

Elul 5785

To my dear fellow members of *Anas"h* of the community at the EU - Brussels
and virtualcommunity@sichos.online שיהיו

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

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Reminders for ראש השנה and עשרת ימי תשובה—5786

**[May not be posted on any internet website or whatsapp group or shared in any electronic form
without prior consent from the author]**

- * Experience has shown that it is best if both husband and wife (and children...) review this each day thoroughly so that miscommunications and last-minute panics can be avoided, and Yom Tov can truly be celebrated joyfully.
- * All the sources are in the Hebrew section of the Reminders.
- * **Important note:** It has been stressed many times that these are “Reminders” to be able to see things “at a glance” and they are **not** a compilation of *Halocho*.
Since there several *Halochois* that require elaboration, the format of the “Reminders” has been kept, and the additional details are included at the end of this document, in the “Laws and customs by Rabbi Leshes”, with his permission (they are all also available on the above website).
They include the laws of: SELICHOS - SHABBOS MEVORCHIM (27 ELUL) = EREV ROSH HASHANA MORNING - HATORAS NEDORIM - ROSH HASHANA PREPARATIONS – EREV ROSH HASHONO AFTERNOON – FIRST NIGHT CANDLE LIGHTING— ROSH HASHANA (GENERAL) - HAMELECH HAKODOSH - FIRST NIGHT OF ROSH HASHANA MAARIV – FIRST NIGHT SEUDA - BENTCHING - ROSH HASHONO BOTH MORNINGS – SHOFAR BOTH DAYS— MUSAF BOTH DAYS – DAVENING WITHOUT A MINYAN - AFTERNOON BOTH DAYS – FIRST DAY ROSH HASHONO - SECOND NIGHT MAARIV - SECOND NIGHT SEUDAH - SECOND DAY OF ROSH HASHONO - ASERES Y’MEI TESHUVAH - HAMELECH HAKODOSH / HAMISHPAT - SHABBOS SHUVA -
- * 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* during both days of *Rosh Hashana*. (Especially if there is a member of the family who is not well ר"ל or cannot attend *Shul* etc.)
4. A New **Beged for the Baal Tokeia** (most *Shluchim*): A new *Beged* for the *Shehecheyonu* of the *Tekiyos* of the second day of *Rosh Hashono*.
5. **Wine:** For *Rosh Hashono* (and *Shabbos Shuva*) 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** for *Yom Tov*.
11. **Carrots (Mehren):** For the first night of *Yom Tov*.
12. **A New Fruit - Shehecheyanu:** For the second night of *Yom Tov*. [Some women buy a new dress].
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 buy long-lasting candles (like a *yortzeit licht*) to be able to light candles (or the gas range) on the second night (and day) 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 may as well already get long-lasting candles for *Shabbos Shuva* [# 15 below], *Yom Kippur* [# 16 below] and the First and Last days of *Sukkos*.
15. **One (or three) "Tshuva licht"** (like *Yohrzait licht*) **for Shabbos Shuva** for those who have the custom light a "Tshuva licht" for *Shabbos Shuva* [*Minhag Chabad* is to light three *Shabbos-Shuva* candles].
16. **Candles for Yom Kippur:** While you are at it, remember that you also need for *Yom Kippur*: a "*Lebedike licht*"; (and a "*Ner Neshama*" for each departed parent); a candle for "*Ner Sheshovas*" to be used for *Havdolah* at the end of *Yom Kippur* (see below in the reminders for *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 question whether you are permitted to remove the metal washer on *Yom Tov*). Perhaps have also some tea lights on hand.
18. **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*.
19. **Kittel:** Ensure that one who needs, has a **Kittel** (for *Yom Kippur*). One who got married during the last 12 months, does not wear a *Kittel*.
20. **Daled Minim (Lulav etc.):** Ensure that the father has arranged for the buying of the *Daled Minim*.
21. **Tzedaka:** Give extra **Tzedaka** for those who do not have basic needs for *Yom Tov* (like *Maos Chitim* before *Pesach*).
22. **Keren Hashono:** Sometimes the Rebbe encouraged to give to the "*Keren Hashono*" before *Rosh Hashono*. In the year תשפ"ו there will be a total of 354 days.
23. **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 (25th of) Elul through Rosh Hashono

Parsha B'reshis: The Friediker Rebbe recounted that the earlier *Chasidim* used to learn every day, from *Chof Hay Elul* until *Rosh Hashono*, the portion in *B'reshis* that discusses the creation that corresponds to that day. On *Chof Hay Elul* until יום אהר; on *Chof Vov Elul* until יום שני etc.

Kadish: The Rebbe would say *Kadish* on the 25th of *Elul*. [At present it is not clear for whom].

Shabbos Parshas Nitzovim – Shabbos Mevorchim

- * **Tehillim:** we say the whole *Tehillim* in the morning like every *Shabbos Mevorchim*.
- * However, we do **not** "*bentch*" (bless) the month before *Musaf* (see in the *Hayom Yom* of 25 *Elul* for the explanation in the name of the Alter Rebbe, that this month is *Bentched by Hashem* etc.)
- * **Av Harachmim:** Before *Musaf* we recite *Av Harachmim*.

Mincha of Shabbos Nitzovim

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

Motzoei Shabbos

- * In *Ma’ariv* we recite “Ato Chonantanu”.
- * We do not recite “Vihi Noam” nor “Veato Kodoish”.
- * **Havdolah:** Is regular.

Sunday evening – Eve of Erev Rosh Hashono – The Birthday of the Tzemach Tzedek

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

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

1. Slichos, Shacharis, Hatoras Nedorim:

- * **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** (which is performed after *Shacharis*) can take at least another half an hour.
- * **Tachanun:** (After *Slichos*), in *Shacharis* (and *Mincha*), *Tachanun* is **not** recited.
- * **Shofar:** Today the *Shofar* is **not** blown.

2. Pa”n to the Rebbe and Ohel

- * A פ"נ (*Pidyon Nefesh*) is sent to the *Rebbe* (the custom is to add money as דמי 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*.

Closer to YomTov

- **Additional Hiddur:** One should take upon himself an additional הידור/*Hiddur* for the year [“*Bli Neder*”].
- **Tekiyas Shofar:**
 - a. Arrange where the mother and children will hear *Shofar* the next two days.
 - b. Arrange where the father and the boys will go on *Mivtza Shofar*.
- **Mikvah:** Men go to the *Mikvah* on *Erev Yom Tov* in honor of *Rosh Hashono*.
- **Shabbos clocks:** Ensure that the “*Shabbos clocks*” are set for the two days of *Yom Tov*.

• **Tehillim:**

1. From one hour before *Mincha* every spare moment of both days of *Yom Tov* should be utilized for reciting *Tehillim*. The *Frierdiker* 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 of Erev Yom Tov

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

ה'תשפ"ו This coming year:

1. Will have **354** days.
2. It is the 4th year of **Shmita**.
3. The **Siyum Horambam** will take place בעז"ה on the 15th of *Shvat*.

The first evening of Rosh Hashono – Monday night

Before lighting candles of Erev Yom Tov

1. The *Rabbeim* had a custom that on *Erev Rosh Hashono*, some time before the *Yom Tov* began, they would go and converse with their *Rebbitzen*. *Chassidim* should do the same.
2. Light the long-lasting candle (if there is no gas fire lit) to last for two days, and it should be put in a safe place.
3. Ensure that the “*Shabbos* clocks” are set for two days.
4. If you are using a gas flame, ensure that it is lit and set to be used for the cooking of *Yom Tov*.
5. **Electric ignition:** If one has a range or oven that when turning the dial it ignites (by an electric spark), and wants to turn-it-on on *Yom Tov* (by igniting it with a pre-existing flame), they need to disconnect the plug from the socket **before** *Yom Tov* and only then may one use this oven on *Yom Tov*.
6. Extra *Tzedaka* is given for **two** days of *Yom Tov*.

Candle lighting of Erev Yom Tov

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 (preferably right before *Kiddush*) from a pre-existing flame.
2. Two *Brachos* are said when lighting candles: 1. של יום הזכרון 2. שהחיינו.
3. A man who is lighting candles does not recite “*Shehecheyanu*” now - he will do it later at *Kiddush* (therefore he should light the candles right before *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 usually smoke refrain from doing so on *Rosh Hashono* and encourage their acquaintances to refrain as well.

* **Tehillim:** Every spare moment of both days of *Yom Tov* should be utilized for saying *Tehillim*.

Maariv First night 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*].

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

3. *Davening* begins with שמירת המעלות.
4. In the *Amidah* we add (the *Nusach* described in the *Machzor*, which also includes the following six additions):
 1. זכרנו לחיים, 2. מי כמוך, 3. המלך הקדוש, 4. וכתוב, 5. ובספר חיים, 6. עושה השלום.

If one forgot (see also “Laws and Customs” for more details):

 - 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 the time frame it takes to say three words), or already began to say אתה בחרתנו, he returns to the beginning of the *Amidah*.
 - If one said "הא-ל" and did not yet say "הקדוש" one can correct himself and say המלך הקדוש.
 - If one said "המלך הקדוש" and forgot to say "לדור ודור וכו'" and "וקדושים בכל יום יהללוך סלה ברוך אתה ה' המלך הקדוש", one does not need to go back, and continues *Davening*. (If one is unsure, he can continue *Davening*).
 - If one is unsure if he said המלך הקדוש but he did say the paragraphs of לדור ודור etc. it is assumed that he said המלך הקדוש.
5. **Ledovid Mizmor:** Before *Oleinu* and before *Kadish Tiskabel* we recite *Ledovid Mizmor*.
The Rebbe Rasha"b said: The Keili for the material השפעות for the entire year is through the Kavono during the recitation of Ledovid Mizmor on the night of Rosh Hashono and the additional Simcha with the Torah on Simchas Torah.
6. Then we recite *Kadish Tiskabel*, [we say השלום in all the *Kadeishim*] *Oleinu* [and the mourners say *Kadish Yosom*, *Mishnayos* and *Kadish*].
7. **Leshono Toivo!** After *Maariv* we wish each other “לשנה טובה ותחתם” in singular form. To women: “לשנה טובה תכתבי ותחתמי” in singular form.

By the Rebbe: From 5733 onwards, after *Maariv*, the Rebbe would turn to the crowd and exclaim in a most powerful way “*Gut Yom Tov!*” three times, with the crowd responding each time. Then the Rebbe would exclaim לשנה טובה ותחתם three times and again the crowd would respond each time.

Kiddush and meal First evening of *Rosh Hashono*

- * 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 **Rimon/pomegranate** 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 woman is reciting *Kiddush* and she already recited the *Brocho* of "שהחיינו" when she lit the candles she does not say the *Brocho* of "שהחיינו" now in *Kiddush*. If a man lights the candles – see above in *Hadlokas Haneiros*].
- * **The order of Kiddush:** *Savri Moronon...Bore Pri Hagofen, Asher Bochar bonu mikol Om, Shehecheyonu* (as above – if needed – have in mind the *Rimon*).
- * **Challah:** 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.]
- * **Apple in honey:** After eating the *Kezayis* of *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.
- * **Rimon:** After this, the *Rimon/pomegranate* is eaten.
- * **Simonim:** 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].

Birchas Hamazon of the First evening of *Rosh Hashono*

- * 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*.

Tuesday - The first day of Rosh Hashono

- * **Mikvah:** Men go to the *Mikvah*.
- * **Shofar:** Today we will blow the *Shofar*. Therefore, 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*).
- * **Birchas Kohanim:** If possible, arrangements should be made to bring children to *shul* for *Birchas Kohanim* which takes place at the end of *Mussaf*.
- * [All the *Halochois* for *Davening*, and if someone is *Davening* in private - are explained below in the “Laws and Customs”.]
- * **Ovinu Malkeinu:** We recite *Ovinu Malkeinu*.
- * After *Shacharis* we read the *Torah* and the *Haftorah*.
- * The *Shofar* is blown. (For all the details of *Tekiyas Shofar* see “Laws and Customs”).
- * During *Musaf* and the repetition of *Musaf*, the *Shofar* is blown (in the designated places in the *Machzor*).
- * The *Minhag* is to refrain from speaking from *Tkiyas Shofar* until the last *Tkiyas* of *Musaf*.
- * **Birchas Kohanim:** Towards the end of *Musaf* is *Birchas Kohanim*.
- * **Blowing Shofar at the end of Davening:** At the end of the *Davening* the *Shofar* is blown again.

Blowing Shofar for others:

If one is blowing *Shofar* for others (and he was already *Yotze*):

- a. If he is blowing for a **man** or **men** (even if there are also women present) who have not yet heard *Shofar*, then one of the **men** listener(s) should recite the *Brochos* for everyone. If he cannot, then the one who is blowing the *Shofar* may recite the *Brochos* (if possible, the listener should repeat after him).
- b. However, if he is blowing (only) for a **woman** or **women**, one 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

- * *Kiddush* today is תקעו וגוי. [*Askinu* and *Eile Moadei* are not recited].
- * 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. (note the difference: if he forgot at the **night** *benching* – he must return to the beginning).

During the day First day of *Rosh Hashono*

- * **Lubavitch** 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 the laws above in the “Blowing for others” section or in the “Laws and customs”.

* **Preparations for tonight:** During the first day of *Yom Tov* one is not allowed to prepare anything for the second day of *Yom Tov*. We wait until after *Tzeis Hakochovim* (see local calendar or last page of the reminders) with any preparations

Mincha of the First day of *Rosh Hashono*

* The order is as follows: *Korbono is, Ashrei, Uvo Lezion, Amida of Rosh Hashono, Ledovid Ori, Oleinu* (Mourners say *Mishnayos*).

Tashlich First day of *Rosh Hashono*

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

Tuesday evening - The Second evening of Rosh Hashonoh
Yohrtzeit of Rebbetzin Sheina זי"ע (sister of the Rebbetzin)

* One may begin preparing for the meal only **after** *Tzeis Hakochovim*/nightfall (See local calendar for times. For times in NY – see last page).

Ma'ariv

- * *Ma'ariv* is the same as yesterday.
- * The Rebbe would say *Kadish* on the second day of *Rosh Hashono* for the *Rebbetzin's* sister, *Rebbetzin Sheina* (killed by the Nazis ימ"ש).
- * [*Leshono Tova Tikosev Veseichoseim* etc. is said only on the first night of *Rosh Hashono*]
- * **The Rebbe:** From 5733 onwards, after *Ma'ariv*, the Rebbe would turn to the crowd and exclaim in a most powerful way "*Gut Yom Tov!*" three times, with the crowd responding each time.

Candle lighting after nightfall second evening of *Rosh Hashono*

1. Although one may light candles after nightfall, the prevalent custom is to light them right before *Kiddush* (see #3 below).
2. 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 שהחיינו. If a new fruit (or dress) is not available, the *Brocho* is still recited.
3. The custom is to light the candles right before *Kiddush* (so the *Shehecheyonu* on the candles will also apply to the new fruit).
4. Light candles only **from a pre-existing flame**.
5. The two *Brochos* for tonight are: 1. *Shel Yom Hazikorin*. 2. *Shehecheyonu*. [If one mistakenly said the wrong *Brocho*, see "Laws and Customs"]
6. **Those that 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 the 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 שהחיינו. If the fruit is not available, the *Brocho* of *Shehecheyonu* is still recited.
- * The order of *Kiddush* is like last night.
- * After *Kiddush* (before washing hands for *Challah*) the new fruit is eaten (and שהחיינו is not recited). We eat (at least) א כזית (as is the custom) and a *Brocho Acharona* is recited on the fruit, (*Borei Nefashos*, or if it's one of the "Seven Species" - *Al Hoeitz*) – but the *Brocho Acharona* is **not** recited on the wine.)

- * Then we go to wash for *Hamotzie*.
- * 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 Second night of *Rosh Hashono*

We add: 1. "*Yaale Veyavo*", 2. "*Horachamon*" of *Yom Tov* and 3. "*Horachamon*" of *Rosh Hashono*.

If one forgot to recite *Yaale Veyovo*:

1. If one has not yet said "*Boruch*" of the next *Brocho* of *Hatov Vehemetiv*, he says: "ברוך... אשר נתן ימים טובים... ויום הזכרון". as printed in the *Siddur*.
2. If one already said "*Boruch*" of the next *Brocho* of *Hatov Vehemetiv*, then one returns to the beginning of *Birchas Hamazon* and repeats it.

Wednesday - The Second Day of *Rosh Hashono*

- * **Eating before *Shofar*:** Today we will blow the *Shofar*. Therefore, 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*).
- * ***Birchas Kohanim*:** If possible, arrangements should be made to bring children to *shul* for *Birchas Kohanim* which takes place at the end of *Mussaf*.
- * [All the *Halochois* for *Davening*, and if someone is *Davening* in private - are explained below in the "Laws and Customs".]
- * After *Shacharis* we read the *Torah* and the *Haftorah*.
- * ***Yizkor*:** On *Vov Tishrei* 5743 the Rebbe related that on the second day of *Rosh Hashono*, the *Friediker Rebbe* would 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*.
- * ***Shofar*:** We then blow the *Shofar*.
- * The *Baal Tokea* puts on a new garment for *Shehecheyonu*. [If he doesn't have one, he still recites *Shehecheyonu*].
- * At the end of *Musaf* is *Birchas Kohanim*.
- * If someone is blowing *Shofar* for others - see above in the first day.

Kiddush and the meal the second day of *Rosh Hashono*

- * ***Kiddush*:** The *Nusach* for *Kiddush* is like yesterday.
- * The *Challah* should be dipped as in the previous meals.
- * In *Birchas Hamazon* we add "*Yaale veyavo*" "*Horachamon*" of *Yomtov* and *Rosh Hashono*.
- * If one forgot to say יעלה ויבא:

 1. If one has not yet said "ברוך" of the *bracha* of הטוב והמטיב, then say "ברוך... אשר נתן ימים טובים... ויום הזכרון".
 2. If one already said "ברוך" of הטוב והמטיב, then one does **not** need to return to the beginning of *Birchas Hamazon*.

During the day Second day of *Rosh Hashono*

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

Mincha of the 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 then –

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*.

Based on the above:

6. It is customary for the *Chassidim* to get together to *farbreng*: Wash, eat *Challoh*, say *Lechaim*, recite a *Maamor* of *Chassidus* and sing the *Niggunim* from all the *Rabbeim* and *Reb Levi Yitzchok*, (as mentioned above) and lately they also sing *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 צמאה לך נפשי.. עד טי דורין מארקא. 5. כי אנו עמך. (The one that we sing on *Yom Kippur* in *Davening*). 6. צמאה לך נפשי.. עד טי דורין מארקא. 7. שאמיל. 8. רחמנא דעני. 9. אתה בחרתנו. 10. אנעים זמירות. 11. סטאו יאפיטו. 12. הוא אלקינו. 13. כי אנו עמך. (The slow one). 14. האדרת והאמונה.
7. **Yaale Veyovo**: Usually the *Farbrengen* finishes after it is dark, however, *Yaale Veyovo* and *Horachamon* are still recited in *Bentching* (unless one already *Davened Ma'ariv*).

Ma'ariv

- * 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 nor ויהי נעם.
- * We greet each other with: א. גוט יאר. During *Aseres Yemei Tshuva* we say גמר חתימה טובה.

Havdalah

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

- * (Tomorrow is) **Tzom** (the fast of) **Gedalia**: Make the necessary preparation for tomorrow, as it is a fast day – **Tzom Gedalia** (see below on the next page).

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 all *Aseres Yemei Teshuva*

- * After ישתבח we add "שיר המעלות".
- * In the *Amidah/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** and **וכתוב**, **מי כמוך**, **זכרנו** – if they remember 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 **דיבור**), or already began to say **אתה חונן**, he returns to the beginning of the *Amidah*.
 4. If one said **"הא-ל"** and did not yet say **"הקדוש"** one can correct himself.
 5. If one is unsure if he said **המלך הקדוש** he should return to the beginning.
 6. If one said **"מלך אוהב צדקה ומשפט"** and immediately remembered –he should say **המלך המשפט**.
 7. If one said **"מלך אוהב צדקה ומשפט"** and remembered a little later, or started **ולמלשינים**, or forgot totally, he finishes the *Amidah*. However, it is best if he repeats the *Amidah* as a **נדבה**.
- * **Ovinu Malkeinu**: The long *Ovinu Malkeinu* is said each day of *Aseres Yemei Teshuvah* during *Shacharis* and *Mincha* (besides for Friday afternoon, *Shabbos* and *Erev Yom Kipur*).

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

Thursday - Tzom Gedaliah (Fast of Gedaliah)

The Fast

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

Shacharis of Tzom Gedalia

- * We add **Shir Hamaalos** after *Yishtabach*.
- * In the *Shemone Esrei* we add the **seven** additions of *Aseres Yemei Teshuvah*:
 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 or made a mistake - see above in *Aseres Yemei Teshuvah*.
- * [In **Chazoras Hashat"z**, the *Chazan* says **"Aneinu"** after **גואל ישראל**].
- * **Selichos** are recited in middle of *Shacharis*, towards the end *Vehu Rachum* (which is recited on Mondays and Thursdays), before *Shomer Yisroel*.
- * **Ovinu Malkeinu** is recited after *Slichos*. We say **"כתבנו"** as in all of the *Aseres Yemei Teshuva*.
- * [We read the *Torah* – *Vayechal*. *Chatzi Kadish* (but no *Haftorah*), *Ashrei*, *Uvo Letzion* etc.].

Mincha

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

Shabbos Shuva – 5 Tishrei

Erev Shabbos Shuva

Mincha Erev Shabbos Shuva

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 of *Shabbos Shuva*, before candle lighting, they would light a "*Tshuva Licht*" (in honor of *Shabbos Shuva*).
2. [*Minhag Chabad* is to light 3 candles in honor of *Shabbos Shuva*].

Friday night Shabbos Shuva

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

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

Shabbos Shuva by day

* Before *Musaf*, *Ov Horachamim* is recited.

Mincha

1. In *Shul* we read *Parshas Haazinu*.
2. *Tzidkoscho* is recited.

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*.

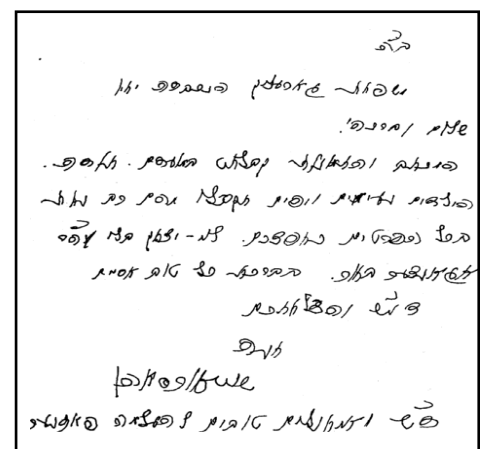
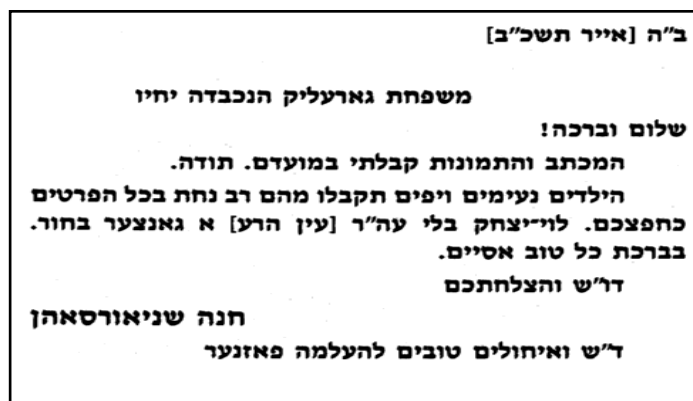
* *Havdala* is recited as usual and ויתן לך is also recited.

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

*The Rebbe would conduct a *Farbrengen* on this day and would generally make a *Siyum* on a *Masechte*.

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

Translation is on the following page



[Loose translation]

1962

Garelik Family שיחיו

Greetings and blessings,

I received the letter and the pictures. Thank you.

The children are sweet and beautiful. You should have from them much *nachas* in all aspects as you wish for yourselves. Levi Yitzchok, *bli ayin 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]

- 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

RabbiGarelik@Sichos.online

Times for *Rosh Hashono* and *Shabbos Shuva* 5786

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

These times are **for N.Y. area ONLY:**

Candle lighting on *Erev Rosh Hashono*: 6:34 pm

Tzeis Hakochovim the first night of *Rosh Hashono*: 7:20 pm

Honeitz Hachama the first day of *Rosh Hashono*: 6:45 am

Sof Zman Krias Shma the first day of *Rosh Hashono*: 9:44 am

Shkia first day of *Rosh Hashono*: 6:51 pm

Tzeis Hakochovim second night of *Rosh Hashono*: 7:32 pm

Honeitz Hachama the second day of *Rosh Hashono*: 6:46 am

Sof Zman Krias Shma the second day of *Rosh Hashono*: 9:44 am

Shkia second day of *Rosh Hashono*: 6:49 pm

Motzoei Rosh Hashono: 7:30 pm

Tzom Gedalia

Alos Hashachar (fast starts): 5:21 am

Fast ends: 7:15 pm

Shabbos Shuva

Candle lighting *Erev Shabbos Shuva*: 6:27 pm

Sof Zman Krias Shma: 9:45 am

Earliest *Mincha*: 1:17 pm

Shkiya: 6:44 pm

End of *Shabbos*: 7:25 pm



Laws & Customs: Week of Selichos

For end of 5785

Up to – and including – the morning of Erev Rosh Hashana

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SHABBOS SELICHOS (20 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 *Chatzot* (see local calendar). *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 his own *Tallis* with a *Brocho*. [If *Selichos* begins before the earliest time for *Tallis*, 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 Yoisev* 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.]

SHABBOS MEVORCHIM (27 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 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.



ר"ח Rosh Hashana & Aseres Y'mei Teshuvah

For the year 5786

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PLEASE NOTE: EREV ROSH HASHANA MORNING IS INCLUDED IN THE [PREVIOUS HALACHA GUIDE](#). THE HALACHOS SPECIFIC TO A BA'AL TOKEIAH ARE INCLUDED IN A [SEPARATE HALACHA GUIDE](#).

🕯 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*.

Just like on Erev Shabbos, 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.

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

🕯 FIRST NIGHT CANDLE-LIGHTING

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 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 nightfall (such as arranging for someone to eat by its light, or 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.]

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 ROSH HASHANA

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 unsure 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 repeat *Shmoneh Esrei*. [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, provided 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 MAARIV

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 one another *L'Shana Tova Tikasev V'Sechasem*. [The grammar is suitable 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*.

🕯️ FIRST NIGHT SEUDAH

A woman who needs to make her own *Kiddush* does not say *Shehecheyanu*, as she already recited it 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 *Challah*, and we dip it (three times) in honey.

Apple and honey are 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 reciting *Borei Pri Ha'etz*, one should clearly have in mind that the *Brocho* includes any fruit served during the meal and at dessert. He does not subsequently make a new *Brocho* on fruit served at dessert.

Pomegranate is also eaten on the first night. It should be present on 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 ON ROSH HASHANA

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*.

🕯️ SHACHARIS – 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 should not 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. [Payment must be devised in a manner that avoids the prohibition of *S'char Shabbos*.]

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, though the custom is for them to hear anyway.

The *Siddur* instructs that one must

prepare for *Tekias Shofar* after *Krias Hatorah*, but does not specify how. The Rebbe explains that this is because each person must make an individualized soul-preparation that is inspiring at 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 is 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 time, *Asher Yatzar* is recited.]

Between the three *Sedorim* (sections) of the *Shofar*, the *Siddur* instructs 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 congregation joins the *Ba'al Tokeiah* in saying the *Yehi Ratson* after the *Tekios*. 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* turns to face the congregation so 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 *Ba'al Tokeiah* knocks beforehand to signal that he is about to blow. One should pause to listen, even if 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* 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 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. They may not be said 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 (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 indulge 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 *Tzeis Hakochavim*.] 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*.

🕊️ SECOND NIGHT MAARIV

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

The Rebbe often encouraged the *Nigun* of *Avinu Malkeinu* before *Maariv*.

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.]

🕊️ SECOND NIGHT CANDLE-LIGHTING

On the second night, the candles should be kindled with a pre-existing flame, and not before *Tzeis Hakochavim* (see local calendar). *Maariv* (and *Kiddush*) should not begin before this time, nor should tasks and preparations required for *Yom Tov* be conducted before this time.

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

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*.

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 nightfall (such as arranging for someone to eat by its light, or lighting in a location that needs to be used and would otherwise remain dark).

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.]

🕯️ SECOND NIGHT SEUDAH

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*.

Immediately after *Kiddush*, before washing for *Challah*, at least a *Kezayis* (29 grams) of new fruit is eaten. 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* 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. The final moments 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 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 *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 must 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'Vesefer Chaim*), he may recite it at the place he remembers, provided 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'Vesefer Chaim* aloud before the *Chazzan* says them.

🕯️ SHABBOS SHUVAH

In *Me'ein Sheva* (the *Brocho* after *Shmoneh Esrei* of *Maariv*), *Hamelech Hakodosh* is recited. [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 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 Droshe*.

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



בס"ד Laws & Customs: Ba'al Tokeiah

For the year 5786

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According to Minhag Chabad

PLEASE NOTE: THIS GUIDE IS A SUPPLEMENT TO THE [ROSH HASHANA HALACHA GUIDE](#) WHICH CONTAINS SOME OF THE BASIC HALACHOS OF TEKIAS SHOFAR. THOSE DETAILS 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 he is already thirteen, it must be established that he has reached puberty and thereby attained full Halachic status as a Bar Mitzvah.]

Payment should not be taken for blowing the Shofar due to the prohibition of S'char Shabbos, unless the salary is devised in a permissible manner.

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. As it is relatively long, 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 knows 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 a ram's horn. In the absence of that, any Shofar is acceptable as long as it comes from a Kosher animal, is not from a cow, and 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 advisable to use a Shofar produced under rabbinic supervision, as some Shofaros available on the market have holes or cracks sealed in a manner that is not Halachically acceptable, which can be difficult for a novice to detect.

One may assume that his friend consents to his Shofar being borrowed for the sake of the Mitzvah, as long as the Shofar remains in its general vicinity at all times and 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 Aruch.] Achronim advise that it is best to refrain from using a Shofar with even the slightest hole or crack, in order to avoid any problems.

It is advisable 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 Passul 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 protect it or move it out of the way. However, one may not derive any non-Mitzvah benefit from the Shofar on Rosh Hashana, given 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 needs to return it 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 old age home, one should be mindful whether the environment is suitable for reciting the Brochos (e.g. no unpleasant odours or soiled surroundings). If it is

unsuitable, he blows the Shofar without making the Brochos.

The Shofar is covered with a cloth until the Brochos are concluded, and again whenever 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, if he does not have a new garment, he still recites Shehecheyanu.

BLOWING THE SHOFAR

In Shule, the Ba'al Tokeiah stands at the Bimah for the Tekios before Musaf. He does not need to remain there 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 heard Tekios beforehand).

One should ensure that the listeners hear the actual sound of the Shofar, and not merely a reverberation or echo.

One should blow **all** 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 **all** are blown after dawn (see local calendar) with a *Brocho*, or before *Tzeis* (see local calendar) without a *Brocho*.

🕊 PAUSES & BREATHS DURING TEKIOS

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

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

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 (other than 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*.

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

תשר"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 must repeat the sound correctly but need not 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 must 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.

תר"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 middle of a subsequent *Seder*, he should complete that *Seder* before redoing the *Bava*.

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



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*:

- תשר"ת תש"ת תר"ת. One blows
- תשר"ת תשר"ת תשר"ת. One blows, 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 a listener on *Mivtzoim* will grasp the nuances of the required intentions.]



Laws & Customs: Tzom Gedalya

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WHO MUST FAST?

All must fast, including a *Chosson* and *Kallah*, and *Baalei Habris* (i.e. the *Mohel*, the *Sandek*, and the father of the baby).

One who inadvertently ate during the fast must immediately resume fasting.

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

Children below *Bar/Bas Mitzvah* need not fast. From age nine, the custom is to train children to fast for several hours, according to the child's ability. [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. Similarly, children old enough to understand the concept of a fast should avoid meat, delicacies or treats.

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 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 inedible substances (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, apply ointments or creams, and cut nails or hair.

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 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* related to the theme of the fast.

One should give increased *Tzedakah*, especially before *davening*. It is proper to give the value of the meals forgone – 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 engaging in joyful 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 fewer than three congregants will be 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, 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

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

Selichos is recited not before *davening*, but during *davening*, before *Shomer Yisroel* at the end of the long Thursday *Tachnun*. 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 omitted (e.g. a *Chosson* is present), *Selichos* is still recited, whereas *Avinu Malkeinu* is omitted.

The long *Avinu Malkeinu* is recited with 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 step out.] If he is called up, and declining the *Aliya* will pain him or diminish the honour of the *Torah*, he may accept the *Aliya*. In any case, he may always 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 finishes with the *Ba'al Koreh*.

MINCHA

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

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

After *Haftorah*, the *Chazzan* recites *Kaddish* slowly while the *Sefer Torah* is returned to the *Aron Hakodesh*, as at *Shabbos Mincha*.

One who forgot *Aneinu* may recite it in the passage *Elokai N'tzor*, before the second *Yih'yu L'ratzon*. If he remembered only after 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).