzon*. If he didn't remember until he ended *Shmoneh Esrei*, he does not repeat it. [A non-fasting individual does not recite *Aneinu*.]

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

The Rebbe reinstated the custom of addressing the congregation after *Mincha* to arouse them to *Teshuvah*.

The fast concludes at (see local calendar)