



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*.