

Elul 5786

To my dear fellow members the Kehilas Anas"n at the EU - Brussels
and virtualcommunity@sichos.online שיחיו

We should be Zoche to hear the Shofar Godol through Moshiach Tzidkeinu immediately.
With blessings of Ksivo Vachasimo Toivo Leshono Toivo Umesuka!

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Reminders for ראש השנה and עשרת ימי תשובה – 5787

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

They include the laws of: SHABBOS SELICHOS/MEVORCHIM – MOTZOEI SHABBOS SELICHOS – SELICHOS (MON-FRI) – RECITAL OF SELICHOS - 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 - SHACHARIS - FIRST DAY (SHABBOS) – MUSAF FIRST DAY – AFTERNOON FIRST DAY - SECOND NIGHT MAARIV – SECOND NIGHT CANDLE LIGHTING/SEUDA – SHACHARIS SECOND DAY - SHOFAR SECOND DAY – MUSAF SECOND DAY - DAVENING WITHOUT A MINYAN – ROSH HASHANA AFTERNOON SECOND DAY – TASHLICH – END OF ROSH HASHANA - ASERES Y’MEI TESHUVAH - HAMELECH HAKODOSH / HAMISHPAT - SHABBOS SHUVAH - TZOM GEDALYA.

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

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Things to buy (and to 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* the second day of *Rosh Hashana*. (Especially if there is a member of the family who is not well ר"ל or cannot attend *Shul* etc.)
4. **[Baal Tokeia** (most *Shluchim*): This year, as the first day of *Rosh Hashono* occurs on *Shabbos*, there is no need to purchase a new *Beged* (garment) for the *Shehecheyonu* of the second day of *Rosh Hashono's Tekiyos*.]
5. **Wine:** For *Rosh Hashono* and *Sukos* (9 days).
6. **Honey:** Enough for the entire month of *Tishrei*.
7. **Sweet Apples:** For the first night of *Yom Tov*.

8. **Pomegranates – Rimonim:** For the first night of *Yom Tov*.
9. **Head of a Ram, Sheep, or Fish:** For the first night of *Yom Tov*.
10. **Fish and meat.**
11. **Carrots (Mehren):** For the first night of *Yom Tov*.
12. **A New Fruit** - For the second night of *Yom Tov*. [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 light a long-lasting candle (like a *yortzeit licht*) to be able to light candles (or the gas range) on the second night of *Yom Tov*. However, those who have household help should light one even if there is a gas flame lit, for sometimes the flame is inadvertently shut off. You need at least 3-5 candles (for the second day of *Rosh Hashono* and the first and last days of *Sukkos*).
15. **Carbon monoxide detector:** Those who have the gas on for a prolonged time during *Yom Tov* should ensure that they have proper ventilation and that they have a proper carbon monoxide alarm system in place. Make sure to test it a couple of days before *Yom Tov*.
16. **3-7 Yortzeit licht:** for those who have the custom light a “*Tshuva Licht*” for *Shabbos Shuva* [*Minhag Chabad* is to light 3 *Tshuva Licht*] and a “*Lebedike licht*” (and a “*Ner Neshama*” for each departed parent) for *Yom Kippur* and for “*Ner Sheshovas*” to be used for *Havdoloh* at the end of *Yom Kippur*.
17. **Candles and Neironim:** If one uses glass holders for the *Shabbos/Yom Tov* candles which must be cleaned between each use, ensure there are enough to use for both days of *Yom Tov* (as there is a question whether you are permitted to remove the metal washer on *Yom Tov*). Perhaps have also some tea lights on hand.
18. **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*.
19. **Daled Minim (Lulav etc.):** Ensure that the father has arranged for the buying of the *Daled Minim*.
20. **Tzedaka:** Give extra *Tzedaka* for those who do not have basic needs for *Yom Tov* (like *Maos Chitim* before *Pesach*).
21. **Keren Hashono:** Sometimes the Rebbe encouraged to give to the “*Keren Hashono*” before *Rosh Hashono*. In the year תשפ"ז there will be a total of 385 days.
22. **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... specially this year that Yom Kippur is on Monday and most doctors are not in their office on Sunday.** On our website we have a document outlining instructions for nursing mothers on *Yom Kippur*.

Shabbos Parshas Nitzovim/Vayelech – Shabbos Mevorchim – 23 Elul

Yahrzeit of Reb Meir Shlomo Yanovsky – Rebbetzin Chana's father

1. The Rebbe would recite *Kaddish*.
2. **Tehillim:** we recite the whole *Tehillim* in the morning like every *Shabbos Mevorchim*.
3. However we do **not** “*Bentch*” the month before *Musaf* (see in the *Hayom Yom* the explanation in the name of the Alter Rebbe, that this month is *Bentched* by *Hashem* etc.)
4. **Av Harachamim:** Before *Musaf* we recite *Av Harachamim*.
5. **Tzidkoscho:** In *Mincha* we recite “*Tzidkoscho*”.
6. **Pirkei Avos:** We learn Chapters 5-6. We say the *Mishna* of “*Kol Yisroel*” and “*Rabbi Chananya ben Akashia*” before and after each *perek*.

Motzoei Shabbos

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

* This year we recite “*Vihi Noam*” and “*Veato Kodoish*” (as the first day of *Rosh Hashono* falls out on *Shabbos*).

* After midnight we go to recite **Slichos** and continue to do so every morning until *Erev Rosh Hashono*.

25th of Elul

The Rebbe would recite *Kadish* (presently it's not clear for whom).

From Chof Hei (25) Elul through Rosh Hashono: The *Friediker* Rebbe recounted that the earlier *Chasidim* used to learn every day, from *Chof Hei Elul* until *Rosh Hashono* the portion in *Bereishis* that discusses the creation that corresponds to that day. On *Chof hay* until יום אָהד; on *Chof Vov* until יום שני etc.

Thursday 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.

Friday - 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.
- * **Mikvah:** The men go to the *Mikvah* in the morning.
- * **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

- * א 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 Kholi* (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 Rosh Hashono

5. Additional Hiddur: One should take upon himself an additional הידור/*Hiddur* for the year ["*Bli Neder*"].

6. Tekiyas Shofar:

- a. Arrange where the mother and children will hear *Shofar* the **Second** day of *Rosh Hashono*.
- b. Arrange where the father and the boys will go on *Mivtza Shofar*.

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

8. Shabbos clocks: Ensure that the "Shabbos clocks" are set for two days of *Yom Tov*.

9. Tehillim:

1. From one hour before *Mincha* every spare moment of both days of *Yom Tov* should be utilized for reciting *Tehillim*. The *Friediker* Rebbe said that on *Rosh Hashono*, one should be careful not to speak any דיבור חול עד קצה האחרון and every spare moment one has should be utilized to recite *Tehillim*.

2. On *Rosh Hashono* (and *Aseres Yemei Teshuva*) *Tehillim* may be recited at night as well.

Mincha *Erev Shabbos - Erev Yom Tov*

1. The order of *Mincha* is like every Friday: *Hodu, Posach Eliyohu, Yedid Nefesh, Korbonois, Ashrei, Shmone Esrei, Ledovid Hashem Oiri, Oleinu* (mourners *Mishnayos*).
2. Being that it is the last *Tefillah* of the year, a *Cheshbon Hanefesh* should be made.

Shnaim Mikro Ve'echod Targum: Is not recited on Friday when *Rosh Hashono* falls out on *Shabbos*.

This coming year ה'תשפ"ז:

1. Will have **385** days.
2. Is a *Shono Meuberes* – a leap year, with two months of *Adar*.
3. It is the 5th year of **Shmita**.
4. The **Siyum Horambam** will take place בעז"ה on the 28th of *Teves*.

The first evening of *Rosh Hashono*/Friday night

Before *Shabbos*/Yom Tov begins

1. The *Rabeim* had a custom that on *Erev Rosh Hashono*, some time before the *Yom Tov* began, they would go and converse with their *Rebbitzin*. *Chassidim* should do the same with their wives.
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 to be used for the *Blech* for *Shabbos* and for the cooking of the second day 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. **Take *Machzorim* to Shul!!** As tonight is *Shabbos*, make sure that the *Machzorim* are brought to *Shul* **before** *Shabbos*.

Candle lighting *Erev Shabbos/Erev Rosh Hashono*

1. Candles should be lit 18 (or 23) minutes before sunset (see local calendar. For times in NY – see last page) like every *Erev Shabbos*. If one missed the time, it is **forbidden** to light the candles later (after sunset, like every *Yom Tov*) as today is *Shabbos*.
2. **Tzedoko:** Extra *Tzedoko* is given for **two** days of *Yom Tov*.
3. **Brochos:** Two *Brochos* are said when lighting candles: **1.** של שבת ושל יום הזכרון **2.** שהחיינו. If one made a mistake and recited the wrong *Brocho(is)* - see “*Laws and Customs*” below.
4. **Man lighting:** A man who is lighting candles does not recite “*Shehecheyanu*” now, he will do it later at *Kiddush*.
5. **Women and girls that are eating elsewhere should not forget to light candles.** Check with the *Rov* where is the proper place to light, at home or at their host (see “*Laws and Customs*”).

Maariv *First evening of Rosh Hashono – Friday Night*

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*]. However, when *Rosh Hashono* occurred on *Shabbos*, generally the Rebbe did **not** request that they sing (as on *Shabbos* we do not recite *Ovinu Malkeinu*).

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

3. *Davening of Kabolos Shabbos* begins with מזמור לדוד.
4. In *Lecha Dodi*, in the *Boi Vesholom* section, we say *Gam Berino Uvetzoholo* (not *Besimcha* as every *Yom Tov*).
5. *Kadish* before “*Kegavno*” כגוונא: We say עושה השלום.
6. In the *Amidah* we add the *Nusach* described in the *Machzor*, which also includes Six items – and the additions for *Shabbos*:

1. זכרנו לחיים 2. מי כמוך 3. המלך הקדוש 4. וכתוב 5. ובספר חיים 6. עושה השלום. [7. The additions for *Shabbos*].

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'", 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.
 - If one forgot the additions for *Shabbos*: See “Laws and Customs”.
7. After the *Amida* we recite (like every Friday night) *Vayechulu, Brocho Me'ein Sheva, Mogen Ovois* (don't forget to say *Hamelech Hakodosh*) until *Mekadesh Hashabos*.
 8. **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*.
 9. After *Ledovid Mizmor* – we recite *Kadish Tiskabel, Mizmor Ledovid, Chatzi Kadish, Borchu, Oleinu*. (*Mishnayos* for the mourners).
 10. After *Maariv* we wish each other “לשנה טובה תכתב ותחתם”. 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 תכתב ותחתם three times and again the crowd would respond each time.

Kiddush and meal First evening of *Yom Tov/Shabbos*

- * The **honey**, the (uncut) **apples**, the (uncut) **pomegranate/Rimon** and the **salt** are all placed on the table before *Kiddush*. (If the pomegranate is a new fruit for this year - one should have it in mind when saying the *Brocho* of "שהחיינו" of *Kiddush*).
- * *Sholom Aleichem, Ki Malochov, Eishes Chayil, Mizmor Ledovid, Do hi Seudoso* and *Askinu* are all said quietly.
- * [If a (man or) woman is making *Kiddush* and (he or) she already said the *Brocho* of "שהחיינו" when (he or) she lit the candles, (he or) she does not recite the *Brocho* of "שהחיינו" now in *Kiddush*].
- * **The order of Kiddush:** *Yom Hashishi, 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 recite the *Brocho* בורא פרי העץ (having in mind **two** things: 1. The *Rimon* and 2. that this *Brocho* will suffice also for (the fruit served as) dessert), and then we recite the "יהי רצון וכי" and the apple is eaten.
- * **Rimon:** After this, the *Rimon*/pomegranate is [cut and] 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].

In *Birchas Hamazon* we add:

1. "Retzei", 2. "Yaale veyovo", 3. "Horachamon" of *Shabbos*, 4. "Horachamon" of *Yom Tov*. and 5. *Horachamon* of *Rosh Hashono*.

If one forgot to say either "Retzei" or "Yaale Veyovo" or both, there are two scenarios :

- A. If one **has not yet** said "Boruch" of the next *Brocho* ("Hatov Vehameitiv"), then:
 1. If one forgot only "Retzei", he says: ברוך אתה...שנתן שבתות למנוחה...מקדש השבת (see in the *Siddur*).
 2. If one forgot only "Yaale Veyovo", he says: ברוך אתה...ימים טובים...מקדש ישראל ויום הזכרון (see in the *Siddur*).
 3. If one forgot both, he says: ברוך אתה...ימים טובים לזכרון...מקדש השבת וישראל ויום הזכרון.
- B. **However**, if one already started the next *Brocho* (*Hatov Vehameitiv*), even if he only said the word "Boruch", then: Whether one forgot "Retzei" or "Yaale Veyovo" or both - one returns to the beginning of *Birchas Hamazon* and says it again and says both: "Retzei" and "Yaale Veyovo".

The first day of *Rosh Hashono* – *Shabbos*

- * **Mikvah:** Men go to the *Mikvah*.
- * As it is *Shabbos*, we do not blow the *Shofar* today.
- * Therefore, one may eat before *Davening* as he would do on any *Shabbos* or *Yom Tov* morning.
- * **Davening** or not *Davening* with a *Minyan*: For all the *Halochos* for *Davening*, or for someone *Davening* in private – See "Laws and Customs" at the end of the Reminders.
- * If possible, arrangements should be made to bring children to *Shul* for *Birchas Kohanim* which is recited at the end of *Musaf*.
- * *Avinu Malkeinu* is not recited.
- * [After *Shema* we say ה' ה' and the יג מדות and the עולם של ריבוננו even if it is *Shabbos*].
- * At the end of *Mussaf* is *Birchas Kohanim*.
- * After the recitation of *Tehillim* we recite: "Velokachto Soles" and "Sheish Zechiros".

Kiddush and the meal

- * From "Mizmor Ledovid" until "Vayekadsheihu" is said quietly.
- * Then we recite out loud: "Tik'u Bachodesh" etc. "Savri Moronon... Hagofen".
- * The *Challah* should be dipped as last night.

In *Birchas Hamazon* we add: 1. "Retzei" 2. "Yaale Veyovo" 3. "Horachamon" of *Shabbos* 4. "Horachamon" of *Yom Tov* and 5. "Horachamon" of *Rosh Hashono*.

If one forgot to say either "Retzei" or "Yaale Veyovo" or both, there are two scenarios :

- A. **He has not yet** said "Boruch" of the next *Brocho* ("Hatov Vehameitiv"), then:
 1. If he forgot only "Retzei", he says: ברוך אתה...שנתן שבתות למנוחה...מקדש השבת (see in the *Siddur*).
 2. If one forgot only "Yaale Veyovo", he says: ברוך אתה...ימים טובים...מקדש ישראל ויום הזכרון (see in the *Siddur*).

3. If one forgot both, he says: ברוך אתה ה' מקדש השבת וישראל...וימים טובים לזכרון...ברוך אתה ה'...שנתן שבתות למנוחה...יום הזכרון.
- B. **However**, if one already started the next *Brocho* (*Hatov Vehameitiv*), even if he only said the word "*Boruch*", then:
 1. If he forgot "*Retzei*" or both - one returns to the beginning of *Birchas Hamazon* and says it again and says both: "*Retzei*" and "*Yaale Veyovo*".
 2. If he forgot only "*Yaale Veyovo*", (unlike last night) he does not have to repeat the *Birchas Hamazon* and just continues.

Preparations for the second day

* Today, during the first day of *Yom Tov* (*Shabbos*) until after *Tzeis Hakochovim*/nightfall (see local calendar or at the end of the reminders), one is not permitted to prepare anything for tonight or tomorrow, the second day of *Yom Tov* (see below in "*Motzoei Shabbos*").

Mincha First day of *Yom Tov/Shabbos*

* The order is as follows: *Korbonois*, *Ashrei*, *Uvo Lezion*, *Vaani Sefilos*, [*Krias Hatorah* (*Haazinu*)], *Amida* of *Rosh Hashono*, (*Tzidkoscho* and *Ovinu Malkenu* are not recited), *Ledovid Hashem Ori*, *Oleinu* (*Mishnayos* for mourners).

Tashlich

As today is *Shabbos*, we do not go to *Tashlich*, rather it is postponed to tomorrow (Sunday) after *Mincha*.

Motzoei Shabbos - The Second Evening of Rosh Hashono **Yohrtzeit of Rebbetzin Sheina זי"ת (sister of our Rebbetzin)**

Preparations for the meal may begin **after** *Tzeis Hakochovim*/nightfall (see local calendar or at the end of the reminders), **However**: one must first either *Daven Maariv* (and add *Vatodienu*) or at minimum say "***Boruch Hamavdil Bein Koidesh Lekoidesh***".

Maariv *Motzoei Shabbos - The Second Evening of Rosh Hashono*

1. Some *Tehillim* is recited.
2. Several times the Rebbe would instruct to sing *Ovinu Malkeinu* prior to *Maariv* (as it is already *Motzoei Shabbos*).
3. *Maariv* starts from *Shir Hamaalos*.
4. In the *Amida* we add "*Vatodienu*". If one forgot to recite "*Vatodienu*" he does not have to repeat the *Amida*, but before doing any *Melochois* he must say "***Boruch Hamavdil Bein Koidesh Lekoidesh***".
5. ***Ledovid Mizmor*** is added (see in last night's instructions).
6. Then *Kadish Tiskabel* is recited and *Oleinu Leshabeiach* (and *Mishnayos* for mourners).
7. 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).

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) *Motzoei Shabbos - Second night of Rosh Hashono*

- * Although one may light candles after nightfall, the prevalent custom is to light them right before *Kiddush* (see below).
- * The new fruit is placed on the table (or a new dress is put on) before lighting the candles, and one should have it in mind when saying the *Brocho* של הדיין. If a new fruit (or dress) is not available, the *Brocho* is still recited.
- * The custom is to light the candles right before *Kiddush* (so the *Shehecheyonu* on the candles will also apply to the new fruit).
- * Light candles only **from a pre-existing flame**.

- * The two *Brochos* for tonight are: 1. *Shel Yom Hazikoroin*. 2. *Shehecheyonu*. [If one mistakenly said the wrong *Brocho*, see “Laws and Customs”]
- * **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 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* for tonight is יקנה"ז, which means: יין *Borei Pri Hagofen*, קידוש *Asher Bochar Bonu*, נר *Borei Meorei Hoaish*, הבדלה *Hamavdil* and זמן *Shehecheyonu*. [We don't smell or bless over *Bsomim*].
- * When reciting *Borei Meorei Hoesh* we do not put the candles together or look at the nails. We just gaze at the candles.
- * If one forgot to make *Havdolo* – see “Laws and Customs”.
- * After *Kiddush* (before washing hands for *Challah*) the new fruit is eaten (and שהחיינו is not recited). We eat (at least) a כזית (as is the custom) and a *Brocho Acharona* is recited on the fruit, (*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.

In Birchas Hamazon:

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

If one forgot to say *Yaale Veyovo*:

1. If one has not yet said “*Boruch*” of the next *Brocho* of *Hatov Vehametiv*, 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 Vehametiv*, then one returns to the beginning of *Birchas Hamazon* and repeats it.

The Second Day of Rosh Hashono – Sunday

- * **Mikvah:** Men go to the *Mikvah*.
- * **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”.]
- * We recite *Ovinu Malkeinu*.
- * 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:** Then we blow the *Shofar*.
- * The *Baal Tokea* does **not** need to put on a new garment for *Shehecheyonu* because today is the first time that he says *Shehecheyonu* on the *Shofar*. (all the laws of *Tekios* and *Musaf* are in the “laws and customs”)
- * At the end of *Musaf* is *Birchas Kohanim*.

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 Second Day of Rosh Hashono

* **Kiddush:** The *Nusach* for *Kiddush* is: בורא פרי הגפן תקעו וגו'.

* The *Challah* should be dipped as in the previous meals.

* In *Birchas Hamazon* we add: 1. “*Yaale Veyavo*” 2. “*Horachamon*” of *Yom Tov* and 3. “*Horachamon*” 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 he recites "ברוך...אשר נתן ימים טובים...ויום הזכרון" as printed in the *Siddur*.
2. If one already said "ברוך" of הטוב והמטיב, then (unlike last night) one does **not** need to go back to the beginning and just continues *Bentching*.

During the day Second Day of Rosh Hashono

* Chabad custom is to go on “*Mivtza Shofar*” – to blow *Shofar* for people who did not have the opportunity to hear it yet (hospitals, old age homes, private individuals etc.) See the laws above in the “Blowing for others” section or in the “Laws and Customs”.

Mincha Second Day of Rosh Hashono

* *Korbonois, Ashrei, Uvo Letzion, Amidah* of *Rosh Hashono, Ovinu Malkeinu, Ledovid Hashem Ori, Oleinu* (*Mishnayos* for mourners).

Tashlich Second Day of Rosh Hashono

Tashlich: After *Mincha*, before the *Shkiah* (sundown) we go to *Tashlich*.

The special Rosh Hashono Farbrengen

1. The Rebbe would generally wash before *Shkiah*/sundown for the *Farbrengen* and –
2. Would instruct the *Gabbai* to announce that all those who did not yet wash should go wash; and –
3. The Rebbe would instruct to sing the *Niggunim* of our *Rabbeim* and sometimes the Rebbe would instruct to mention the name of the *Rebbe* that corresponds to each song.
4. The Rebbe would (generally) say a *Maamor, Sichos*, then *Birchas Hamazon, Maariv*, make *Havdalah* followed by כוס של ברכה.
5. The Rebbe once related that the Rebbe *Rashab*, towards the end of the second day of *Rosh Hashono*, would say the *Maamor* and continue until the night, because He wanted to “draw the light that was brought down through the *Avoda* of the 48 hours of *Rosh Hashono*, into the material and weekday world”. The Rebbe then suggested that every individual should do likewise, fusing the hours of *Rosh Hashono* with the following weekday hours with the study of *Chassidus*.

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 Niggunim* (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. 5. צמאה לך נפשי.. עך טי דורין מארקא. 6. כי אנו עמך. (The one that we sing on *Yom Kippur* in *Davening*).

7. **כי אנו עמיד** (The slow one). 8. **שאמיל**. 9. **אתה בחרתנו**. 10. **אנעים זמירות**. 11. **סטאווי יאפיטו**. 12. **הוא אלקינו**. 13. **האדרת והאמונה**. 14. **האדרת והאמונה**.

7. **Yaale Veyovo and Horachamon**: Usually the *Farbrengen* finishes after it is dark, however, *Yaale Veyovo* and both *Horachamon* are still recited in *Bentching* (unless one already *Davened Ma'ariv*).

Maariv Motzoei Yom Tov

- * In *Maariv* after *Yom Tov*, in the *Shmone Esrei*, 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*.
- * ואתה קדוש ויהי נועם גמר חתימה טובה. During *Aseres Yemei Tshuva* we say
- * **Greetings**: We greet each other with: א גוט יאר.

Havdalah Motzoei Yom Tov

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

* **Tomorrow is a fast day!** Make the necessary preparations for tomorrow, as it is a fast day. See all the details below in the **Monday - Tzom Gedaliah** section and more details in the "Laws and Customs".

Aseres Yemei T'shuvah

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

Shacharis of Aseres Yemei Teshuvah

- * After **ישתבה** we add "שיר המעלות".
- * In *Shemone Esrei* we add **seven** things:
 1. זכרנו לחיים, 2. מי כמוך, 3. המלך הקדוש, 4. המלך המשפט, 5. וכתוב, 6. ובספר חיים, 7. עושה השלום.
 1. If one forgot **בספר חיים** and remembered before they say "ה" (of **אתה ה'** that concludes **that Brocho**) the additional phrases are then said. If one remembers after saying *Hashem's* name, one does not go back.
 2. If one said **הא-ל הקדוש** (or isn't sure) and immediately remembered - correctly say **המלך הקדוש**.
 3. If one said **הא-ל הקדוש** (or isn't sure) and remembered a little bit after (after **כדי דיבור** the time frame it takes to say three words), or already began to say **אתה חונן**, he returns to the beginning of the *Shemone Esrei*.
 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 אהב צדקה ומשפט" and immediately remembered – he should say **המלך המשפט**.
 7. If one said "מלך אהב צדקה ומשפט" and remembered a little later (after **כדי דיבור** the time frame it takes to say three words), OR started **תפלת נדבה**, 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 recited each day of *Aseres Yemei Teshuvah* during *Shacharis* and *Mincha* (besides for Friday afternoon, *Shabbos* and *Erev Yom Kipur* or if *Tachanun* is not recited as there is a *Baal Bris* or a *Chosson* present etc.).

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

Monday - Tzom Gedaliah (Fast of Gedaliah)

- a. Pregnant and nursing women (or someone who is ill **ל"ע**) do not need to fast. However, they should only eat the necessities (and not delicacies).
- b. Anyone who is not feeling well or finds it difficult to fast should please contact the **Rov ahead of time**.

- c. 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 (verbally) 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*.
- d. The fast begins at *Alos Hashachar*/dawn. (See local calendar. For times in NY – see last page).
- e. For additional details regarding the above, kindly read the “Laws and Customs” at the end of this document.

Shacharis of Tzom Gedalia

- * We add **Shir Hamaalos** before *Yishtabach*.
- * In the **Shemone Esrei** we add **seven** additions:
1. זכרנו לחיים, 2. מי כמוך, 3. המלך הקדוש, 4. המלך המשפט, 5. וכתוב, 6. ובספר חיים, 7. עושה השלום.
If one forgot any of them, see above in *Aseres Yemei T'shuvah*.
- * [In *Chazoras Hashat"z*, the *Chazan* recites “*Aneinu*” after גואל ישראל. If he forgot – see “Laws and Customs”].
- * **Selichos** are recited in middle of *Shacharis*, towards the end of *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*. Then we recite *Ashrei Uvo Letzion* etc.].

Mincha of Tzom Gedalia

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

Vov Tishrei: Yahrtzeit of Rebbitzen 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 *Rebbitzen*:

Translation on the next page

ב"ה [אייר תשכ"ב]

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

הרה"ק
משה'ל גארעליק הנכבדה יחיו
שלום וברכה!
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ד"ר ש והצלחתכם
חנה שניאורסאהן
ד"ר ש ואיחולים טובים להעלמה פאזנער

[Loose translation]

1962

Garelik Family שיחיו

Greetings and blessings,

I received the letter and the pictures. Thank you.

The children are sweet and beautiful. You should have

from them much *nachas* in all aspects as you wish for yourselves. Levi Yitzchok, *bli ayin horo* a full-fledged bochur.

With blessings for all good.

Wishing you much *Hatzlocho*

[Rebetzen] *Chana Schneerson*

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

Friday - Erev Shabbos (T)Shuva

Mincha:

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

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

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

Friday night

1. *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*.]
2. In Friday night *Maariv*, in מגן אבות, we say המלך הקדוש.

Shabbos Shuva by day

- * Before *Musaf*, *Ov Horachamim* is recited.
- * The Rebbe would conduct a *Farbrengen* on this day.

Mincha of *Shabbos Shuva*

In *Shul* we read in the *Torah Parshas Vezos Habrocho*. *Tzidkoscho* is recited.

Motzoei Shabbos Shuva (see local calendar or below for the times)

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

- To Be Continued-

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

Rabbi Levi Y. Garelik

Sichos.online

Times for ***Rosh Hashono*** 5787 **for N.Y. area ONLY:**
(from *Luach Colel Chabad* and *Chabad.org*)

Rosh Hashono (Shabbos) Candle lighting on *Erev Yom Tov*: 6:53 pm
Tzeis Hakochovim the first night of *Yom Tov*: 7:39 pm

First day: *Honeitz Hachama*: 6:34 am
Sof Zman Krias Shma: 9:40 am
Shkia: 7:10 pm
Tzeis Hakochovim (candle lighting after): 7:51 pm

Second Day:
[*Alos Hashachar*: 5:07 am]
Honeitz Hachama: 6:35 am
Sof Zman Krias Shma: 9:40 am
Shkia second day of *Yom Tov*: 7:08 pm
Motzoei Yom Tov: 7:49 pm

Tzom Gedalia: *Alos Hashachar* (fast starts): 5:08 am
Shkia: 7:06 pm
Fast ends: 7:34 pm

Erev Shabbos Shuva Candle lighting: 6:41 pm
Shabbos Shuva
Sof Zman Krias Shma: 9:42 am
Shkia: 6:58 pm
Motzoei Shabbos: 7:39 pm



בס"ד Laws & Customs: Week of Selichos

For the end of 5786

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Comments or questions: rabbi@youngyeshivah.com.au

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 *Farbrengen* 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.

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

MOTZEI SHABBOS – LEIL SELICHOS

A *Farbrengen* is conducted before *Selichos*.

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

SELICHOS (MON-FRI)

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 (provided that one slept at night).

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

RECITAL OF SELICHOS

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

It is customary to stand for the entire *Selichos*. [An infirm person may sit. If

possible, he should at least stand for each recitation of *E-l Melech Yoishev* and *Hashem Hashem*, as well as *Ashamnu*.]

Ideally, *Ashrei* should begin only after a *Minyan* has gathered. However, if *Selichos* begins 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 *Baalei Habris* is present, provided that it is already 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 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*, who was born 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 *Ba'al Tokeiah* who still needs to practice for *Rosh Hashana* may do so in a secluded area. However, it is far 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 whether *Hataras Nedarim* can be performed via a *Shliach*, letter, phone call or Zoom. The lenient opinion 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 without 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 who are nearby 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 have 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 mjcf.com.au.) *Yom Tov* is also an especially appropriate time to host guests.



For the year 5787

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Rosh Hashana & Aseres Y'mei Teshuvah

According to Minhag Chabad

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* 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 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 right 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*.

Since the first night of Rosh Hashana is *Shabbos*, the candles should be kindled at the usual eighteen minutes before sunset (See local calendar), and certainly **not** after sunset (See local calendar).

The first *Brocho* is *L'Hadlik Ner Shel Shabbos v'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, if one mistakenly recited *Yom Tov* instead of *Yom Hazikaron*, that is acceptable. However, if one mistakenly omitted either *Shabbos* or *Yom Hazikaron* entirely, there is a debate whether to repeat the *Brocho*, and how. One should take great care to avoid this dilemma in the first place.]

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 their 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 do so in *Kiddush*.

Mincha is *davened* at greater length than usual, as it is the last *Tefillah* of the year. Since it is Erev *Shabbos*, *Hoidu* and *Posach Eliyahu* are recited before *Mincha*.

🕯 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 be especially careful to avoid anger on Rosh Hashana.

The *Chazzanim* should familiarize themselves in advance with the meaning of all of the *Piyutim* 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 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 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*.

The Rebbe often encouraged the *Nigun* of *Avinu Malkeinu* before *Maariv*, but **not** when it fell on *Shabbos*.

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

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

All the *Shabbos* selections are added in the *Shmoneh Esrei* of Rosh Hashana. If one did not make **any** mention of *Shabbos* in the middle *Brocho*, or if he mistakenly *davened* the regular *Shmoneh Esrei* of *Shabbos*: If he did not yet say the second *Yih'yu L'ratzon* (at the end of the passage of *Elokai N'tzor*), he should return to the beginning of the middle *Brocho* (i.e. *Atoh Vechartonu*). Otherwise, he must repeat *Shmoneh Esrei*. [The same applies to all other *Tefillos* of the day.]

After *Shmoneh Esrei*, the *Shabbos* selections are recited – *Vayechulu*, the *Brocho* of *Me'ein Sheva* (in which we recite *Hamelech Hakodosh*) and *Mizmor L'Dovid*.

L'Dovid Mizmor is recited immediately after the *Brocho* of *Me'ein Sheva*, before *Kaddish Tiskabel*. It is not our 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 Tovah 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 Tovah Tikasevee V'Sechasemee*.]

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

🕯 FIRST NIGHT SEUDAH

The custom to avoid making *Kiddush* between the sixth and seventh hour on Friday night applies even when *Rosh Hashana* falls on Friday night.

Shalom Aleichem and *Eishes Chayil* (as well as all the other selections prior to *Kiddush*) are recited in an undertone. *Yom Hashishi* is recited aloud, followed by *Hagofen* and the *Rosh Hashana Kiddush* (including the *Shabbos* additions).

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.

It would appear that *Azamer Bishvachin* is not recited, even though it is Friday night.

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

🕯 BENTCHING ON ROSH HASHANA

If one forgets *Retzei* (on the first night and day), and/or *Ya'aleh Veyavo*: If he realised before *Hashem's* name at the end of the *Brocho*, he goes back. If he realised after that, but before beginning the next *Brocho*, he recites the extra *Brocho* printed in the *Bentcher*. [There are three separate *Brochos* – one if only *Retzei* was forgotten, another if only *Ya'aleh Veyavo* was forgotten, and a third when both were forgotten.] If one already began even the first word (*Boruch*) of

the next *Brocho*, one must begin *bentching* again at night, but not during the daytime.

The *Horachamon* of:

1. *Shabbos* (on the first night and day)
 2. *Yom Tov*
 3. *Rosh Hashana*
- are recited, in that order.

One does not add a *Hey* ("*Hashalom*") when reciting *Oiseh Shalom* in *bentching*.

🕯 SHACHARIS – FIRST DAY

Since the first day of *Rosh Hashana* is *Shabbos*, the *Shofar* is not blown. Therefore, one may eat in the morning as one normally would, to have strength for *davening*.

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

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

All the *Shabbos* selections are added in the *Shmoneh Esrei* of *Rosh Hashana*.

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 are recited by the *Chazzan* and not by the congregation.

Some of the *Piyuttim* are omitted on *Shabbos*, as noted in the *Machzor*.

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

Avinu Malkeinu is omitted, as it is *Shabbos*.

It is customary to grant an *Aliyah* to the *Ba'al Musaf*, unless he is being paid.

🕯 MUSAF – FIRST DAY

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

Before *Musaf*, *Yekum Purkan* is recited as on a regular *Shabbos*.

All the *Shabbos* selections are added in the *Shmoneh Esrei* of *Rosh Hashana*.

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.

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

When one bows, his head should reach all the way to the ground. 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 floor covering of any other type.]

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

The paragraph *Areshes* is not recited on *Shabbos*. One should also look out for the *Shabbos* variations noted in the *Machzor*.

As it is *Shabbos*, the paragraph *Vlakachta Soiles* is recited before the *Shesh Zechiros*.

🕯 AFTERNOON – FIRST DAY

All the selections associated with the *Shabbos* daytime *Kiddush*, from *Mizmor L'Dovid* until *Al Kein* (inclusive), are recited in an undertone, followed by *Tiku VaChodesh* in a loud voice.

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".

It is preferable to avoid beginning the meal after the tenth *Halachic* hour begins (See local calendar) so as to properly enjoy the *Yom Tov* meal of the second night.

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

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.

Mincha includes *Krias Hatorah* (*Haazinu*), and *Avinu Malkeinu* is omitted.

Tashlich is not recited since it is *Shabbos*.

🕯 SECOND NIGHT MAARIV

Shabbos ends at See local calendar. *Maariv* (and *Kiddush*) should not begin before this time, nor should tasks and preparations required for *Yom Tov* be performed before this time.

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

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

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

Vatodienu is recited during the *Shmoneh Esrei* of *Maariv*. [If one forgot to do so, he does not correct his mistake, but should say *Boruch Hamavdil Bein Koidesh L'Koidesh* before doing anything forbidden on *Shabbos* that is permitted on *Yom Tov*, or before performing tasks for the second

night of *Yom Tov*. The same applies to a woman who will not be *davening Maariv*.]

[The details of *L'Dovid Mizmor* appear in the section "First Night Maariv".]

🕯️ SECOND NIGHT CANDLE-LIGHTING

The candles should be kindled with a pre-existing flame, and only after *Shabbos* ends (See local calendar).

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

On *Yom Tov*, one may not relight a candle that went out for the first time on *Shabbos*.

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*. Since there is a dispute whether *Shehecheyanu* is recited on the second night of *Rosh Hashana*, the person lighting candles should ideally wear a new garment and have both *Yom Tov* and the garment in mind when reciting it. Alternatively, she should place the new fruit (see below) on the table and light immediately before *Kiddush*, having both *Yom Tov* and the fruit in mind when reciting *Shehecheyanu*. If neither option is available, one still recites *Shehecheyanu*. [If it was forgotten, she should have in mind to be *Yotzei* during *Kiddush*.]

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.

During *Kiddush* on the second night of *Rosh Hashana*, one recites a total of five *Brochos*: *Yayin*, *Kiddush*, *Ner*, *Havdallah* and *Zman*. [If one jumbled the order, he does not need to repeat it in the correct order, unless he reversed the order of *Yayin* and *Kiddush*.]

When the *Brocho* of *Ner* is recited, one looks at the candle, but does not bring the candles together, look at one's fingernails or bring them close to the flames.

[If one forgot to recite *Ner* and *Havdallah* during *Kiddush*, he should recite them over a cup of wine as soon as he realizes. He should also recite the *Brocho* of *Hagofen* when required (e.g. if he already *bentched*, or intended at the time of *Kiddush* not to

drink any more wine during the meal). If he did not remember until the next morning, he should still recite the *Brocho* of *Havdallah* over a cup of wine, but not the *Brocho* of *Ner*.]

When reciting *Shehecheyanu*, one should look at the new fruit, and have in mind both *Yom Tov* and the new fruit. If new fruit isn't available, one 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.

🕯️ SHACHARIS – SECOND DAY

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.

See section "Shacharis – First Day" for details regarding:

- *Mikvah* before *davening*.
- *Shir Hamaalos* (after *Yishtabach*).
- Standing when the *Aron* is open.
- The paragraph of *Misoid*.

Avinu Malkeinu is recited. 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 structured in a manner that avoids the prohibition of *S'char Shabbos*.]

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

🕯️ SHOFAR – SECOND DAY

All men and boys over *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 one to prepare for *Tekias Shofar* after *Krias Hatorah* but does not specify how. The Rebbe explains that this is because each person must prepare their soul according to their own level through what inspires them.

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

The *Ba'al Tokeiah*, the *Makrie*, and the *Chazzanim* 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 Ratson* 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, the *Brochos* are not repeated.]

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 about a matter unrelated to the *Tekios*, he needs to recite the *Brochos* again.

The *Brochos* on the *Shofar* apply to all the blasts sounded until the end of *Musaf*. Therefore, until after *Kaddish Tiskabel* at the end of *Musaf*, one should not say anything unrelated to the *Tekios* or *Tefillos*. If one did speak during this time, he does not repeat the *Brochos*, but should avoid further speech. [If one used the facilities during this time, *Asher Yatzar* is recited.]

Between the three *Sedorim* (sections) of the *Shofar*, the *Siddur* instructs one to "confess 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 *Kabbalah*, after the *Sefer Torah* is returned to the *Aron Hakodesh*, the *Ba'al Tokeiah* turns to face the congregation so that they may gaze at him.

🕯️ MUSAF – SECOND DAY

The *Rebbeim* would say *Yizkor* discreetly between *Haftarah* and the *Tekios*. Those whose parents have passed away may choose whether to follow suit.

See section “Musaf – First Day” for:

- Latest time of *Musaf*.
- *U’Nesane Toikef*.
- *Aleinu* and bowing.

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 Rebbe would always stand for the *Piyut* beginning *L’e-l Orech Din*, recited in *Musaf* on the second day.

🕊️ 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 their 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-*Chazzan* 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 9:20am), 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 – SECOND DAY

One should go on *Mivtzoim*, ensuring that every Jew hears the *Shofar*. [As mentioned above, it is preferable not to blow *Shofar* during the first quarter of the day, unless the listener will otherwise not hear it.]

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

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

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

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

🕊️ TASHLICH – SECOND DAY

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.

🕊️ END OF ROSH HASHANA

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).

Havdallah 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 Malkein*. When *Tachnun* is not recited (e.g. *Mincha* of *Erev Shabbos*, or when a *Chosson* or *Baalei Habris* are present), *Avinu Malkein* 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 sixth of *Tishrei* (and not on the eighth of *Tishrei* as in other years, since this year it is *Shabbos*).

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 the *Chazzan* makes this mistake in either *Shmoneh Esrei*, he does not repeat it.]

If one mistakenly omitted any of the other four additions (*Zochrein*, *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* 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 of the *Brocho*, he goes back. If he didn’t remember until after he said *Hashem’s* name at the end of the *Brocho*, he does not repeat it.]

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

One should attend the *Shabbos Shuvah Drosha*. *Vihy Noam* and *V’atah Kaddosh* are not recited on *Motzei Shabbos*.



בס"ד Laws & Customs: Ba'al Tokeiah

For the year 5787

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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 structured in a permissible manner.

On the second 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 one 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 a Shofar's owner consents to others using it for the sake of the Mitzvah, provided it remains in its general vicinity at all times, and is afterwards returned to precisely the same place in exactly 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 Possul if:

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

A Shofar with engravings is Kosher.

As the first day of Rosh Hashana is Shabbos, the Shofar is deemed a K'li Shemlacho L'Isur. It may be handled in order to move it out of the way, but not in order to safeguard it.

On the second day of 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 safeguard 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

If one has 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 recite 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 of 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 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.

All opinions agree that Shehecheyanu is recited on the second day of Rosh Hashana this year, since it is the first time that Shofar is being sounded. Therefore, there is no need for the Ba'al Tokeiah to wear 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 remain there for the Tekios during Musaf, and may instead return to 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 valid 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 recites the Brochos **only** if he heard neither the Brochos nor any 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** the *Tekios* 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 repeat those *Shofar* sounds. [If they can no longer be redone, the *Mitzvah* has still been fulfilled, provided that he paused 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 to the *Tekios* after *Musaf*, as well as to 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*”, with each such unit corresponding to the length of one short blast of the *Teruah*. The ideal length of each blast is 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.

תר"ת:

Tekiah – Nine *terumatin* or more.

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

ת"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:

If the *Tekiah* was shorter than eighteen *terumatin*, it is still valid as long as it was at least nine *terumatin* – but only if all

three *Shevarim* sounds were each less than nine *terumatin*.

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:

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

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.

תר"ת:

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 blew a *Tekiah* shorter than the minimum valid length.
- 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:

- 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:

- 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:

- 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* technically need not be corrected. However, if there is any possibility that someone 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*:

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

These techniques should be adopted only in exceptional circumstances, i.e. when there is absolutely no other choice. [Each technique has certain advantages over the other. Even so, the second approach does not have a 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.]



בס"ד 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 mistakenly ate during the fast must immediately resume fasting.

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

Children below *Bar/Bas Mitzvah* need not fast. From age nine, the common custom is to train children to fast for several hours, according to each child's ability. [One should not be unduly strict in this regard.]

An individual exempt from fasting should eat only in private, 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 all night until dawn (see local calendar), provided that either of these conditions is met:

- One didn't go to sleep for the night. [Dozing off is not regarded as such.]
- One stipulated (preferably verbally) before going to sleep that he would eat upon awakening. One should wash *Neggel Vasser* (and say morning *Brochos* if rising for the day) before eating.

🕊️ LAWS OF FASTING

One should not 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.]

When medically necessary, one may take non-chewable pills 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 extra *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 should not 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* as usual, with *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: *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*;
- if he remembered only after ending *Chazaras Hashatz*, he does not repeat it.

🕊️ SELICHOS & AVINU MALKEINU

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

Selichos is recited not before *davening*, but during *davening*, right before *Shomer Yisroel* at the end of the long Monday *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*.

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*.]

If *Tachnun* is omitted (e.g. a *Chosson* or *Baalei Habris* are present), *Selichos* is still recited, whereas *Avinu Malkeinu* is omitted.

🕊️ 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 *Aliyah*. [If he is the only *Kohen* or *Levi*, he should step out.] If he is called up at *Shacharis*, he may accept the *Aliyah*, since Monday is always a day of *Kriah*. However, at *Mincha*, he should accept the *Aliyah* only if declining it will pain him or diminish the honour of the *Torah*. In any case, he may always perform *Hagbah* or *Gelilah*.

A non-fasting individual should not 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*) and should be timed to conclude before sunset (see local calendar).

Krias Hatorah should not 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 afterward, he does not repeat *Shmoneh Esrei*. [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).