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# DAY-TO-DAY HALACHIC GUIDE

Detailed instructions on the  
laws and customs for  
Tishrei 5782

PART I:  
20 Elul 5781  
until 13 Tishrei 5782

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# **DAY-TO-DAY HALACHIC GUIDE**

**Detailed instructions on the  
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Part I:  
20 Elul 5781  
until 13 Tishrei 5782

By  
**Horav Yosef Yeshaya Braun**, shlita  
Member of the Badatz of Crown Heights

## FOREWORD

The basic laws and customs presented below are derived from multiple sources. Due to a dearth of space only some references and halachic notes have been added. Primary sources include: *Shulchan Aruch* and commentaries, *Sefer HaMinhagim Chabad*, *Luach Colel Chabad*, *Sichos* and *Igros Kodesh*. Please see the footnotes in the Hebrew section for more halachic discussion of the topics mentioned.

The intention of this summary is to inform you of some of the relevant laws, not to replace each person's obligation to review the Halachos comprehensively.

**Please note:** Specific laws are usually mentioned only the first time that they become relevant, although they may apply to subsequent dates as well.

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In a sichah on the second day of Rosh Hashanah in the year 5752, the Rebbe stated:

“We need to focus on studying the laws that apply to this time of year, during which many changes are made to the standard prayers and there are numerous customs that apply. We should make certain to study these laws in the Code of Jewish Law.

Recently, yearly calendars have begun to include many of the laws that apply to the relevant time of the year and that are necessary to know. This is particularly useful for those who, for whatever reason, do not have sefarim or do not know how to find what they are looking for in the sefarim that they own. Now, however, they can simply examine such calendars and easily find the relevant laws.

It is therefore extremely appropriate for every single person to peruse the contents of these calendars, such as the Kollel Chabad calendar (available both in wall size and pocket size formats) in such a manner that the laws that apply to this time of year will become fixed in his memory. After all, it sometimes happens that a halachic question arises precisely at a point during which it is forbidden to interrupt and ask for someone's guidance – or when there is nobody around to ask. Furthermore, [not having familiarized himself with the relevant laws beforehand,] it can happen that one does not even realize

that there is a problem to begin with.”

This guide incorporates several reminders about laws that will only be applicable during the Era of Redemption, with the hope that Moshiach will come speedily and allow us to implement these laws in practice. The concept of studying these *halachos* is based on several *sichos*, some of which are quoted below.

“Hashem **begs** the Jewish people,” the Rebbe passionately states,<sup>1</sup> “to occupy themselves with the study of the laws of the sacrificial orders ... which [as our Sages state] is considered as if we had actually offered the sacrifices. This study will bring about the actual offerings because it brings [to quote the Rambam] ‘King Moshiach [who] will build the *Beis Hamikdash* ... and restore the laws of the Torah ... so that the Jewish people will again offer the sacrifices ... in accordance with all the mitzvos that are stated in the Torah,’ speedily, in our time—literally! [Then, to quote the festival liturgy] ‘We will offer before You there the offerings of our obligations ... in accordance with the commandments of Your will.’”

“We must experience greater longing and yearning for the Redemption,” the Rebbe demanded.<sup>2</sup> “One of the ways this is accomplished is through studying more Torah on the subjects of the Redemption and the *Beis Hamikdash*. Studying these topics greatly hastens their actual realization, to the extent that we will go directly from studying these subjects to greet our righteous Moshiach. We will inform him, ‘We have just completed studying the laws associated with your coming!’ An additional motivation to study these laws is that we must expect Moshiach’s arrival each and every day. In that case, these laws [concerning the Redemption and the *Beis Hamikdash*] are matters that every Jew—man and woman alike—must know in order to put them into practical use on a daily basis, such as many of the laws of the offerings.”

**Note:** The times listed below are for Crown Heights only. Many factors influence the calculation of *z’manim* (halachic times) and it is not possible to achieve complete

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1) *Likkutei Sichos*, vol. 18, p. 341—emphasis in original.

2) from a *sichah* addressed to Nshei uBnos Chabad, *Sefer Hasichos* 5750, vol. 2, p. 485

precision. It is therefore recommended to begin earlier than the time listed and not wait until the last minute (e.g., for the start of Shabbos), or to wait extra time when that is the appropriate precaution (e.g., the close of Shabbos).

## MONTH OF ELUL

The Alter Rebbe presents<sup>3</sup> the following parable to explain the Divine service of Elul: As the king approaches his capital, the city's inhabitants leave their homes and enter the fields beyond the city limits in order to greet the king and escort him in. While the king is still in the field, all who wish are able to personally greet him. He, in turn, greets them in a friendly manner and shows a smiling countenance to all.

Likewise, concludes the Alter Rebbe, we go forth during Elul to greet the light of Hashem's countenance in the 'field'...

This subject is expounded upon in numerous *sichos* and *maamorim* of this season.

## FIVE ACRONYMS OF ELUL

These are the five acronyms of the name "Elul" (אֱלוּל) that are based on Torah verses. Each of the verses represents another aspect of Divine service that we should emphasize throughout the month:

1) אָנָּה לִידּוֹ וְשָׁמָּה לָךְ "[Hashem] caused it to come to his hand, and [He] will provide for you [a place to flee]"<sup>4</sup>—this corresponds to **Torah study**.

2) אֲנִי לְדוּדִי וְדוּדִי לִי "I am to my Beloved (Hashem) and my Beloved is to me"<sup>5</sup>—this corresponds to the **service of prayer**.

3) אִישׁ לְרֵעֵהוּ וּמִתְּנוּת לְאֲבִיוֹנִים "[Sending delicacies] each to the other and gifts to the poor"<sup>6</sup>—this corresponds to **acts of charity**.

4) אֶת לִבְּךָ וְאֶת לִבְּךָ וְאֶת לִבְּךָ "[Hashem, your G-d, will circumcise] your heart and the heart of your offspring [to love Hashem, your G-d, with all your heart and with all your soul, that you may live]"<sup>7</sup>—this corresponds to **teshuvah**.

3) *Likkutei Torah*, Devarim 32a

4) Shemos 21:13

5) Shir Hashirim 6:3

6) Esther 9:22

7) Devarim 30:6

5) ויאמרו לאמר אשירה לה [Then Moshe and the Children of Israel sang this song to Hashem] and they declared saying: I will sing to Hashem”<sup>8</sup>—this corresponds to **Geulah**.

## ELUL FIVE

We should publicize and promote the spiritual tasks of Elul that are alluded to by its five acronyms everywhere. These are: Torah-study, prayer, acts of kindness, penitence and Redemption. Immersing ourselves completely with the theme of the redemption—and especially through studying those areas of Torah that discuss redemption, Moshiach and the *Beis Hamikdash*—amidst expectant yearning and an absolute certainty that we will literally and immediately see with our corporeal eyes that “Behold! The King Moshiach comes!”

We should lay special emphasis on the Redemption, for which the acronym of Elul is found in the verse, “I will sing to Hashem; and they declared saying”<sup>9</sup>—in a manner that results in Redemption permeating every aspect of our Divine service.

## TWO DIRECTIVES

Concerning the customs of Elul, the Rebbe said:<sup>10</sup> Each person should bless others (and be blessed in return) with the wish of *kesivah vachasimah tovah leshanah tovah umesukah* (“May you be inscribed and sealed for a good, sweet year!”). It is appropriate that men bless men, women bless women, boys bless boys, and girls bless girls. This blessing should be extended to each individual Jew as well as to the entire Jewish nation as a whole. It should be expressed directly and in writing—as noted by latter halachic authorities, “It is customary when one pens a letter to send regards to a friend, from Rosh Chodesh Elul until Yom Kippur, that he add a prayerful wish that his friend merit to be judged favorably in the approaching days of judgement and to be inscribed and sealed in the Book of Good Life.” The blessing of a Jew, especially at an auspicious time—during the month of mercy when “the King is in the field ... and displays a benevolent countenance to all, and fulfils their requests”—serves to increase Hashem’s blessings in fulfillment of the requests of each and every Jew for all they need, both materially and spiritually!

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8) Shemos 15:1

9) From the opening verses of *Az Yashir* (the Song of the Sea) that was sung by Moshe and the Jewish people as they passed through the split Red Sea.

10) *Parshas Re’eh* 5748

(Additionally) latter halachic authorities record, “The scrupulous are accustomed to have their *tefillin* and *mezuzos* checked during Elul, as well as seeing to the repair of all other aspects that concern the performance of mitzvos; this is a fine custom.”<sup>11</sup> Indeed, this is a way to increase the blessings we receive from Hashem—especially the blessing to be inscribed and sealed for a good, sweet year!

It is worthwhile and highly appropriate that besides having our own *tefillin* and *mezuzos* checked, we also make an effort to publicize this practice wherever we can and to whomever we can.

### BLOWING SHOFAR

Although there is no halachic imperative as to how the shofar is blown each day of Elul, the common custom is to be attentive to blow the combination *shevarim-teruah* sound in a single breath.<sup>12</sup>

If someone failed to blow shofar at the end of the Shacharis, it would be proper to sound it directly following **Minchah**.

### SHUL DUES

*Maaser* money should not be used to purchase seats in a shul, except in cases where there are plenty of available seats, and the act of purchasing a seat is done simply to support the shul.

When purchasing *Aliyos* for the High Holidays, *maaser* may be used if that was the donor’s intention when initially making the pledge.<sup>13</sup>

### SHEMITAH’S COMING

For details on the laws of *pruzbul*, see entry for *erev Rosh Hashanah* below.

### COST OF A MITZVAH

“Another call of the hour this Elul is in regard to the

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11) see *Mateh Efraim, Orach Chaim*, 581:10.

12) See [#1061](http://www.asktherav.com)

13) Some are stringent not to use *maaser* in this manner, and allow it only for the difference added to the first bid for this particular *kibbud*. Practically, *maaser* may be used if it was purchased only because of *maaser* money available to the winner, or the original (outbidded) bidder planned to use *maaser* himself. See also [#1143](http://www.asktherav.com).



upcoming year of *shemittah*,” the Rebbe said<sup>14</sup> in a previous “sixth year”. “This involves making public announcements to spur on the necessary preparations for the optimal fulfillment of the mitzvah in Eretz Yisrael... and since keeping *Shemittah* is an expensive endeavor, it is proper (for all expats) to donate, as soon as possible, to the Shemittah Fund and thereby partner in the mitzvah.”

In numerous *sichos*, the Rebbe expounds on the manner in which we can prepare spiritually for *Shemittah* during the preceding month of Elul, including the directive to: “increase in Torah study, the service of prayer, and acts of kindness,” and how these also have a connection to women and girls.<sup>15</sup>

## SHABBOS PARSHAS KI SAVO, 20 ELUL SHABBOS SELICHOS

**Law of Redemption:** There are nine days each year celebrated by *kohanim* of specific families, who in the days of Ezra had undertaken to supply vast quantities of wood for the Altar. Each of these families received a date to bring wood and they would offer a special sacrifice and treat the day as a personal Yom Tov. The twentieth of Elul is celebrated by the descendants of Adin ben Yehudah. According to Rabbi Yehudah, these are descendants of Dovid *HaMelech*, from the tribe of Yehudah. According to Rabbi Meir, these are descendants of Yoav ben Tzeruyah.<sup>16</sup>

### SHABBOS SELICHOS<sup>17</sup>

The Frierdiker Rebbe recalls<sup>18</sup>: Every day brought you nearer to the Shabbos before *Selichos*. The *Chassidus* that was delivered that Shabbos was listened to with a special degree of concentration. On that Friday night, people

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14) *Likkutei Sichos*, vol. 29, p. 277

15) See *Likkutei Sichos*, vol. 24, p. 314

16) The Rebbe explains this concept in *Likkutei Sichos*, vol. 4 (pp. 1104 ff.) and in vol. 9 (pp. 86 ff.). See especially fn. 16 in the latter volume, where the Rebbe clarifies the superiority of the wood donation on the twentieth of Elul over the wood donation on the twentieth of Av.

17) The significance of the name “*Shabbos Selichos*” is explained in *Likkutei Sichos*, vol. 24, p. 647, as well as in the *sichos* delivered on *Shabbos Selichos* in the years 5728, 5734, 5745, 5748, and elsewhere.

18) *Sichah* of Pesach 5694 [1934], Warsaw. This is an excerpt from the English version of *Likkutei Dibburim* (p. 244).

slept less than usual. Quite spontaneously, you woke up early, a little restless, and went to the *mikveh* before dawn.

Arriving there, you found quite a number who had come before you, and all of them seemed to be in a hurry. You could see it on their faces: this Shabbos was different from all others. This was the Shabbos before *Selichos*!

All kinds of ideas are running around in your own head, too. One thought that suddenly presents itself is a clarion call: *Lecha Hashem hatzedakah*—"Righteousness belongs to You." But more insistently than that, you are now reminded of the continuation of that verse: ...*vilanu boshes hapanim*—"And we are marked by shamefacedness." With a contrite heart, you immerse in the *mikveh*, asking yourself meanwhile whether this *tevilah* is a real immersion of *teshuvah*, accompanied by remorse over the past and a resolve for the future, or whether it is perhaps (G-d forbid) an instance of *tovel vishretz biyado*—one who immerses in the *mikveh*, but while still grasping a critter in their hand.

...The way people read their Tehillim on this Shabbos was also different from the way they read Tehillim throughout the year...

At the table of my father, the Rebbe, the midday meal of the Shabbos preceding *Selichos* was much shorter than that of any other Shabbos.

The latest time for reciting *Shema* is **9:36 am**.

**Shacharis:** *Parshas Ki Savo* is read from the Torah. The reader raises his voice for the verse *Hashkifah min hashamayim* ("Gaze from the Heavens and bless Your people, Yisrael..."). For the sixth *aliyah*, which mentions the *Tochachah* (rebuke), the *ba'al korei* himself takes the *aliyah* without being summoned, and recites the blessings before and after. These passages are read in a slightly lowered voice, but in a manner that the crowd can hear it properly.

Today's *haftorah* begins *Kumi Ori*.

**Minchah:** We read from *Parshas Nitzavim*. For the third *aliyah*, the final verse, *Hanistaros* ("The hidden things are for Hashem our G-d, and the revealed things are for us and our children forever to perform all the words of this Torah"), is read in a louder voice.

Recite *Tzidkasecha*.

Study chapters 3 and 4 of *Pirkei Avos* following Minchah.<sup>19</sup>

## MOTZOEI SHABBOS

Shabbos ends at 8:17 pm.

A *melaveh malka* (“the meal of Dovid, King Moshiach”) is held as usual.

## SELICHOS

The Rebbe recounts<sup>20</sup> that the *Chassidim* “once arrived to recite *Selichos*—*vakeldikerheit* (wobbling unsteadily)!” He explained that “since a *Chassidishe farbrengen* was held that Shabbos, at which the *Chassidim* drank *mashkeh*, it had an effect on their heads, which in turn had an effect on their feet, and so off they went to *Selichos*—*vakeldik*!”<sup>21</sup>

During *Shabbos Selichos*,<sup>22</sup> the Rebbe declared: “It would be beneficial to combine the recital of *Selichos*—which is a prayer service—with Torah study. Since public study would delay the congregation unnecessarily if it were conducted after *Selichos*, it would be better to study before *Selichos*. The same is true of giving *tzedakah*. Some refrain from giving *tzedakah* at night, but after *chatzos* (halachic midnight) it is unquestionably permissible.

“The association of *Selichos* with both Torah study and *tzedakah* should continue throughout the week of *Selichos*. The topics chosen for study should conclude with practical laws, lending the superiority of having just studied Halachah to the *Selichos* service.

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19) The Rebbe often mentions the debate whether to recite the passages of *Kol Yisrael* and *Rabbi Chananya* twice, before and after each chapter when two chapters are read together. See *Sefer Hasichos* 5750 (vol. 2, p. 681, fm. 104); *Sefer Hasichos* 5751 (p. 797, fn. 15); as well as the following *sichos*: *Ki Teitzei* 5741; *Ki Teitzei* 5745; *Nitzavim-Veyeilech* 5746; *Ki Savo* 5747; *Nitzavim-Veyeilech* 5747; *Ki Teitzei* 5749.

20) *Shabbos Parshas Nitzavim-Vayeilech* 5743

21) On *Chai Elul* 5741, the Rebbe identified an alternative catalyst—“since they heard a *maamar* of *Chassidus* from the Rebbe that Shabbos....” On *Shabbos Parshas Nitzavim-Vayeilech* 5742, the Rebbe referred to yet another cause—the nature of the Shabbos preceding Rosh Hashanah, when the *haftorah* beginning *Sos Asis* (“I will greatly rejoice in Hashem...” is read, and a joy similar to *zman simchaseinu* prevails. (For a source for this in Gemara, see *Sichas Chai Elul* 5741. See also below, entries for the night of *erev Rosh Hashanah*.)

22) in 5734

“At the beginning of the book of *Selichos*, there is a *maamar* of the Alter Rebbe entitled *Lecha Hashem Hatzedakah*. That discourse includes teachings from both the Written and Oral Torah, as well as a practical halachic conclusion.

“It is worthwhile to publicize in every possible location that before *Selichos*, everyone should learn Torah and give *tzedakah*. And it is therefore worth studying that *maamar*, or at least its start and conclusion.

“In short, practical terms: Before *Selichos*, study a halachic topic. The learning should be preceded by *tzedakah* so as to enhance the understanding of the Torah as well as the prayers that will follow. This sequence will enhance the requests for forgiveness (*selichos*) as well as that which is elicited as a result.”

*Selichos* begins soon after midnight, for one of the hymns begins with the words *b’motzoei menuchah*—“at the termination of [the Day of] Rest,” but *Selichos* and the *Yud-Gimmel Middos* (Thirteen Attributes) are not recited before midnight.

If pressing circumstances do not allow for the post-*chatzos* recital of *Selichos*, they may be said after “the tenth hour from (daytime) *chatzos*”, but without *Vidui* and *Tachanun*.<sup>23</sup>

In 770, *Selichos* is called for **1:00 am**.

The one who leads the *Selichos* service wears a *tallis*, but he does not recite a blessing over the *tallis*. If a *bachur* serves as *chazzan*, he should nevertheless wear a *tallis* on this occasion, because *Selichos* is centered on the recital of the *Yud-Gimmel Middos Harachamim*, and the Gemara states that Hashem wrapped Himself in a *tallis* like a *chazzan* when teaching Moshe to recite these attributes for forgiveness.

It is customary to say *Selichos* tonight while still wearing Shabbos clothing.

It is appropriate to review the *selichos* liturgy in advance, so as to understand the meaning of its less familiar sections and poetic paragraphs.

If reciting *Selichos* at a measured pace does not enable you to keep up with the congregation, you should interrupt

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23) See [www.asktherav.com](http://www.asktherav.com) #1069

your own recital whenever the *minyan* reaches the *Yud-Gimmel Middos Harachamim* (i.e., *Hashem, Hashem, E-l Rachum vechanun*, etc.). Join the congregation in this recital and then resume *Selichos* from the point of interruption.

If reciting *Selichos* without a *minyan*, omit the *Yud-Gimmel Middos Harachamim*.

Preferably, you should stand when reciting *Selichos*. If this is difficult, ensure to stand at least while reciting *Keil Melech yoshev*, the *Yud-Gimmel Middos Harachamim*, and when saying *Vidui*.

## SUNDAY, 21 ELUL

This year, the Torah portions of *Nitzavim* and *Vayelech* are separated. The current week is associated with *Nitzavim* exclusively. This occurs whenever Rosh Hashanah occurs on a Monday or Tuesday. The mnemonic for this sequence is *pas-bag hamelech* (פתב"ג המלך). The Rebbe explains its significance in many *sichos*.<sup>24</sup>

Today is the anniversary of the *chanukas habayis* (inauguration) of 770, the central shul and *beis midrash* of Lubavitch (referred to as *Lubavitch sheb'Lubavitch*), which occurred in the year 5700 (1940).

In 5750, in honor of the (then) fiftieth anniversary of the inauguration, the Rebbe had a special booklet published, entitled, *Kuntres Chof-Alef Elul Tof Shin Nun*. It included a *maamar* (*Al Sheloshah Devarim 5714*<sup>25</sup>). In that discourse, the Rebbe explains an earlier *maamar* (with the identical title) that was delivered by the Frierdiker Rebbe during the actual inauguration of 770.<sup>26</sup>

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24) See *Sefer Hasichos* 5752 (p. 12), and additional sources in the Hebrew section.

25) The *maamar* is printed in *Sefer Hamaamarim Melukat*, vol. 4, p. 383.

26) In *Sichas Rosh Chodesh* 5710, while discussing mortgage payments for 770, the Rebbe described the Frierdiker Rebbe's initial entry into the newly acquired 770, which occurred on a Sunday, 19 Elul, 5700:

"When my holy father-in-law, the [Frierdiker] Rebbe, entered his home for the first time, he entered the *Beis Knesess* and *Beis Midrash*, and he proclaimed (see *Sefer Hasichos Kayitz Tof Shin*, p. 175): 'Yehi ratzon az der tefilos zol zein mit ah penimius un es zol zich davenen mit dem emes-avodah-penimiusdiker geshmak!' (May it be Hashem's will that the prayers be recited with innermost sincerity and that the prayers be conducted with delight inspired by truth, inner toil in Divine worship, and

## MONDAY, 22 ELUL

From this day on, *Selichos* are recited early in the morning, though they may be recited at night, following *chatzos*. When reciting *Selichos* earlier than the time of *misheyakir* (“when one recognizes”, shortly after daybreak), the *chazzan* dons a *tallis* without a brachah.

*Selichos* in 770 from today on is at **7:00 am**. In a written reply to Rabbi S.Z. Gurary, the Rebbe decried the practice of those who “recite *Selichos* close to the latest time for reciting *Shema*.”

It is important to remember to recite the morning *Brachos*, and at least *birchas hatorah* before starting *Selichos*.

### SELICHOS DAYS

The Frierdiker Rebbe relates: “I personally remember that when I, as an eight-year-old, experienced such Elul *farbrengens*, it affected me to improve my conduct, during my childhood days. As the *Selichos* days approached, the atmosphere of sincerity strengthened and the awe-inspiring days began to move in.”<sup>27</sup>

## MONDAY NIGHT, 23 ELUL 3RD DAY OF SELICHOS

Today is the *yahrtzeit* of the Rebbe’s maternal grandfather—“My grandfather, the *Rav*, *Gaon* and *Chassid*. Rabbi Meir Shlomo *HaLevi* Yanovsky, one of the close disciples of the Rebbe Maharash and the *Rav* of Nikolayev.”<sup>28</sup>

### THIRD DAY

The Rebbe writes the following in a public letter<sup>29</sup>:

“Concerning the third day of *Selichos*, my revered father-in-law, the [Frierdiker] Rebbe once recounted that this day

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innermost sincerity!) We might wonder at the association of prayers with the purchase of a new home. The explanation is that this house was to serve as a *bayis klali*, an inclusive home, for the entire Jewish nation! The one entering the building at that very moment was a *neshamah klalis*, an inclusive soul. Such a soul is occupied with *tefillah*, meaning ‘connection’ (as in *hatofel*), whose goal was to connect all Jews with their Father in Heaven.”

27) *Sefer Hasichos*, Summer 5700, p. 10.

28) *Sefer Hasichos* 5749, vol. 2, p. 713, fn. 83. See also *Shabbos Parshas Nitzavim Vayeilech*, 23 Elul, 5746 & 5749.

29) dated 13 Elul 5710. Translation is excerpted from Proceeding Together pp. 147-9 by Sichos in English

was “the day set aside by the Alter Rebbe (and likewise for his successors) for the private delivery of a *maamar* in the presence of his illustrious son, the Mittler Rebbe (and when my great-great-grandfather, the *Tzemach Tzedek*, was about ten years old, he delivered it for him, too), with the instruction that no one was to know of it. On the third day of *Selichos*, the *Tzemach Tzedek* used to deliver a *maamar* of the Alter Rebbe in the presence of the Rebbe Maharash, with the instruction that no one was to know of it. On the third day of *Selichos*, the Rebbe Maharash used to deliver a *maamar* in the presence of my father, the Rebbe [Rashab], and on the third day of *Selichos*, 5655 [1895], my father delivered this *maamar* for me, instructing me to keep this a secret until he told me otherwise.

“...For many years, the significance of *Chai Elul* and the third day of *Selichos* were hidden away. Now permission has been granted by the [Frierdiker] Rebbe, who has made them known in all corners of the earth. One might well ask, ‘But is this generation worthy?’ The response will be that for this very reason, these things should be made public, because there is such increasing obscurity of spiritual light in this generation [that can hear the approaching] footsteps of *Moshiach*, so even the stor-houses of precious treasures that [until now] were hidden and locked away from all eyes are opened up.”

The Frierdiker Rebbe revealed many deep concepts in Chassidus in *maamorim* that were delivered on the third day of *Selichos*, many of which were published and widely distributed, as the Rebbe relates.<sup>30</sup> “The practical implication of speaking about the multitude and scope of these *maamorim* is that each individual should take the time during these days to learn from these *maamorim*, each according to his ability and his particular interests.”

The Rebbe continues: “Certainly it will be decided that tonight, already, a *shturemdike farbrengen* should be held, with unique joy but with limitations, since it is not actually Purim.... Nonetheless, Purim is connected with Yom Kippur which concludes the Ten Days of Repentance, and therefore is associated also with its beginning—Rosh Hashanah—including the days when *Selichos* are recited.”

In another *sichah* on the third day of *Selichos*, the Rebbe says<sup>31</sup>: “The unique significance of the third day of *Selichos* was explained by the [Frierdiker] Rebbe. On that day, he

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30) in 5751

31) in 5749

also recited a *maamar* and asked that it be printed and publicized. Significantly, the [Frierdiker] Rebbe did not reveal this concept until the later years, after moving to America.

“Since the [Frierdiker] Rebbe did not provide an explanation for the significance of this day, we can each try to understand its meaning according to our individual capacity.” (On another occasion, the Rebbe suggests<sup>32</sup> that the significance of this day is associated with the number three itself.) Whether or not we discover the true reasons that made the third day of *Selichos* unique, the main point is that each of us further increases in Torah, in proper conduct and the like. For every addition in Torah, mitzvos and *Chassidus* is in itself the ultimate truth.

## THURSDAY, 25 ELUL

This day has been established as the *yahrtzeit* of Reb Dov Ber Schneerson, the Rebbe’s brother, who was murdered by the Nazis toward the end of 5701. May Hashem avenge his blood!

### DAY ONE

On this day, the world was created. *Chassidim* of early generations would study the first portion of *Bereishis* on this day, the second portion on 26 Elul, and so forth. The intention behind this practice is as follows: the creation of the world—described in the mentioned portions—was an uninitiated *isarusa dil’eila* (awakening from Above), spurred solely by Divine desire. We study these portions in order to achieve the unique advantage of *avodah*, man’s effort from below (which is far greater in many ways than what is accomplished from Above). This *isarusa dil’sata* (awakening from below) on days which represent *isarusa dil’eila* effect a fusion between these two methods of relationship which the Jewish people have with their Creator.<sup>33</sup>

## FRIDAY, EREV SHABBOS, 26 ELUL

### HIGHEST RETURN

“We are now concluding the Divine service of the month of Elul,” the Rebbe states.<sup>34</sup> “We are preparing to recite

32) *Sichah* of the third day of *Selichos* 5748

33) *Likkutei Sichos*, vol. 16, p. 488, fn. 54.

34) *Sichah* of 27 Elul, 5751



*Selichos* for the sixth time already! By now, it is certain that not only is there no trace of all undesirable matters, but that such matters have been transformed into goo! And not only are they now similar to merits, but they have become merits in actuality!

“As a result, the service of *teshuvah* that is required from us at present is not for the sake of achieving atonement—meaning that not a hint of an undesirable matter is raised on the Day of Judgment—for that would be stating the obvious! No, the novelty of *teshuvah* is not merely to spare a Jew from concern regarding a day of judgment! Especially after all that the Jewish people have gone through, and on the heels of their [accumulated] deeds and Divine service performed over thousands of years, and after—and this is the main factor—the diligent study of Chassidus, there is absolutely no novelty in the fact that a Jew is no longer associated with judgment, and not even a hint of it! Rather, the service of *teshuvah* that is required from us now and for which we recite *Selichos* is *teshuvah ila’ah*, the higher form of *teshuvah*—and the loftiest form of *teshuvah ila’ah* itself! ... Furthermore, since *teshuvah ila’ah* is performed with tremendous joy, our current Divine service must be done with great joy!

“The message for each and every Jew is as follows: There is no point in thinking about judgment, or even a hint of it, since you already received a *kesivah vachasimah tova* (to be inscribed and sealed for the good) from Rosh Chodesh Elul—and even earlier, from *Shabbos Mevorchim Elul*, and even from the fifteenth of Av, regarding which our Sages state, ‘The Jewish people had no greater festivals than the fifteenth of Av and Yom Kippur.’ That date is compared to Yom Kippur, the most unique date in the annual calendar! The Divine service of Yom Kippur is the innermost form of *teshuvah* and *teshuvah ila’ah*. Within *teshuvah ila’ah* itself, Yom Kippur is the time for the *pnimiyus* of the *pnimiyus*, the deepest dimension of the innermost form of supernal *teshuvah*...

“The main point is that today’s Divine service of *selichos* and *teshuvah*, meaning, *teshuvah ila’ah*, must be carried out with the very greatest joy, in the spirit of *kiflayim lesoshiah*, a redoubled joy that outranks even the joy of Purim that is referred to as *ad d’lo yada* (beyond all reasoning).

“You may wonder how any joy can supersede the already transcendent joy of *ad d’lo yada*, but that’s what a Jew is all about! He has the power and ability to ascend from the state of *ad d’lo yada* to an even higher state of *ad d’lo*

*yada*, just as the joy of Purim in the year of “*Tinaseh*” (תנשא—be uplifted and exalted, corresponding to the year 5751) was even greater than the joy of Purim, *shnas Nissim* (an acronym for שנת נסים—the year of miracles, i.e. 5750), in the spirit of *ma’alin bakodesh*, a constant ascent in all matters of sanctity. ... Not only that, but because a Jew is given control of the occurrence of time itself, he causes the *kesivah* and *gmarchasimah tova* and *piska tova* (good note from Above) to be accomplished immediately, right now! In fact, he immediately celebrates *Simchas Torah*, including its preceding celebrations of *Simchas Beis Hasho’eivah*—“*And you shall draw waters with joy from the wellsprings of the salvation!*” Moreover, he experiences these with greater intensity because the result of celebrating these occasions outside of their usual timing is that the joy is also infinitely greater than at their regular times!<sup>35</sup>”

## EREV SHABBOS

*Shulchan Aruch* states that although a person hears the entire Torah read in shul on Shabbos morning, he also needs to read it himself every week. We recite *shnayim mikra v’echad targum*, i.e., we read twice each verse and once the commentary of *Onkelos*. It is customary to do this Friday after *chatzos* (midday). To fulfill this obligation, however, it is still good to read it anytime during Shabbos morning before eating the Shabbos day meal, and even better if completed before Shacharis. Today, we read *shnayim mikra* for *Parshas Nitzavim*.

Candle lighting is at **7:06 pm**.

## SHABBOS PARSHAS NITZAVIM, 27 ELUL SHABBOS SELICHOS (II)

The latest time for reciting *Shema* is **9:38 am**.

This Shabbos is the second *Shabbos Selichos*. The Rebbe explains the uniqueness of this occurrence.<sup>36</sup>

The *Shelah* states<sup>37</sup> that the one leading the prayers on Rosh Hashanah must separate himself from all matters

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35) *Sichas Ohr l’Yom v’erev Shabbos Kodesh Parshas Nitzavim, Zach* (27) Elul, 5751

36) See *Sefer Hasichos* 5752, p. 24, fn. 136

37) in Tractate Rosh Hashanah, brought by the *Magen Avraham* 581:9.

that lead to impurity three days in advance, and he should study the *kavonos* (intentions) behind the prayers and the sounding of the shofar, and that this directive is based on the Zohar.

Recite the entire Tehillim in the morning before Shacharis.<sup>38</sup>

**Shacharis:** The *haftorah* beginning *Sos asis* is read; it is the seventh and final *haftorah* offering comfort and consolation for the *Beis Hamikdash*, in which Hashem promises to bring the final and ultimate Redemption.

Do not recite *birchas hachodesh*, as Hashem personally blesses the month of Tishrei.<sup>39</sup>

The *molad* (new moon) will appear on Monday night, **11:27 pm**, 11/18 of a minute.

Recite *Av Harachamim* before Musaf.

As on every *Shabbos Mevarchim*, conduct a *farbrengen*.

**Minchah:** The first passages are read from *Parshas Vayelech*. Recite *Tzidkascha*.

Study chapters 5 and 6 of *Pirkei Avos* following Minchah. This completes the fourth—and final—cycle of *Pirkei Avos* for the year 5781.

## MOTZOEI SHABBOS

Shabbos ends at **8:05 pm**.

Do not recite *Vihi no'am* or *V'atah Kadosh* following Maariv.

A *melaveh malka* is held as usual.

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38) The Rebbe explains this practice, as well as the custom to *farbreng* on this Shabbos, in *Kovetz Michtavim* (published at the back of the Tehillim) fn. 5, as well as in *Likkutei Sichos* (vol. 4, p. 184, fn. 8), and elsewhere.

39) *Hayom Yom*, entry for 25 Elul. This insight was given by the Alter Rebbe, who heard it from the Maggid, who received it from the Baal Shem Tov. For elaboration, see *Likkutei Sichos*, vol. 4, p. 1139; *Ibid.*, vol. 9, p. 184; *Ibid.*, vol. 29, p. 173, as well as many *sichos* delivered on this Shabbos. It is also not recited in order to confuse the *Satan*, who will be left unaware of the approach of Rosh Hashanah. (See *Likkutei Sichos*, vol. 24, p. 222.)

## SUNDAY NIGHT—DAY OF “ZECHOR BRIS”<sup>40</sup>

### A SLEEPLESS NIGHT

The Frierdiker Rebbe says: “The night preceding the eve of Rosh Hashanah was a *vach nacht*—a night to remain awake. Since my sixth year of life, I do not recall sleeping on this night as on usual nights. Each person according to their level prepared for the approaching Rosh Hashanah and the following days of judgment.”<sup>41</sup>

“*Chassidim* would dance even on the first night of Rosh Hashanah, but primarily at their private accommodations. The same happened after *Selichos*. It once happened, that as they approached *Selichos* on the eve of Rosh Hashanah, they were tottering on their feet [after farbrenging the entire night].”<sup>42</sup>

### AND A BIG SEUDAH

The Rebbe states<sup>43</sup> that “a great *seudah* (festive meal) is held on *erev Rosh Hashanah*, and this was undoubtedly done on this *erev Rosh Hashanah* as well—at least on the preceding night or during the twenty-four hour period.” As a basis for this, the Rebbe refers to the halachic ruling of the Tur,<sup>44</sup> which in turn quotes the Midrash [which we will quote in full further below]: “...not so the Jewish people! They don white clothing and enwrap themselves in (more) white ... and they eat and drink and rejoice ... for they know that the Holy One blessed be He will perform a miracle for them!” Earlier the Rebbe says<sup>45</sup> that our preparation for the eating and drinking on Rosh Hashanah itself takes place on *erev Rosh Hashanah*.

## MONDAY, 29 ELUL, EREV ROSH HASHANAH

Today marks the anniversary of the birth of the Tzemach Tzedek in 5549 (1789)—*erev Rosh Hashanah* 5550.

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40) Today is often referred to as *Zechor Bris*, after the opening words of today’s *Selichos*. Nevertheless, it is not Chabad custom to recite this particular section of *Selichos*. This is explained in the *sichah* of *Erev Rosh Hashanah* 5723.

41) *Sefer Hasichos*, Summer 5700, p. 10.

42) *sichah* of the Frierdiker Rebbe, Elul 5694. See also the *sichos* of *Chai Elul* 5711 and *Shabbos Parshas Nitzavim-Vayeilech* of the years 5713 & 5716.

43) *Sichas Tzom Gedaliah* 5752

44) *Orach Chayim* 581

45) See *Roshei Devarim* to *Sichas Erev Rosh Hashanah* 5752 as well as the edited version in *Sefer Hasichos* 5752, p. 6

Recite the lengthy *selichos* service for *erev Rosh Hashanah*. Include the *tachanun* section of *Selichos* (*Vayomer David el Gad*) even if the sky has already grown light.

During *Shacharis*, do not recite *Tachanun*, *Lamnatze'ach ya'ancha*, or *Tefillah l'David*.

Do not blow the *shofar*. This applies throughout the day.<sup>46</sup>

### HATARAS NEDARIM

Recite *hataras nedarim* (annulment of vows) **before** *chatzos*. According to the letter of the law, this must be done in the presence of three men. The custom, however, is to do it with a *minyan*. If the Hebrew text is not understood by the one reciting it, it must be said in a language that he understands.

It is not a widely accepted custom for a child to recite *hataras nedarim*, even one who is old and mature enough for his vows to be binding.<sup>47</sup>

Women also do not perform *hataras nedarim*. It has never been a custom for wives to appoint their husbands as their emissaries to seek annulment of vows on their behalf. Rather, they rely on the proclamation to annul vows that is recited in *Kol Nidrei*.<sup>48</sup>

It is customary that the one requesting the annulment of their vows stands, while everyone else sits.

*Hataras nedarim* recited on *erev Rosh Hashanah* only annuls vows that you no longer recall having made (because there is no other option). Similarly, the concluding statement regarding any future vows is valid for extremely pressing circumstances.

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46) If necessary, one may blow privately, behind closed doors, in order to practice. See *Magen Avraham* (581:14) and *Pri Megadim*, *ibid.*, as well as *Hashlamah l'Shulchan Aruch Admur haZaken* (end of 581).

47) This is because the **Biblical** prohibition against breaking his word does not yet apply to him (*Rambam*, *Hilchos Nedarim*, 11:4), and according to many opinions, his vows cannot be undone. He is not afforded the opportunity of reciting *hataras nedarim* in order to discourage him from making vows in the first place. (See *Rema*, *Yoreh De'ah* 233:1. See *Sha'alos uTeshuvos Divrei Moshe*, 66.)

48) This can be understood according to a number of halachic factors, which are beyond the scope of this publication.

In general, if you make a vow at any point in the year and still recall its existence, or if you observe a positive practice and intend to continue observing it forever, or even if you observed a positive practice three times without specifying that you are not binding yourself to continue observing it forever, then you are fully obligated to fulfill your vow or continue observing that practice. It is therefore crucial to state when making a decision or performing an action that it should **not** assume the force of a vow. Always remember to specify that you are performing an action *bli neder*.

If you realize that you have made a vow that you cannot keep, or if you find yourself unable to maintain a positive practice that you took upon yourself, you must visit a *Beis Din* whose members are fluent in the laws of vows. You will need to tell the Rav your vow and explain the circumstances under which it was made. He will then ask two men to join him in formally annulling the vow (any two men can join the Rav for this purpose).

## PRUZBUL

### WHAT?

The annulment of all debts in the *shemita* year applies also nowadays, rabbinically, both in Eretz Yisrael and in *chutz la'aretz*. When our Sages saw that people were not lending money when *Shemita* approached, thereby transgressing the prohibition of, “Beware, lest there be in your heart an unfaithful thought, saying, ‘The seventh year, the year of release has approached,’ and you will begrudge your needy brother and not give him . . . and it will be a sin to you”,<sup>49</sup> they enacted the *pruzbul*. In this ceremony, the lender transfers their debts to a *Beis Din*, by declaring to them before *Shemita*, “I hereby transmit my debts to you, so I may collect them whenever I want.” When he says this, it is considered as if he handed over his documents to the *Beis Din* and asked the *Beis Din* to collect the debts for him. Therefore his debts do not become annulled with the onset of *Shemita* by law.

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49) Devarim 15:9

## HOW?

How is *pruzbul* performed? This is done by gathering three men, who serve as a *Beis Din*, and telling them, “I hereby transmit my debts to you, so I may collect them whenever I want.”

הריני מוסר לכם כל חובות שיש לי שאגבה אותם כל זמן שארצה.

## WHO?

Every G-d-fearing person should be stringent to make a *pruzbul*, since it involves no expenditure, and is easy to do. The Rebbe adds that nowadays this is applicable to all individuals. Furthermore, from the Alter Rebbe’s words we can infer that this is the correct mode of conduct.

The *pruzbul* can function only if the borrower has some real estate, even a tiny parcel of land, and even if the real estate is his only temporarily, and even if it’s only rented or lent to him.<sup>50</sup>

The annulment of debts applies to women as well [who have their own money]. Some are of the opinion that it also applies to children who have a personal bank account.

## WHEN?

The Alter Rebbe rules that the correct time for making the *pruzbul* is at the end of the sixth year, before *Rosh Hashanah* of the *shemita* year. **It is a mitzvah to publicize this matter.** In order not to forget this important edict, the best time to do the *pruzbul* is right after *hataras nedarim*, because at that time there are three men present who serve as a *Beis Din*, and you could then say the phrase for the *pruzbul*

If you forgot to make a *pruzbul* by *Hataras Nedarim*, it can be done later in the day, up until *shki’ah*.

Husbands may make a *pruzbul* on behalf of their wives and fathers on behalf of their daughters, but they should inform them of the fact that a *pruzbul* was made on their behalf.

If a woman can’t gather three men, nor does she have the ability to make someone else a *shaliach* for her, a

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<sup>50</sup> (See details in the Alter Rebbe’s *Shulchan Aruch, Hilchos Halva’ah* 35ff.)

*pruzbul* document may be written and handed to the *Beis Din*. The *pruzbul* form is available from the Badatz and should be filled out and submitted to the *Beis Din* before *Rosh Hashanah*. The forms can be placed in the mailbox at the door of the Badatz office: 390a Kingston Ave. (between Crown Street and Montgomery Street), or faxed to: 718-773-0186. They may also be emailed to: [shtarpruzbul@gmail.com](mailto:shtarpruzbul@gmail.com).

The Rebbe writes that even those who are sure that they have no collectable debts, and thus have no need for a *pruzbul*, should nonetheless attempt to fulfill this edict. This can be achieved through lending a small sum of money to someone else in order to be able to observe the rabbinical institution of *pruzbul*. Writing a *pruzbul* is a means to express our affinity to rabbinic rulings. In this case, we use this opportunity as well to express our affinity of following the ruling of the Alter Rebbe to make a *pruzbul* at the end of the sixth year of *shemittah*.

For the spiritual significance of debt annulment and the connection with *Rosh Hashanah*, see the *sichah* of 24 Elul 5725. On *Erev Rosh Hashanah* 5726 after *Hataras Nedorim* and the recital of the *pruzbul* formula, the Rebbe said, “May you be inscribed and sealed for a good and sweet year,” and then added with a smile, “because we already made a *pruzbul* here below, there will not be a *pruzbul* above.”

**Law of Redemption:** The source for the annulment of monetary debts during *Shemittah* throughout *golus* is by Rabbinic law, so the Sages were able to override its effect with the enactment of *pruzbul*. However, in the time of the *Beis Hamikdash* (and therefore in the era of Redemption) we will once again have *Shemittah* (of all types, including monetary) by Torah decree, and the *pruzbul* enactment will be nullified. It is disputed among *poskim* whether a *pruzbul* instituted on monies lent while still in *golus* will continue to be effective in the era of Redemption.

## EREV YOM TOV

Try to avoid blood tests. As a precaution, Chazal forbade bloodletting procedures, practiced in former times as a standard form of improving the body's health, on every *erev Yom Tov*. They were primarily concerned with bloodletting performed on *erev Shavuot*, in which case a



degree of actual danger exists.<sup>51</sup>

Write a *pan* to the Rebbe on your behalf and on behalf of your entire household.

Pay a visit to the cemetery, recite many supplications there, and give *tzedakah* to the poor. It is customary for those who are within a reachable distance to pay a visit to the Ohel. Do not eat before visiting the cemetery, but you should drink.

**Law of Redemption:** We do not separate *maaser beheimah* (the animal tithe) one year from animals born in a different year. All those born between 1 Tishrei and 29 Elul in a particular year may be combined, and we separate *maaser* from these for those.

The Sages established three dates annually for tithing animals. Once such a date arrives, no animal may be sold or slaughtered before *maaser* has been taken. These dates are referred to as the “harvest time” of *maaser beheimah*. (If an animal was slaughtered despite *maaser* not having been taken, it is still permissible.) One of these dates is fifteen days before Sukkos, i.e. the final day of Elul. All three dates precede the major festivals so that many animals will be made available at that time, to the advantage of the Jews who ascend to Yerushalayim for the three festivals.

**Terumas halishkah:** At the start of Tishrei, before or after Rosh Hashanah, silver coins are removed from three giant coffers that sit in one of the side chambers of the *Beis Hamikdash*. The money is placed into smaller containers so that it is accessible for the *kohanim* to purchase sacrifices as necessary, until the next scheduled date for removing the next enormous sum from the three giant coffers. The Sages deliberately timed this removal at the start of Tishrei, well in advance of Sukkos, so that it would receive much public attention. This way, those who live at a distance from Yerushalayim will hear about it, and

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51) Regarding bloodletting on *erev Rosh Hashanah* and *erev Yom Kippur*, see *Sha'alos uTeshuvos Rivavos Efraim*, vol. 1, 340 in the name of my grandfather *zt"l*. I found the same concept explicitly mentioned in *Noheig Katzon Yosef*, p. 262.

they will make certain to bring their contributions with them when they travel to Yerushalayim and deliver them to the *Beis Hamikdash* before Sukkos.

As necessary, launder your clothes, take haircuts, clip your fingernails, shower, and immerse in a *mikveh*. Then dress in Shabbos clothes to indicate trust that Hashem will vindicate us in judgment.

## IN A CELEBRATING MOOD

The Rebbe's *sichos* are replete with the following halachic statement of the Tur<sup>52</sup>:

"We wash ourselves and take haircuts, in accordance with the following teaching of the Midrash<sup>53</sup>, 'It is stated, *"For what great nation is there that has Hashem so near to it...?"*'.<sup>54</sup> Indeed, which nation is like this [Jewish] nation that is familiar with the ways of Hashem, meaning, His customs and His judgments! For according to natural proceedings, one who has a court case cannot know in advance how he will fare in the final judgment. Not so the Jewish people! They don white clothing, and so on, and they eat and drink and rejoice on Rosh Hashanah, for they know that the Holy One blessed be He will perform a miracle for them!" ["And that He will decide the judgment in their favor and He will shred (negative) decrees against them".<sup>55</sup>] It is therefore customary to take haircuts and to launder clothes on *erev Rosh Hashanah*, and to send gifts for Rosh Hashanah."

**Law of Redemption:** Rambam states<sup>56</sup>: "All Jews are cautioned to be ritually pure at each *regel* (festival) so that they are ready to enter the *Beis Hamikdash* and partake of the sacred offerings." This refers specifically to Pesach, Shavuot and Sukkos, when there is an obligation to ascend to the *Beis Hamikdash*. For how this also applies to Rosh Hashanah and Yom Kippur, see references in footnote.<sup>57</sup>

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52) *Orach Chayim* 581

53) *Talmud Yerushalmi*, *Rosh Hashanah*, 1:3; *Yalkut Shimoni*, *Va'eschanan*, Remez 825

54) *Devarim* 4:7

55) *Yalkut Shimoni*

56) This is explained at length in *Likkutei Sichos*, vol. 32, *Parshas Shemini*.

57) See *Likkutei Sichos*, vol. 32, p. 64. See references quoted there. (For additional sources, see *Shivlei Haleket* 283; *Rosh to Yoma*, 8:24 [quoted in *Likkutei Sichos*, *ibid.*, p. 62, fn. 31]; *Tur*, *Orach Chayim* 603; *Sha'agas Aryeh*

## FOODSTUFFS

Bake or buy round challahs for Rosh Hashanah. Assemble sweet apples, honey, pomegranates, fish, a head of ram (or head of another creature such as a lamb or a fish) and a new fruit to be used for *shehechianu* over Yom Tov. Any seasonal fruit (a fruit which grows only at a certain time every year or twice a year) which has not been eaten yet this season qualifies as a “new fruit.”

Take care to buy filtered honey, since unfiltered varieties can have bee segments mixed in, which are unkosher. In general, purchase bottled honey only with a reliable *hechsher*, since the bottling process itself may cause *kashrus* concerns (if they are heated for sealing in a non-kosher facility). Avoid these non-*hechshered* honey products in particular: Forest honey, beechtree honey—and other tree varieties like pine, spruce and oak—as well as royal jelly and bee pollen (products made from actual bee parts).

## AVOIDANCES

Refrain from using vinegar when preparing food for Rosh Hashanah. Other ingredients that give the food a particularly sour taste, such as when lemon is used as a primary flavor, should similarly be avoided. However, there is no concern with using garlic.

We also avoid walnuts, pecans, hazelnuts and almonds in all our Rosh Hashanah dishes (even regarding those that will be eaten when davening has concluded).<sup>58</sup> There are those who have the custom to continue these restrictions throughout the *Aseres Yemei Teshuvah*, others, merely on *erev Yom Kippur*, and some do so all the way until *Hoshana Rabbah*.<sup>59</sup>

## SPIRITUAL PREP

Resolve to pay greater attention to specific aspects of your observance during the coming year.

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67 [quoted in same *Likkutei Sichos*]; *Shoel U'maishiv*, vol. 3, 123.)

58) There is room for leniency regarding finely ground almonds (or butters/pastes) that are not discernable. For more details, see [#1080](http://www.asktherav.com); [#1154](http://www.asktherav.com); [#5659](http://www.asktherav.com); [#5686](http://www.asktherav.com).

59) see [#5673](http://www.asktherav.com)

Study the festival prayer service in advance in order to familiarize yourself with the *nusach* and the meaning of the words. It is critical for a *chazzan* to know the translation of the prayers, particularly on Rosh Hashanah and Yom Kippur. He must know **all** of the prayers, including the many liturgical poems that are difficult to understand without prior study because they are based on *midrashim* and similar sources. The Rebbeim have instructed that every *chazzan* should know at least the literal meaning of what he recites, and that he should review the material afresh each year before leading the congregation in prayer.

From approximately an hour before Minchah until the conclusion of Rosh Hashanah, use every available moment of the day and night to recite Tehillim. Avoid mundane conversation to the extreme, trim your sleeping hours and increase your concentration in prayer from the depths of your heart and soul.

## THE ACCOUNTING

The Frierdiker Rebbe enjoins us<sup>60</sup> to prepare for Minchah of *erev Rosh Hashanah* by taking a spiritual accounting of the past year's endeavors in positive and negative mitzvos, character improvement and *yiras Hashem*, and all matters of our relationship with both Hashem and our fellows. This reckoning should be acutely personal and truthful, without exaggerating or minimizing our actions. Thus analyzing our spiritual service vis-a-vis our life circumstances will reveal the excess of Hashem's kindnesses to us and our families that are not at all proportionate to our efforts. With further introspection into our past, we come to recognize Hashem's direct guidance in our lives, rousing our conscience to reject our pettiness and indifference toward mitzvos, attending *minyana* and all holy matters ...this lengthy meditation of our sins during this last prayer of the year will awaken a deep regret for the past so we may return and reconnect to accept Hashem's kingship this Rosh Hashanah.

Spend extra time and concentration while praying the final Minchah service of the year.

The Rebbeim would make a point of conversing with their wives on *erev Rosh Hashanah*, close to the onset of

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60) Sefer Hamaamarim 5703

the festival. In his *sichos*, the Rebbe directs every husband to adopt this practice.

Provide the needy with ample Yom Tov supplies.

Give *tzedakah* in advance for both days of Yom Tov and donate to the *Keren Hashanah* fund<sup>61</sup> in multiples of **384** (the number of days in 5782).

It is forbidden to generate a new flame on Yom Tov because creating something new is akin to performing a *melachah* (prohibited activity), and since you could have easily prepared a flame in advance of Yom Tov, you are forbidden to do so during Yom Tov itself.<sup>62</sup> You must prepare a flame today that will remain lit long enough to provide fire for candle lighting on the second night of Yom Tov. You may keep a gas burner lit for this purpose.

**A word of caution:** Fire safety organizations recommend that if you leave a burner lit over Yom Tov, make sure that a nearby window is open at least four inches, and another window is open on the other side of the house, to allow proper ventilation. Also, make sure that smoke detectors and a carbon monoxide detector are present and in order.

If you use “Neironim” liquid wax candles that are inserted into glass holders, it is advisable to place a little water or oil into the glass before inserting the candle. Do this today, on *erev Yom Tov*, so that the metal disk that supports the wick will not stick to the bottom of the glass, which would cause a halachic issue on the second night of Yom Tov. (See entries below for the **second night of Rosh Hashanah**.)

Those who regularly make use of Shabbos timers should plan ahead for both days of Yom Tov when setting their timers.

Check your pockets before sunset to make sure there is no *muktzah*.

Light the Yom Tov candles before reciting the blessings,

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61) *Keren Hashanah* is a project whereby *tzedakah* is given every day on behalf of all participants. Participants usually contribute according to the days of the year; this way, we are assured of the merit of giving *tzedakah* every day of the year. This is a practice that the Rebbe strongly encouraged.

62) Alter Rebbe’s *Shulchan Aruch* 502:1

as on *erev Shabbos*. Recite (1) *lehadlik neir shel yom hazikaron* and (2) *shehechyanu*. If a man lights the candles, he should reserve the blessing of *shehechyanu* for the *Kiddush* he will recite later tonight.

In New York, today's **candle lighting** is at **7:01 pm**, eighteen minutes before sunset.

If you accidentally did not recite the appropriate brachah or if you forgot to recite *shehechyanu*, see the chart at the end of the booklet.

If you are running late and are pressured for time, you may light the candles during Yom Tov. Draw a light from a pre-existing flame for this purpose.

## 5782 STATS

This year's *siman* (mnemonic for the calendar's setup) is *gachaz* (גכז). Rosh Hashanah begins on Tuesday (represented by *gimmel* for the third day of the week); the months follow a perfect pattern of 30/29/30 days, called *k'sidrah* (first letter, *kaf*)<sup>63</sup>; and Rosh Chodesh Nissan and the first day of Pesach fall on Shabbos (*zayin*, the seventh day). Recent years with this setup were: 5711, 5738 and 5755. The Rebbe speaks of the significance of Rosh Hashanah beginning on Tuesday in various places.<sup>64</sup> This year, *Yud-Tes Kislev* is also on Tuesday.

This year is a leap year (with two Adars) containing 384 days and 55 *Shabbosim*. The Rebbe issued numerous public letters "to all Jews wherever they may be" in honor of each new year. In the following public letters, the Rebbe addresses the theme of a leap year: *Vav Tishrei* 5736; *Vav Tishrei* 5738 (and at its conclusion, *Chai Elul* 5738); *Shishi LaChodesh HaShevi'i* 5744 (also *Rosh Chodesh* and *Yud-Alef Nissan* 5744); *Vav Tishrei* 5749 (and *Rosh Chodesh* and *Ohr l'Yud-Alef Nissan* 5749).

This year is a *shemitah* year, a year of "Shabbos", with many detailed, practical limitations on produce from

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63) Ten months of the year have established lengths; only Cheshvan and Kislev fluctuate. *K'sidrah* means that Cheshvan is *chaser* ("missing", i.e., only 29 days) and Kislev is *malei* (a "full" 30 days). The other two possible monthly combinations are called *malei* and *chaser* in the general sense, and Cheshvan and Kislev are **both** 30 or 29 days, respectively.

64) See *Likkutei Sichos*, vol. 20, p. 289; *Ibid.*, vol. 15, p. 594; *Ibid.*, vol. 38, p. 138. Also *Roshei Devarim* of *Sichas Yom Beis D'Rosh Hashanah* 5735 & 5738; *Shabbos Shuvah* 5735; *Leil Erev Rosh Hashanah* 5737; *Erev Yom Kippur* 5742, and more.

Eretz Yisrael, when dues for all types of maaser are suspended. For *shemita* themes in the Rebbe's public letters, see: Third Day of *Selichos*, 5711; Days of *Selichos* 5725; *Vav Tishrei* 5733; *Vav Tishrei* 5740; *Yom Shloshim l'Chodesh Tishrei* (*Rosh Chodesh Mar-Cheshvan*) 5747.<sup>65</sup>

In Nissan this year, the fourteenth year of the *machzor gadol*, the twenty-eight-year cycle of the sun, begins. It is the sixth year of the *machzor katan*, the nineteen-year-cycle of the moon.

It is 1953 years since the destruction of the second *Beis Hamikdash*.

**Significant Dates:** On *Yud-Alef Nissan* this year, we celebrate the Rebbe's 120th birthday. *Yud-Gimmel Iyar* will be seventy years since the passing of the Rebbe's brother, Reb Yisrael Aryeh Leib. The fifth of Av also commemorates 450 years since the *histalkus* of the Arizal.

This year, *Acharon Shel Pesach* is on Shabbos, which will be *Isru Chag* in Eretz Yisrael, and there they will read the Torah portion of *Acharei Mos*. For the next fifteen weeks, the weekly *parshah* throughout the Diaspora will be a week behind, until the portions will coincide once again when we reach the week of *Parshas Matos-Mas'ei* (which will be the lone *Parshas Mas'ei* in Eretz Yisrael).

## MONDAY NIGHT, FIRST NIGHT OF ROSH HASHANAH

Even if you are accustomed to smoking during Yom Tov, refrain from doing so throughout Rosh Hashanah, even in private. Try your best to influence others to refrain from smoking during Rosh Hashanah as well.

Recite Tehillim before Maariv. It is common practice to sing the *niggun Avinu Malkeinu* before Maariv (as is done most years in the Rebbe's shul).

## MAARIV

It has been the custom of the Rebbeim to daven this Maariv at length. On some level, at least, this practice is applicable to all *Chassidim*.

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65) Find most letters mentioned here in the appendices to *Likkutei Sichos* (mostly the volumes for *Chumash Devarim*) and *Sefer Hasichos*; also in the appropriate volumes of the Rebbe's *Igros Kodesh*. Hebrew translations of the Yiddish appear in *Igros Melech*.

## TO PRAY &amp; TO BOW

The Friediker Rebbe describes<sup>66</sup> our status on the first night of Rosh Hashanah by way of explaining the meaning of our petition from the davening: we ask that Hashem forgive us, “either as children or as servants.” A child who fails in honoring his parents and later expresses regret and resolves to do better immediately receives his father’s merciful forgiveness. In contrast, a servant who is foolishly rebellious will not only ask forgiveness from his master, but must bow down and beg at his feet that he be allowed to resume serving him. So, as in the liturgy, the act of “turning our eyes to [the Master]” is accomplished by this *tefillah* on the eve of Rosh Hashanah, when we implore Hashem with tears and supplication from the depths of our hearts that He take us as His servants today to fulfill His Torah and mitzvos via our ardent acceptance of the yoke of Heaven.

Remember to include the numerous additions to the *Amidah* for the *Yamim Noraim* and *Aseres Yemei Teshuvah*. These are: *Zachreinu*, *Mi chamocha*, (on Rosh Hashanah and Yom Kippur: *l’dor vador*,) *Hamelech hakadosh*, *Ukesov*, *Uv’sefar*, *oseh hashalom* (remember this one in *Kaddish* as well).

If you made—or think you may have made—a mistake in reciting these phrases, see the chart at the end of the booklet.

The congregation recites *L’David mizmor* with deep concentration following the *Amidah* of Maariv. This is an aid to merit an adequate supply of livelihood throughout the coming year; it serves as a *keili* (tool) to receive blessings for material needs for the entire year. This is followed by *Kaddish shaleim* and *Aleinu*.

We wish each other *L’shanah tova tikaseiv veseichaseim*—using the Hebrew singular. Women and girls greet each other with the feminine, singular form of the blessing: *L’shanah tova tikaveivi vesechaseimi*.

Even if you will not be using your *machzor* further during *Yom Tov* itself, you may nevertheless carry it home from shul on *Yom Tov* in order to prevent its theft or misplacement. However, someone with a shul locker or another established location in shul to keep such items

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66) *Sefer Hamaamarim* 5703



must not bring it home. Naturally, anyone who intends to use it at home may certainly bring it home.

For *Kiddush*, recite (1) *borei pri hagafen* (2) *mekadesh Yisrael v'yom hazikaron* (3) *shehechianu*. If the pomegranate that is customarily eaten at the start of the meal is considered a new fruit for you, have it in mind while reciting this blessing of *shehechianu*.

A woman who recites *Kiddush* does not repeat the blessing of *shehechianu*, since she recited it earlier over the candles.

As it is Monday night, it is still possible to make up for *Havdalah* for *motzoei Shabbos*, if you have forgotten until now. See the chart at the end of the booklet for instructions.

Dip your slice of challah into honey. This custom applies from Rosh Hashanah until Hoshana Rabbah.<sup>67</sup>

It is stated in numerous sources that salt should be present on the table in addition to honey. In fact, the Rebbe's custom is to actually dip the *challah* in salt as well.<sup>68</sup>

After eating the challah, take a piece of a sweet apple, dip it in honey, recite (1) *borei pri ha'eitz* and (2) *Yehi ratzon milfanecha shet'chadeish aleinu shana tova umesuka*—and then eat it.<sup>69</sup>

If you recited *borei pri ha'eitz* on the apple, but you failed to bear in mind the pomegranate that was **already** placed on the table, then you should not recite the same blessing again over the pomegranate. However, if the pomegranate was not on the table (and you failed to have it in mind), then you should indeed recite *borei pri ha'eitz* when you later eat the pomegranate.

Regarding the *brachah* recited over dessert (if the dessert would normally require *borei pri ha'eitz*), the Rebbe would leave some of the apple for the end of the meal. In this way, he would have in mind when originally reciting *borei pri ha'eitz* at the start of the meal that this *brachah*

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67) For further details, see *Sefer Hasichos* 5704, p. 24; *Sefer Haminhagim Chabad*, p. 67; and *Likkutei Sichos*, vol. 14, p. 372, fn. 27.

68) However, see *Sefer Hasichos* referenced in the previous footnote.

69) For insight into this custom, see *Igros Kodesh*, vol. 3, p. 146.

includes the dessert eaten at the end of the meal. That way, the same blessing is not recited twice.<sup>70</sup>

It is a *mitzvah* to eat, drink and rejoice on Rosh Hashanah.

It is customary to eat fish, symbolic of the blessing for offspring.

We also eat a pomegranate, whose wealth of seeds is symbolic of multiplicity of merits, as well as the head of a ram to recall *akeidas Yitzchak*. If that is not an option, the head of a lamb can be used. If that is similarly unavailable, the head of another creature—fish heads are common—is used as a symbol that “we should be at the head and not the tail” during the coming year. In any case, we do not recite a *yehi ratzon* over these items.

Regarding the foods to avoid throughout Rosh Hashanah, see entry above for *erev Yom Tov* food preparations.

During *birchas hamazon*, add *ya’aleh v’yavo*, *Harachaman hu yanchileinu* for Yom Tov as well as *Harachaman hu yechadesh...hashanah*. *Oseh shalom* is said, not *hashalom*. If you forgot either addition to *birchas hamazon*, see chart at the end of the booklet.

## TUESDAY, FIRST DAY OF ROSH HASHANAH, 1 TISHREI

Rise early in the morning. *Neitz hachamah* (sunrise) is at approximately **6:28 am**.

*Shema* can be recited until **9:39 am**.

Individuals in good health should not eat before hearing the shofar. Strictly according to the letter of the law, snacking on non-*mezonos* foods (or less than a *k’beitzah*<sup>71</sup> of *mezonos*) is allowed if there is a pressing need. Many practice leniency with regard to drinking. Many women are lenient as they are not formally obligated to hear shofar.

Do not blow the shofar or recite Musaf privately during

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70) This directive appears in many places. However, see *Sefer Haminhagim*, p. 56—the significance which is unclear and subject to much debate; note that the source of that quote discusses the new fruit eaten on the second night of Rosh Hashanah.

71) The size of the *k’beitzah* is the volume of an egg, or two *kezeisim* (olives)—each *k’zayis* is the amount of food that fits into a small matchbox.

the first three hours of the day (i.e., before the final time to recite *Shema*) unless it will be impossible for you to do so later in the day.

The one who blows the shofar for the congregation prepares in the morning by studying the *maamar* entitled *L'havin Inyan Teki'as Shofar* that is printed in the *Siddur im Dach* (and now also printed in many *machzorim*). Needless to say, he must have also familiarized himself with all of the laws of shofar blowing.

Before Shacharis, the congregation sings *Avinu Malkeinu*.

### SHACHARIS

During Shacharis, add *Shir hama'alos mima'amakim* as well as *Avinu Malkeinu*. This is continued throughout the *Aseres Yemei Teshuvah*. If you forgot the *Shir hama'alos*, see the chart at the end of the booklet.

While reciting *Avinu Malkeinu*, take care to recite *ro'a gezar* ("evil [aspect] of the decree") in one breath.

Hallel is not recited on Rosh Hashanah. Some authorities state that in the Era of Redemption, Hallel will indeed be recited on Rosh Hashanah.<sup>72</sup>

Upon the opening of the *aron hakodesh*, recite *Hashem Hashem E-l Rachum* etc. three times, followed by *Ribono Shel Olam*.

Two *sifrei Torah* are used today. In the first, the story of Yitzchok's birth is read, since it began with Hashem remembering Sarah on Rosh Hashanah. In the second, *maftir* is read from *Parshas Pinchas* (*Uvachodesh hashevi'i*). The *haftorah* is from the start of the book of Shmuel (until *v'yara'im keren meshicho*) because Chana's inability to conceive was similarly remedied on Rosh Hashanah. The honor of reading the *haftorah* is granted to a person worthy of reverence.

### SHOFAR

Before the shofar is blown, prepare yourself spiritually, mentally and emotionally; consciously intend to fulfill the obligation of hearing the shofar.

Prepare yourself during this time to serve Hashem

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72) see Hebrew section for references.

throughout the entire coming year. This intention is an overall readiness to fulfill Hashem's will rather than the thought of specific acts.<sup>73</sup>

## ON YOUR MIND

The Baal Shem Tov once wrote the following instruction to his *talmid*, the Maggid of Mezritch: "During both of the sacred days of Rosh Hashanah, prior to sounding the shofar, you should picture my image in your mind, as well as the sacred image of my teacher whose identity is known,<sup>74</sup> and whom you once merited to see."

Some halachic sources instruct that a shofar should be tag-free when blown, as stickers might make cracks (which would invalidate the shofar) indiscernible or affect the sound quality.

Do not respond *Baruch hu uvaruch shemo* to the blessings recited by the shofar blower.

At a minimum, listen to thirty complete blasts of the shofar.

A child who has reached the age of *chinuch* is obligated to hear the shofar.

It is customary to bring children to hear the sounding of the shofar. Do not bring young children to the men's section of the shul if they might disturb the adults around them during the blowing of the shofar.

A mechanical hearing aid that merely amplifies sound is not an impediment to fulfilling the mitzvah of hearing shofar. Those with battery-operated hearing aids should remove them before the blowing of the shofar. Then stand as close to the shofar-blower as possible, or try to hear it privately from someone who blows loudly. If it would be impossible to hear without the aid, it may be worn, but no brachah should be recited.

The *shevarim-teru'ah* combinations in the first batch of thirty sounds (this set is referred to as *tekiyos meiyushav*) are sounded in one breath, but with a slight pause between them. Chabad *minhag* calls for three and a half *shevarim*.

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73) See at length, *Likkutei Sichos*, vol. 39, pp. 43 ff.

74) The Baal Shem Tov's teacher was the ancient *navi* (prophet) known as *Achiya HaShiloni*.

Do not speak until the conclusion of all one hundred blasts (towards the end of Musaf), unless it is critical to the prayers or the blowing of the shofar.

## SILENT EXCHANGE

“During the sounding of the shofar, *teshuvah* wells from the very depths of the heart,” the Frierdiker Rebbe says.<sup>75</sup> “The pause between the sets of blasts, at which point one is instructed to engage in *vidui b’lachash* (silent confession),<sup>76</sup> is the stage at which one experiences an internal change from their present state of being to become something entirely different. Those who are unable to achieve this alone, through their own efforts in Divine service, should beg Hashem to make the change occur in them.”

“The silent confession is the *b’chein*, the tangible results of the entire Divine service of *teshuvah* that began on Rosh Chodesh Elul and which led to an elaborate system of advance in *teshuvah*, stage after stage ... That is what the *vidui b’lachash* is all about. It is a highly advanced stage of *teshuvah* that expresses itself in desperate yearning, akin to that experienced by a child towards a parent for whom they desperately long. The non-silent form of *teshuvah* that is expressed in a tumult is the regret over the not-positive things that a person has done. But the silent confession is an innermost yearning for our Father.”

It is a long-established minhag that the shofar-blower shores up all his energy to extend the last blast, the big *teki’ah* as long as possible, to his utmost limit.

Look at the individual blowing shofar after he concludes blowing.

## MUSAF

Once the shofar blowing has concluded, we recite the verses of *Ashrei* and return the Torahs to the *aron*.

During Musaf, recite *Mi chamocha av harachamim* and not *harachaman*. This follows the opinion of the Arizal and applies to every Musaf of *Aseres Yimei Teshuvah*, as

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75) Sefer Hasichos 5704, p. 31, 41. See more sources in the Hebrew section.

76) It is implied from the Alter Rebbe’s *Shulchan Aruch* (584:2) that the instruction regarding silent confession applies only to the one sounding the shofar. For more on the debate regarding this issue, see *Roshei Devarim* of *Yom Alef D’Rosh Hashanah* 5729, and *Leil Beis D’Rosh Hashanah* 5731 (see there for another debate: whether the confession is to be verbalized or to remain in one’s thoughts). See *Sichas Shabbos Parshas Ha’azinu* 5733.

well as Minchah of *Shabbos Shuvah* and *Ne'ilah*.

See chart at the back of the booklet for the laws that apply if you err in the *Amidah*.

During *Musaf*, we sound another seventy blasts of the shofar, bringing the total to one hundred. These additional blasts are sounded during the silent *Amidah* (30), during the *chazzan's* repetition (30) and during the *Kaddish shaleim* that follows (10).

During these additional seventy blasts (referred to as *tekiyos me'umad*), we sound the *shevarim* and *teru'ah* in two separate breaths.

**Law of Redemption:** In the Era of Redemption, we will no longer follow the current order of sounding the shofar, which calls for a set of blasts to be sounded after reciting verses that express *malchiyos*, Hashem's kingship, and then again after *zichronos*, Hashem's acts of remembrance, and finally, after *shofros*, verses that mention the sounding of the shofar. Rather, we will recite *shofros* alone.<sup>77</sup> (There may be other differences, see footnote.<sup>78</sup>)

The following are the *musaf* offerings in the *Beis Hamikdash* in honor of Rosh Chodesh: two bulls, one ram, seven lambs as burnt-offerings, and one goat for a sin-offering, and the following in honor of Rosh Hashanah: one bull, one ram, seven lambs as burnt-offerings, and one goat for a sin-offering.

We bow on the floor in the recital of *Aleinu* during the *chazzan's* repetition. If the floor is made of stone or stone tiles, place a cloth or something similar on the floor before bowing on it.

The Rebbe points out that "it is customary that when the *chazzan* reaches the words *teka b'shofar gadol*

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77) *Likkutei Torah*.

78) The shofar sounding itself may also be carried out rather differently. It could well be that since we will clarify the precise sounds that are required by Torah law, we will be able to dispense with the vast majority of the blasts we sound nowadays, which are done only out of doubt. However, the Zohar and the Mekubalim state that in fact, all of the sounds are necessary. Also, the trumpet blasts will then be sounded as well. For other differences, as well as references and a range of views on this topic, see the footnote in the Hebrew section of this publication.

*l'cheiroseinu* ('Sound the great shofar for our freedom'), which refers to the great shofar of the Redemption, he raises his voice with particular effort—beyond the raised pitch at which he recites the blessings of *malchiyos* and *zichronos*, and even beyond the way he read the blessings of *shofros* until reaching this verse.<sup>79</sup>

The *kohanim* recite *birchas kohanim*. While they do so, the congregation should move their heads in the following sequence: *Yivarechaha*—head erect, *Hashem*—lean head to the right, *v'yishmerecha*—head erect; *Ya'eir*—lean head to left, and so on until *shalom* when the head is erect.

Recite the *Ribono Shel Olam* prayer only while the *kohanim* are singing, but not when they pronounce the actual words. At that point, you must remain silent and listen carefully. The prayer is split into three parts: While the *kohanim* sing before *v'yaseim*, recite from *Ribono* until *hatzaddik*. While they sing before *lecha*, recite from *Ve'im* until *Elisha*. While they sing before *shalom*, recite from *Ukesheim* until *l'tovah*. Then, as they pronounce *shalom*, recite the three final words *v'sishmereini*, etc. Once the *kohanim* conclude *shalom*, say *amein* followed by *Adir bamarom*, while still covered by the *tallis*.

*Sheish zechiros* (the daily Six Remembrances) is recited.

After the prayers have concluded, it is our custom to sound another thirty shofar blasts to "confuse the Satan."

It is forbidden to blow the shofar needlessly on Rosh Hashanah.

## DAY SEUDAH

For daytime *Kiddush* recite: (1) *Tiku bachodesh... ki chok hu...* and (2) *Savri maranan... borei pri hagafen*. We do not recite *Askinu se'udasa*.

Someone who failed to recite *shehechiyanu* on the first night of Rosh Hashanah and only realized the error during the subsequent day should recite the blessing immediately, even without a cup of wine.

It is a mitzvah to eat, drink, and rejoice on Rosh Hashanah. Nevertheless, we should not eat until complete satiation

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79) *Sichas Yom Beis D'Rosh Hashanah* 5752.

to avoid lightheadedness and to preserve our awe of Hashem throughout the day. In fact, the Frierdiker Rebbe cautions “to reduce the quantity of food and drink.”<sup>80</sup>

On Rosh Hashanah, it is the Jewish custom to eat a large meal including meat, because at the beginning of the year it is a good omen to eat a large meal.<sup>81</sup>

If you forgot to recite *ya’aleh v’yavo* during *birchas hamazon* for the **daytime seudah**, see chart at the end of the booklet.

It is customary to refrain from napping throughout the day. Idling the time is equivalent to napping.

It is an ancient custom, on each Rosh Chodesh, to study one verse of the chapter of Tehillim that corresponds with the current years of a person’s life. The verse should be studied with the commentary of Rashi, and additional commentaries may be added as well. If the current chapter contains less than twelve verses, or in a leap year, when there are more than twelve months, verses that have been studied on a previous Rosh Chodesh should be studied a second time. Similarly, if the current chapter contains many verses, then two or three verses should be studied at once on each Rosh Chodesh of the year.

Regarding the above directive and Rosh Hashanah: On the one hand, it is a Rosh Chodesh custom, whereas we pointedly refrain from referring to Rosh Hashanah as a Rosh Chodesh and do not mention Rosh Chodesh in the prayers of the day. On the other hand, it would appear that Rosh Hashanah is included in this monthly study, since the custom speaks of twelve verses to be divided between every month of the year. As far as an explicit directive is concerned, I have never seen or heard anything about it.

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80) *Igros Kodesh Admor Moharayatz*, vol. 4, p. 416.

81) As stated in halachic sources: “...for on this day we cannot do without meat, and everyone purchases it in honor of Yom Tov”; “Therefore, the Sages relied on the original law of the Torah on *erev Yom Tov*, that by paying the money one legally acquires the meat, without needing to take physical possession”; and “someone who sells an animal to another on *erev Yom Tov* must inform him if he has sold its mother or its child to be slaughtered (so that the second animal will not be slaughtered the same day).”



## MIVTZA SHOFAR

We reach out to Jews who have not had the opportunity to hear the shofar. Preferably, the listener—who is fulfilling their obligation—should make the *brachos*, not the one who is blowing (but already heard the shofar earlier). If there is a group of people, one participant should make the *brachos* for all of them. If the listener does not know how to make the *brachah*, the one blowing can make the *brachos*, provided that there is at least one man who needs to hear the shofar. A man blowing should not make the *brachos* solely for women.

Regarding children going on *mivtzoim* and sounding the shofar: It is preferable to be stringent and to not allow a boy who is not an adult according to Torah law (by having sprouted two pubic hairs) to perform this mitzvah on behalf of others.<sup>82</sup>

On each occasion that we blow shofar for a fellow Jew, we must sound a complete set of thirty blasts, even if by doing so, you are spending extra time that could potentially be used to seek out others. These are:

*Teki'ah; shevarim-teruah; teki'ah;*

*teki'ah; shevarim-teruah; teki'ah;*

*teki'ah; shevarim-teruah; teki'ah.*

*Teki'ah; shevarim; teki'ah;*

*teki'ah; shevarim; teki'ah;*

*teki'ah; shevarim; teki'ah.*

*Teki'ah; teruah; teki'ah;*

*teki'ah; teruah; teki'ah;*

*teki'ah; teruah; teki'ah gedolah.*

It is entirely unacceptable to merely sound *teki'ah*, *shevarim-teruah*, *teki'ah* three times, with the stipulation that whichever notes are not required according to the strict letter of the law will be considered mere musical

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82) *Mateh Efraim*, 589:7. Whether a child younger than that, but over Bar Mitzvah, could sound the shofar on behalf of others on the second day of Rosh Hashanah, when the requirement of shofar is Rabbinical in nature, is a matter of debate.

entertainment. This is not satisfactory for a large variety of reasons.<sup>83</sup>

If it is absolutely impossible to sound thirty blasts in a particular instance, ten blasts may be sounded, but without reciting a blessing. These are:

*Teki'ah; shevarim-teruah; teki'ah.*

*Teki'ah; shevarim; teki'ah.*

*Teki'ah; teruah; teki'ah gedolah.*

The mitzvah of sounding the shofar is fulfilled at any time during the day, from sunrise (*neitz hachamah*) until nightfall (*tzeis hakochavim*). However, someone who does so after sunset (*shki'ah*) should not recite the blessings.

### MINCHAH & TASHLICH

We recite *Korbanos*; *Ashrei* and *Uva l'Tziyon*; *Amidah* for Rosh Hashanah; *Aveinu Malkeinu*; *L'Dovid Hashem Ori*; and *Aleinu*. Information on when and to rectify any errors during davening can be found in the chart at the back of the booklet.

After Minchah—but before sunset—go to a spring or other natural source of water that contains live fish in order to recite *Tashlich*. The fish should be visible. Following *Tashlich*, shake the corners of your *tzitzis* (*tallis katan*).

A number of halachic authorities caution that women should not perform *Tashlich* where men are assembled.

### LATE AFTERNOON

#### UP AND OUT

On the first day of Rosh Hashanah in the year 5507 (1746), the Baal Shem Tov experienced an ascent of soul into the highest Heavenly realms. He entered the palace of Moshiach and asked him, “When will the Master come?” King Moshiach replied, “When your teachings will become known and revealed throughout the worlds; when your wellsprings, what I have taught you and you have understood, will have spread outward.”

It is forbidden to cook or prepare anything on the first day of Rosh Hashanah for the second day of Rosh

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83) See the Hebrew section of this publication for detailed references.

Hashanah **until nightfall**—at **7:59 pm**. According to the Alter Rebbe, we may not request a non-Jew to perform such activities either.<sup>84</sup>

Meat or other foods should not be removed from the freezer today for the sake of having them defrost in time to use on the second day of Rosh Hashanah.<sup>85</sup> If cooking for today, ensure that the food is ready for consumption before *shki'ah* (**7:17 pm**).

If an animal was milked or an egg was laid on the first day of Rosh Hashanah, the milk or egg cannot be consumed on Rosh Hashanah—neither on the first nor on the second day of the festival.

## TUESDAY NIGHT, SECOND NIGHT OF ROSH HASHANAH

Today is the Yahrtzeit of Rebbetzin Sheina Horenstein, daughter of the Frierdiker Rebbe, who was led to the gas chambers in Treblinka on this day in 5703 (1943). The Rebbe would say Kaddish for her on this day.

### CANDLE LIGHTING

Light the Yom Tov candles after—not before—**7:59 pm**, taking a flame from a fire source that was lit before the onset of Rosh Hashanah. Someone who forgot to light the gas burner or another 48-hour flame before the start of Yom Tov is permitted to ask a non-Jew to light it now.

Candles should be lit right before *Kiddush*.

If using a match to light from the pre-existing flame, be sure to lay it down where it can burn out safely on its own; remember not to extinguish it on Yom Tov.

Recite two blessings over the candles: (1) *l'hadlik neir shel yom hazikaron* and (2) *shehechianu*.

During the recitation of *shehechianu*, either wear a new garment or gaze at a new fruit that will be eaten immediately after *Kiddush*. If neither of these are available, *shehechianu* is nevertheless recited.

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84) See Hebrew halachos for extensive references on this topic.

85) It is permitted to remove it from the freezer early enough in the day that it will have time to defrost and could technically be used that same day.

Some are careful to avoid using a Yom Tov candle to light to light the gas burner or another flame that is not specifically for Yom Tov.

Do not warm the base of a candle to stick it in its holder. This is prohibited as a precaution, so that you will not come to directly smooth or straighten the bottom of the wax candle. Similarly, do not trim the bottom of a candle to insert it more easily into its holder. This would violate the prohibition of *mechateich* (cutting to shape or size). However, you may firmly press a candle into its position in the holder, even if this will cause its base to rub off somewhat to fit the holder—this action is not considered *mechateich*.

Technically, you may clean out a used candle holder on Yom Tov without fear of violating the prohibition of *mesaken kli* (fixing an article) on Yom Tov. Similarly, if using “Neironim”, you may clean a used glass holder from the metal disk that held the used wick in order to insert a new candle in its place. There **is** an issue, however, of *muktzah* with the remnants of used wax, charred wicks, or spent metal disks. These items are considered *muktzah* and may not be moved on Yom Tov.<sup>86</sup>

The solution, if you are using wax candles, is to suspend the holder over to the garbage (since the glass holder is not *muktzah*<sup>87</sup>), and shake it out so that the remnants of wax and wick fall directly into the garbage can. If it cannot be removed through shaking, or if you are using liquid wax candles and the spent disk has become stuck to the base of the glass holder so that it cannot be removed without prying it out with a pointy object, you may not do so during Yom Tov. There is no difference in this case between using a knife and using your fingers—the issue of *muktzah* remains. You may however remove it with a *shinui* (change), using an item which is not normally used in this way. The preferred solution is

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86) This is especially an issue nowadays, when such items are considered disposable and will not be reused. Even in pre-modern times, when such materials were indeed reused, moving them was somewhat problematic. As the Alter Rebbe explains, “Although according to the strict letter of the law these items are not *muktzah*, it is appropriate to be careful not to move them unless for great need”. It is prohibited to move them even when moved for the sake of food preparation.

87) for reasons beyond the scope of this publication.

to think ahead (as mentioned earlier) and pour a small quantity of water or oil into the holder on *erev Yom Tov*, which will prevent the disk from sticking to the glass in the first place. This would enable you to take the holder to the garbage can during Yom Tov and to empty its contents directly into the garbage.

## MAARIV

We recite Tehillim before Maariv. It is common to sing the *niggun Avinu Malkeinu* before Maariv, as has been the usual practice in 770 over the years. However, during some years, the Rebbe did not encourage the singing before Maariv.

Maariv is identical to that of yesterday's.

"Perhaps we should wish each other *l'shanah tovah tikaseiv v'seichaseim* on the second night of Rosh Hashanah as well,<sup>88</sup>" the Rebbe has said.

Recite the same *Kiddush* as the first night of Rosh Hashanah, including *shehechyanu*.

During the recital of *shehechyanu*, gaze at a new fruit. *Shehechyanu* is recited even if no such fruit is present.

Immediately after *Kiddush*, before washing your hands for *hamotzi*, eat the new fruit. Remember to recite *ha'eitz* before eating the fruit. Eat enough to recite the *brachah acharonah* for the fruit (but do not recite the *brachah acharonah* on the wine of *Kiddush*).

Women and girls who already recited *shehechyanu* during candle lighting should not repeat the blessing now over the new fruit. This is true only if, while reciting *shehechyanu* during candle lighting, they intended to include the new fruit in that blessing, and also, that the new fruit was actually present before them at the time of that blessing. If these two conditions were not met, they should recite *shehechyanu* again now over the new fruit.

It is a universal practice that those who listen to someone reciting *Kiddush* on their behalf do not rely on that person's recital of *shehechyanu* during *Kiddush* as far as the new fruit is concerned. Rather, each individual recites their own *shehechyanu* over the new fruit (along with the

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88) *Sefer Hasichos* 5751.

appropriate blessing for that species). This is done as a good *siman* (sign) for the new year.

*Birchas hamazon* is recited as on the first day of Rosh Hashanah.

## WEDNESDAY, SECOND DAY OF ROSH HASHANAH, 2 TISHREI

*Shema* can be recited until 9:39 am.

### DAVENING

Shacharis is the same as that of the first day of Rosh Hashanah,

The Torah portion of the *akeidah* is read in order to invoke its merit in our favor. Today's *maftir* is identical to yesterday's. The *haftorah* is from Yirmiyahu (*Ko amar... habein yakir....*) due to the obligation to recite verses of remembrances today (in this case: "Is Ephraim not My beloved son ... whenever I speak of him, I recall him even more....").

The *minhag* of our Rebbeim is to silently and discreetly recite *Yizkor* on the second day of Rosh Hashanah. Each person can decide for themselves whether to follow suit.

Musaf is the same as that of the first day of Rosh Hashanah.

### YOM TOV AFTERNOON

*Kiddush*, the meal, and *birchas hamazon* is the same as on the first day of Rosh Hashanah.

If you forgot to recite *shehechianu* last night during *Kiddush*, say it whenever you remember anytime before the end of *yomtov* (even if you recited it the first night).

**Mivtza Shofar:** We reach out to Jews who have not had the opportunity to hear the shofar.

Minchah is the same as on the first day of Rosh Hashanah.

Following Minchah, a *farbrengen* is conducted at which the *niggunim* of all the Rebbeim are sung – making mention of each of them before singing their respective *niggun*.

It is recorded in *Sefer Haminhagim*: Before nightfall on

the second day of Rosh Hashanah, it is the custom of the Rebbe *shlita* to wash his hands for a meal, in the course of which he delivers a *maamar*. This is followed by *birchas hamazon*, Maariv, *Havdalah*, and the distribution of wine to all those present from *kos shel berachah*, the cup over which the blessings of *birchas hamazon* were recited.

It is customary to join the final moments of Rosh Hashanah and the initial moments of *motzoei Rosh Hashanah* in the study of *Chassidus*.

## DRAWN IN

The Rebbe writes: “My revered father-in-law, the [Friediker] Rebbe, once related the following: ‘On the second day of Rosh Hashanah, my father (the Rebbe Rashab) would continue delivering his *maamar* until it was night. The reason: he wanted to draw down into the material world, represented by the onset of *motzoei Yom Tov*, all [the influx of spiritual light] that had been brought down during the forty-eight hours of Rosh Hashanah—so that the light of *Chassidus* should illuminate the world in all its aspects, and be perceptible within it.’

“And I for my part would like to suggest that each and every individual should do likewise, fusing the hours of Rosh Hashanah with the following weekday hours through the study of *Chassidus*. Then, by virtue of - *and through* - the path that our Rebbeim have paved for us, the light of *Chassidus* will be drawn down for us, too, all the way down into the most material of our activities.”

As previously disseminated in a public announcement by the Badatz, the *farbrengen* should not be digitally recorded (audio, video or photos) until **after** Maariv is recited.

**Law of Redemption:** Towards evening (according to some opinions—the following morning), the Kohen Gadol leaves his house and does not return until after completing his Yom Kippur service. From this point on, he remains in the *lishkas parhedrin* in the *Beis Hamikdash*, with *haza’ah* (sprinkling) ceremonies associated with his purity process on the third and seventh days of his isolation. This year, it is necessary for the Kohen Gadol to sequester himself at least an hour before *shki’ah* today, for if he would wait until evening or tomorrow morning, the third day

of his quarantine would coincide with Shabbos, and *haza'ah* may not be performed on Shabbos.

## WEDNESDAY NIGHT, MOTZOEI ROSH HASHANAH

Rosh Hashanah **ends at 7:58 pm.**

During Maariv on *motzoei Rosh Hashanah*, include the additions for the *Aseres Yemei Teshuvah* as well as *Atah chonantanu* and (for the first time) *hamelech hamishpat*. For the laws about someone who forgets these additions, see the chart at the end of the booklet.

Recite the regular *Havdalah* without a flame and spices.

Before any fast day when we are permitted to eat on the night preceding the fast, such as tonight—the eve of *Tzom Gedaliah*—an individual may eat and drink all the way until the crack of dawn, as long as they have not retired for the night (even if they take a brief nap). Someone who wishes to go to sleep for the night and then rise before dawn to eat or drink must make that condition before retiring. Anyone who usually follows such a schedule on an ordinary day—rising before dawn to eat or drink—does not need to stipulate before going to sleep tonight.

### WAIVED!

On the eve of the tenth of Teves 5752, the Rebbe explains that the suspension of fasting until the morning symbolizes the power that is granted at that time to reverse the negative events that the fast day commemorates. It is an auspicious time for *teshuvah* that will bring the Redemption and a night of opportunity to forever nullify the fast before it ever begins. The Rebbe pointed out that the night stretches for a number of hours, which offers ample time for *teshuvah*.

## ASERES YEMEI TESHUVAH

### ONE WEEK, A YEAR

In numerous *sichos*, the Rebbe mentions that each of the seven days between Rosh Hashanah and Yom Kippur directly correspond to the seven days of every week. In other words, these seven days function as the most opportune time to correct and/or complete that which demands repair or requires improvement from each of the seven days of the week of the outgoing year. It is simultaneously the time to prepare for every one of the



seven days of the week of the year that has just begun.

Throughout the *Aseres Yemei Teshuvah*, every person scrutinizes their conduct over the past year and amends their ways in the spirit of *teshuvah*. When privately recounting our actions, we can learn from the laws of the relative value of sacrifices<sup>89</sup>: “the suspicion of sin requires more *teshuvah* than a definite sin.”

During this time, we should be punctilious to observe extra stringencies, even if these stringencies are not observed throughout the year, being especially careful regarding *kashrus*.

Someone who has not arranged for the annulment of his vows on *erev Rosh Hashanah* should do so during these days. However, if you forgot to make a *pruzbul* on *erev Rosh Hashanah* (see entry above for details), you must wait to rectify it. The only time to make it up is *erev Rosh Hashanah* at the end of this new year.

### LULAV & ESROG

Those who are eager to perform mitzvot use this earliest opportunity to purchase their set of *arbah minim*—unless they are able to acquire better quality *minim* by waiting until after Yom Kippur.

Make certain that the *minim* you buy are entirely kosher and also *mehudar*; buy an esrog that has not been grafted, without a doubt. **Buy your *minim* only from reputable vendors who are known to be scrupulous in their observance of mitzvot.** The *minim* to be used on the first day of Sukkos, including *aravot*, may not be purchased from a minor.<sup>90</sup> See the entry of *motzoei Yom Kippur* for more details about this.

### YOM KIPPUR SHA'ALOS

If you are unsure whether you are obligated in the Yom Kippur fast (due to illness, giving birth, or any other reason) ask a Rav well in advance.

With regard to general guidelines for a new mother: a

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89) The cost of an *asham tolui* (offered when a person is not certain of having sinned) is double that of a regular sin-offering.

90) The detailed laws are recorded in the Alter Rebbe's *Shulchan Aruch* (645-9).

woman within the first three days of giving birth need not fast on Yom Kippur. Within seven days of birth, a Rav must be consulted. After this period, a woman must fast as normal, even though she is particularly likely to be severely weak.

An expectant or nursing mother is only exempt from fasting under life-threatening conditions. In a low-risk pregnancy, fast as normal unless it starts to cause intense headaches, dehydration, extreme dizziness or the like. Great care should be taken to avoid situations where the fast may need to be broken, even to the extent of staying in bed all day at the expense of davening or other holy pursuits. A husband should stay home from shul to assist his wife, should this practically make a difference to her ability to consummate her fast. If, even with all these precautions, a woman feels her health has deteriorated to the point of danger—and certainly if she may faint from lack of fluids or nutrition—she breaks her fast (making the assessment of her well-being on her own, without consulting a Rav in the moment) by using *shiurim*—minute quantities of food and drink imbibed at prescribed intervals (see below in the footnote at the beginning of the Yom Kippur section).

A woman in active labor may eat and drink, if allowed to do so by her doctor. All expectant women should consult their health practitioner ahead of the fast for their guidance concerning potential issues.

If you require daily medication, is it advisable to schedule your dosages in the days leading up to Yom Kippur in such a manner that will allow you to ingest a dose immediately before the onset of the fast—and to then take the next dose immediately after the conclusion of the fast.

If this cannot be done and you must take the medication on the actual day of Yom Kippur, consult a Rav ahead of time as to the appropriate method.

As a matter of principle, a person who is weak and cannot fast the entire day unless he remains in bed throughout Yom Kippur, should not attempt to attend the Yom Kippur services in shul, or even to pray at home, if this will result in him needing to eat or drink (even if eating or drinking *shiurim*, very small amounts at a time, as prescribed for patients who must break the fast due to danger). What

Hashem asks of him is to lay in bed and fast! Indeed, Hashem prefers that he spends Yom Kippur at home in an air-conditioned room and in a comfortable bed and to fast the entire day, rather than push himself to attend shul, thereby exhausting himself and increasing his hunger to a medically harmful degree that requires food or drink to correct (even once and in a minimal quantity). Attending shul and praying with a *minyan* is secondary to the *mitzvah min hatorah* (Biblical commandment) to fast for the full duration of Yom Kippur.

## THURSDAY, 3 TISHREI, TZOM GEDALIAH

### DAY OF REJOICING-TO-BE

Today is the *yahrtzeit* of Rebbetzin Devorah Leah, daughter of the Alter Rebbe, mother of the Tzemach Tzedek. She passed away in the year 5553 (1792).

The third of Tishrei is *Tzom Gedaliah*, a fast day marking the assassination of Gedaliah ben Achikam. *Chazal* consider his assassination a tragedy equal to the destruction of the *Beis Hamikdash*.

The fast begins at the break of dawn, at **5:07 am**.

Those who are ill, and pregnant or nursing women for whom fasting causes pain, do not need to fast.

A *Chosson* and *Kallah* during their *sheva brachos*, the week following their wedding, fast as well.

When a *bris* takes place on the *Tzom Gedaliah*, the father, the *Mohel* and *Sandek* still fast. A minor child is given the wine to drink and the *seudah* takes place that night.

Someone who is exempt from fasting should refrain from eating delicacies and should suffice with only as much food as is necessary.

If traveling to a different time zone during the fast, continue to fast until nightfall (*tzeis hakochovim*) in whatever location you are at that time.<sup>91</sup>

We do not rinse our mouths on a fast day.

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91) If extremely weak, and fasting is causing great difficulty, there is room for leniency to break the fast at the time the fast is over in the location of origin.

## EATING BY MISTAKE

Someone who accidentally eats today is nevertheless obligated to complete the fast. In such a case, there is no obligation to compensate by fasting on a subsequent day. Nevertheless, they may choose to do so as an atonement for breaking a fast.

If only a small amount of food was eaten accidentally (less than the size of *koseves* [a large date], eaten within the time frame of *k'dei achilas pras* [four minutes]), or a small quantity of liquid was drunk (less than a *revi*'s [2.9 ounces]), it is still considered fasting and the *Aneinu* prayer in the *Amidah* may be recited. If, however, these limits were exceeded, the *Aneinu* text should be amended to read: *Aneinu b'yom tzom hata'anis zeh* ("Answer us on this fast day"), rather than *ta'aniseinu* ("our fasting").

**Law of Redemption:** All of the fast days (except Yom Kippur) will be canceled in the era of Moshiach. In fact, they will become "*yomim tovim* and days of feasting and gladness."<sup>92</sup>

## TZEDAKAH

It is customary to give an abundance of *tzedakah* on public fasts. Calculate the cost of the food that you would have eaten were it not a fast day—and to give that amount to the poor during the evening of the fast.

## SHACHARIS

Only the chazzan says *Aneinu* and only during the repetition of the *Amidah*. In both Shacharis and Minchah, *Aneinu* is said between the blessings of *go'al Yisrael* and *Refa'einu*. If a *chazzan* mistakenly omits *Aneinu*, see the chart at the end of the booklet.

*Selichos* are recited as part of Shacharis, not earlier. (These *selichos* are found in the book of *selichos*).

Since today is a Thursday, the additional *selichos* are recited **after** the regular Monday and Thursday *Selichos*. They are inserted before the paragraph that starts with *Shomer Yisrael*.

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92) This is further discussed in *Likkutei Sichos*, vol. 15, p. 412. [For the concept of holding a festive meal in the era of Redemption, see *Magen Avraham*, *Tisha b'Av*, 552:11 and *Sichas Beis d'Rosh Hashanah* 5752.]

Today's *Selichos* begin with *Dirshu* and not with any of the earlier text. For according to Chabad custom, when *Selichos* is recited after the *Amidah* as part of the Shacharis service, and not as a pre-Shacharis prayer service of its own, then the following introductory sections are omitted: *Ashrei*, *Kaddish*, *Lecha Hashem*, *Shomei'a tefillah*, and *Selach lanu*. The section that begins *Az terem* is likewise intended as an introduction to the main body of *Selichos* and it would therefore fit to skip it too. Following *Az terem*, *E-l Erech Apayim* is also omitted, as well as the *vidui* of *Ashamnu* later on following *Shema koleinu*, for *Tachanun* has already been recited immediately after the *Amidah*. (It would also be fitting to skip the paragraphs *Vayomer Dovid* and *Rachum v'Chanun* towards the end of *Selichos*.) Hence, as a result of omitting these prefatory sections, *Selichos* begins today with *Dirshu*.<sup>93</sup>

After *Selichos*, the lengthy *Avinu Malkeinu* is recited, We recite the *nusach* for *Aseres Yemei Teshuvah* (i.e., *kasveinu*) followed by *chatzi Kaddish*, and not *full Kaddish*.

The *minhag* in 770 is that when there is a *chosson*, a *bris* was held, or the like, the congregation (besides the *chosson* or the baby's father) says *Selichos*, but omits *Tish Tachanun*, *nefilas apayim* and *Avinu Malkeinu*. When this is done, start with *Selach lanu* and continue without omitting anything—*vidui* of *Ashamnu* is said.

We read the Torah portion of *Vayechal*.

**Law of Redemption:** For seven days (starting from today), the Kohen Gadol is personally involved in sprinkling the blood of the daily *tamid* offerings, offering incense, trimming the lamps and burning the parts of the daily *tamid* offerings in order to become accustomed to the Yom Kippur service. Each day, the elders of *Beis Din* read to him and teach him the order of the Yom Kippur service. They would say to him: read yourself with your own mouth; perhaps you have forgotten.

It is preferable to daven Minchah earlier so that it does not run into *bein hashmoshos* (twilight), and finish davening before *shki'ah*. In addition to the fact that it is appropriate to daven Minchah before *shki'ah* every day, on a fast

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93) See *Yoman Tzom Gedaliah* 575l.

day specifically this is the correct thing to do. In the event that someone does daven late, he may still conduct *krias hatorah* and *maftir* even once it has reached *bein hashmoshos*.

We repeat the reading of *Vayechal* during Minchah, followed by the *haftorah* of *Dirshu*.

At Minchah prayers, each person recites *Aneinu* in the blessing of *shomei'a tefillah*. If you forgot to recite *Aneinu*, see the chart at the end of the booklet.

The *chazzan* recites *Aneinu* following the blessing of *go'el Yisrael*. The *chazzan* also adds the *nusach* of *birchas kohanim* as he regularly does during Shacharis.

The order for Minchah is as follows: (1) *Vayedaber* (*Korbanos* for Minchah) (2) *Ashrei* (3) half *Kaddish* (4) *Vayehi binso'a* and *krias hatorah*, then *maftir* and its blessings (5) *Yehalelu* and the *Amidah* (including *Anienu*) and the *chazzan's* repetition (6) *Tachanun*, the long *Avinu Malkeinu*, *Kaddish* and *tiskabel*, then (7) *L'Dovid Hashem* and *Aleinu* (8) mourner's *Kaddish*.

Following Minchah, it is traditional to attend a lecture aimed at inspiring us to improve ourselves and enhance our mitzvah observance.

The end of the fast, and the time for Maariv, is **7:42 pm**.

If you forgot to recite *Havdalah* on *motzoei Rosh Hashanah*, see the chart at the end of the booklet.

## FRIDAY, 4 TISHREI, EREV SHABBOS SHUVA

Review *Parshas Vayelech* with *shnayim mikra v'echad targum* in the afternoon, together with the *haftorah* for *Shabbos Shuvah*.

**Law of Redemption:** The Kohen Gadol is sprinkled with the ashes of the Red Heifer on the third day of his isolation. While in other years, this may occur on the fifth of Tishrei, to be ready for Yom Kippur after seven days of quarantine, this year it must take place today, *erev Shabbos*, because the *haza'ah* may not be performed on Shabbos.

Do not recite *Avinu Malkeinu* during Minchah.

It is the custom in the household of the Rebbeim to light a *teshuvah licht* in honor of *Shabbos Teshuvah*.<sup>94</sup>

It is a mitzvah to check your pockets before Shabbos to make sure that you will not inadvertently carry in the public domain on Shabbos. This is especially important when you have worn your Shabbos clothing on Rosh Hashanah, when carrying was permitted.

Candle lighting is at **6:54 pm**.

## **SHABBOS SHUVAH (TESHUVAH)**

### **PARSHAS VAYELECH, 5 TISHREI**

Remember to include the additions for *Aseres Yemai Teshuvah* in the *Amidah*.

The *chazzan* recites *hamelech hakadosh* in the blessing of *Magen avos* that is recited after the Maariv *Amidah*.

*Avinu Malkeinu* is not recited on Shabbos because it is forbidden to request personal needs during Shabbos.

### **LIKE SIMCHAS TORAH**

“Here we observe something wondrous that not many pay attention to!” the Rebbe remarks.<sup>95</sup> “The theme of Simchas Torah, meaning the joy at having completed the entire Torah, is also relevant to *Parshas Vayelech*. Indeed, the concept of completing the Torah is clearly stated in this week’s *parshah*! In a way, it is emphasized to a greater extent that the actual conclusion of the Torah—the end of *Parshas Berachah*—for that is merely the Torah’s practical conclusion (where its words draw to an end). By contrast, in *Parshas Vayelech*, the Torah itself describes its own completion, and [as a rule] the Torah’s explicit description of a matter is far greater than the reality of that same matter.

“As a result, we already have now, in *Parshas Vayelech*, (something similar to) the joy of Simchas Torah, which is itself the climax of *zman simchaseinu*, the season of our rejoicing. Its joy is greater than the rejoicing of the seven days of Sukkos (that include the entire set of days of the

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94) See *Sichas Shabbos Shuvah* 5721 for the Rebbe’s directive to the public regarding this practice. In *Sichas Vav Tishrei* 5742, the Rebbe states that it is the Chabad custom to kindle three *teshuvah* lights.

95) *Shabbos Parshas Vayelech*, 6 Tishrei, 5749—in *Sefer Hasichos* 5749, vol. 1 p. 6, with footnote

week, the natural cycle), and we can even suggest that it is higher than the joy of Shemini Atzeres (that represents the divinity that transcends the natural cycle and ensures its existence). Rather, it is an entirely unlimited joy!”

### SHACHARIS & MUSAF

It is reported that when the *sefer Torah* was removed from the *aron hakodesh* during Shacharis on *Shabbos Shuvah*, the Rebbe recites the *Yamim Nora'im* phrase of “*kadosh v’nora shemo*.”

Some make a point of only calling an esteemed individual to *maftir* on this Shabbos.

Recite *Av harachamim* following the reading of the Torah.

During Musaf, recite *Mi chamocha av **harachamim*** and not *harachaman*. This follows the opinion of the Arizal and applies in Minchah of Shabbos as well.

### SHABBOS AFTERNOON

If you forgot *Retzei* in bentsching, or made any other errors in today’s *tefillos*, see the chart at the end of the booklet.

During Minchah, the Torah portion of *Ha’azinu* is read. Recite *Tzidkasecha* following the *Amidah* of Minchah.

Beginning this week, *Pirkei Avos* is no longer said.

In 770, the *Shabbos Shuvah drashah* will be held at **7:15 pm**.

### MOTZOEI SHABBOS SHUVAH

Shabbos ends at **7:53 pm**.

In Maariv at the conclusion of Shabbos, add the additions for the *Aseres Yemei Teshuvah* as mentioned earlier; also recite *Atah chonantanu*. If an error was made, see the chart at the end of the booklet.

Do not recite *Vihi no’am* or *V’atah kadosh* on this *motzoei Shabbos*.

Recite *Havdalah* over wine, spices, and a flame, followed by *Veyiten lecha*.

Even if you usually make do with fruit or other light refreshment on *motzoei Shabbos*, you should nevertheless spread a tablecloth and eat at least a *kezayis* of bread for



*melava malka* tonight. This should indeed be done every *motzoei Shabbos*, but especially tonight, because *Aseres Yemei Teshuvah* is a time to put extra effort into each mitzvah.

## SUNDAY, 6 TISHREI

Today marks the *yahrtzeit* of Rebbetzin Chanah, the mother of the Rebbe, who passed away in 5725 (1964).

## TUESDAY, 8 TISHREI

Today marks the *yahrtzeit* of the *tzaddik* Rabbi Baruch, the father of the Alter Rebbe, in 5552 (1791).

Whoever was unable to perform *Tashlich* on Rosh Hashanah should do so on this day, which is referred to as “the day of the thirteen attributes of mercy”.

**Law of Redemption:** The Kohen Gadol is sprinkled with the ashes of the Red Heifer on the seventh day of his isolation. This year, it would occur a day earlier than absolutely necessary, for the first sprinkling of the third day cannot fall on Shabbos, as mentioned earlier.

## WEDNESDAY, 9 TISHREI, EREV YOM KIPPUR

### KAPPAROS

We *shecht* the *kapparos* chickens at the break of dawn, after approximately **3:00 am**. (The significance of this is explained in the *siddur*.) We use one fowl per household member: a hen for a female and a rooster for a male.

A pregnant woman (after forty days from conception) uses two hens and one rooster. She uses the plural form to refer to all the fowl at once: *Eilu chalifaseinu, eilu temuraseinu, eilu kaparaseinu, eilu hatarnegolim yeilchu l'misah, va'anachnu neiliech l'chayim tovim aruchim ul'shalom*.

It is a *hiddur* to personally cover the blood of the *kapparos* chicken after it has been *shechted* and to recite the blessing of *al kisui hadam b'afar*. We donate the monetary equivalent of the *kapparos* to the poor.

If there are no chickens available, use another living creature, such as a fish. If this is not an option, use money, and adapt the formula to read: *eilu hama'os teilachnah litzedakah*. Alternatively, you can request that someone

who does have a chicken available to perform *kapparos* on your behalf.

From the ninth of Tishrei until the second day of Rosh Chodesh Cheshvan, do not recite *Tachanun*, *Lamnatze'ach ya'ancha*, or *Tefillah l'David*.

It is forbidden to fast today.

It is a mitzvah to increase the number of meals eaten on this day so that we eat the equivalent of two days' worth of meals. According to some opinions, the obligation to eat more than usual begins the night before.

## TWO-HANDED!

“There is an exceptional spiritual quality to the act of eating and drinking on *erev Yom Kippur*!” the Rebbe once exclaimed during his annual *erev Yom Kippur* blessing.<sup>96</sup>

“To the extent that it has been observed that those exalted individuals who are careful throughout the year to use only one hand while eating, now—at the festive meal on *erev Yom Kippur*—deliberately use both of their hands to eat. I personally witnessed this in my own father’s conduct. The reason he expressed for this change was that ‘this is the eating of *erev Yom Kippur*, the ninth of the month!’”

## IN THE MORNING

Many are accustomed to wearing Yom Tov clothing on *erev Yom Kippur*. The Rebbeim wore silk garments (as on Shabbos and Yom Tov) in the morning following *kapparos*.

Immerse in a *mikveh* before Shacharis.

Do not spend a great time in prayer during Shacharis. Do not recite *Mizmor l'sodah*, *Tachanun*, *Avinu Malkeinu*, *Lamnatze'ach*, and *Tefillah l'David*.

## LEKACH

Request a piece of *lekach* (honey cake) from another person and partake from what you receive.

“On *erev Yom Kippur*, the Rebbe is accustomed to distribute *lekach* while wearing his silk Shabbos *kapota* and his *gartel*. He wishes each individual *shanah tovah umesukah*, “a good and sweet year.”

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96) in 5745. See *Likkutei Sichos*, vol. 29, p. 319.

**Law of Redemption:** The Kohen Gadol stands in the Eastern Gate of the *Beis Hamikdash*. We parade bulls, rams, and lambs in front of the Kohen Gadol so that he is familiar with them for the sake of the following day's service.

In the daily morning prayers, when discussing how the incense was prepared, we mention as follows: "and the other three *manim* from which the Kohen Gadol took two handfuls [into the Holy of Holies] on Yom Kippur. These [three *manim*] were put back into the mortar on the day before Yom Kippur and ground again very thoroughly so as to make the incense extremely fine."

### THE MEAL

Eat the *erev Yom Kippur* meal **before** *chatzos* (midday). Dip challah in honey, and eat fish.

Even for breakfast, you should only eat foods that are easily digestible, such as fish and fowl. Do not eat sesame seeds. Men should avoid foods that cause the body to produce sperm, such as garlic and eggs. Restrict milk products to the morning meal; they should not be eaten during the final meal before the fast.

### BEFORE MINCHAH

Before immersing in a *mikveh* and praying Minchah, ask someone to administer thirty-nine *malkos* (lashes) to your back while you are bent over, facing north. Strike lightly, preferably with a leather strip or belt, although any kind of material can be used. Begin with one strike to the right shoulder, a second to the left shoulder and a third slightly lower, in the center of the back. This counter-clockwise pattern is repeated thirteen times for a total of thirty-nine. Both you and the one administering the lashes should together recite the verse *V'hu Rachum yechaper avon...*—one word per strike.

Following the lashes, immerse in a *mikveh* to achieve purity and *teshuvah*. Immerse three times. Be careful to avoid any adhering substance that could be considered a *chatzitzah*.

Give a lot of *tzedakah*. It is our custom to drop many coins into *tzedakah* boxes and plates as we make our way to Minchah.

## HOLY CLINKING

The Baal Shem Tov taught that the sound of clanging coins in the plates (or *tzedakah* boxes) causes the forces of *kelipah* to be splintered apart!

## MINCHAH

Recite *Vidui* and *Al cheit* during Minchah, following the first *Yiheyu l'ratzon* (if you forgot, see the chart at the end of the booklet). Pray at length, with profound feelings of *teshuvah* from the depths of your heart and soul. Do not recite *Avinu Malkeinu*.

Recite *Vidui* while standing upright; do not lean heavily on anything. It is preferable to bow slightly during *Vidui*, as when reciting *modim*. Lightly strike your chest with your fist while saying *Ashamnu*, etc., as well as *Al cheit shechatanu*, and *V'al chata'im she'anu chayavim* and *selach lanu*, etc. (All the above is also true of each time that *Vidui* is recited.)

If you are reciting *Vidui* during the silent *Amidah* and the *chazzan* begins the repetition, you may respond *amein* after the *chazzan's* recital of *hamelech hakadosh* and *shomei'a tefillah*. If the *chazzan* begins *Kedushah*, you may respond for *Kadosh*, *Baruch* and *Yimloch*. When the *chazzan* reaches *Modim*, bow and recite only the three words '*Modim anachnu lach*.' You may also answer *amein yehei shmei rabba* and *amein* after *d'amiran b'alma*.

## ASKING FORGIVENESS

Yom Kippur does not atone for wrongs done to others, unless the wronged parties express their forgiveness. We should each make an effort to appease whomever we wronged—even if it was “only” a matter of spoken words. When requesting forgiveness, specify the wrong that you performed unless it would embarrass the injured party. The wronged party should forgive immediately. The laws of forgiveness are detailed in *Shulchan Aruch*.<sup>97</sup>

**Law of Redemption:** The elders of *Beis Din* hand over the Kohen Gadol to the elders of the priesthood and they in turn would take him up to the upper chamber of the house of Avtinas to teach him the particulars of scooping the incense. An oath is administered to him that he does not alter the service.

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97) *Shulchan Aruch Admor HaZaken* 606

## FINAL MEAL

For the *se'udah hamafsekes*, wash your hands for *hamotzi* and eat at least a *kebeitzah*, dipping the challah in honey. Avoid salt in foods during this meal. Avoid fish and dairy products, sharp spices and any food that causes the body temperature to rise.

“It is stated<sup>98</sup> that we should eat soup three times on *erev Yom Kippur*.” the Rebbe tells.<sup>99</sup> “My father-in-law the [Friediker] Rebbe never had sufficient time on *erev Yom Kippur* to eat soup three times. He would take a spoonful and they would pour a little more soup into his bowl. This was considered a second plate. He ate a second spoonful of soup. Then they added more soup; this was considered a third plate....”

On *erev Yom Kippur*, is it customary to eat *kreplach* (pastry pockets filled with meat or chicken<sup>100</sup> and boiled in soup). For insight into this practice, see *Sefer Haminhagim Chabad*.

If you intend to eat after reciting *birchas hamazon* at the conclusion of the *se'udah hamafsekes*, state so explicitly before concluding your meal. If you did not, you may still eat.

## BEFORE YOM TOV

Some are accustomed to immersing in the *mikveh* following the *se'udah hamafsekes* in proximity to the onset of Yom Kippur. Only do so if there is ample time to conclude before sunset.

Wear clean clothes in honor of Yom Kippur. Spread a tablecloth as you do for Shabbos and Yom Tov.

Nowadays, universal custom prohibits preparing food on Yom Kippur that is to be eaten after the fast, even though there is room for leniency in halachah on a weekday because of *agmas nefesh*. Therefore, extra care should be taken that all preparations should be completed before the fast.

We are stringent to avoid *hatmanah*, setting up food today to be kept warm throughout Yom Kippur to be used after the fast, unless it is needed by those who are weak.

98) *Sefer Hasichos* 5697, end of p. 156

99) *Sichas Shabbos Parshas Kedoshim* 5717

100) See Hebrew halachos for use of meat vs. chicken.

Each married man should light a *lebidike licht*, a candle for the living in shul. A *ner neshamah* (*yahrtzeit* candle) is lit for departed parents at home.

Prepare a candle that will be used on *motzoei Yom Kippur* at home, besides the *ner neshamah* (see below in connection to *Havdalah*).

### CANDLE LIGHTING

Candle lighting is at **6:46 pm**. Recite two blessings: (1) *l'hadlik ner shel yom hakipurim* and (2) *shehechianu*. For the laws that apply in case of error, see the chart at the end of the booklet.

The candles should burn long enough so that they are still lit when you return home from shul after Maariv, unless you stay home and enjoy the candles immediately.

Married couples should also leave a light on in the bedroom. An electric lamp is sufficient for this purpose.

### SHKI'AH TIME

Men should stop eating and observe the other restrictions of Yom Kippur in advance, no later than **7:04 pm**. Women accept Yom Kippur at candle lighting time.

Married men wear a *kittel*, unless they are in their first year of marriage and wore a *kittel* for their *chuppah*. Do not enter a bathroom while wearing a *kittel*.

Put on your *tallis* with a blessing before sunset (*shki'ah*). If you only did so after sunset, do not recite the blessing.

Check your pockets in advance of nightfall—you have been wearing your Shabbos clothes today and may not remember that you are carrying something.

Bless your children with *birchas habanim* before leaving your home for *Kol Nidrei*. It is customary to recite the text of *birchas kohanim*.

When you notice nightfall approaching, stand and recite *Vidui* (*Ashamnu* and *Al cheit*). Men and women are equally obligated in the mitzvah of *vidui*.

### EVE OF YOM KIPPUR

“There are no greater festivals for the Jewish people than ... Yom Kippur.”<sup>101</sup>

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101) Taanis 5:8

It is a Torah obligation (*d'oraisa*) to commence Yom Kippur a little early, to add from the mundane and to sanctify it—at least from the time of visible sunset, **7:04 pm**.

There are five Yom Kippur restrictions:

(1) No eating or drinking even the slightest quantity, although food may be handled. Children from the age of nine or ten are trained to fast an age-appropriate number of hours. Children under that age must not be allowed to fast even if they so desire. Someone suffering from a life-threatening illness eats and drinks; if medically permissible, they should restrict themselves to *shiurim* (specific quantities with prescribed intervals). See details in the footnote.<sup>102</sup> Obviously, this should be under the direct guidance of a Rav, as mentioned earlier. They do not recite *Kiddush*, nor do they use *lechem mishneh*. If they will be eating bread, they should wash their hands first; if they eat *shiurim*, they do not recite the blessing of *al netilas yadayim*. If they eat a *kezayis* in the amount of time known as *k'dei achilas pras* (four minutes) they must recite *birchas hamazon* including *Ya'aleh v'yavo* with the phrase: *b'yom hakippurim hazeh, b'yom selichas he'avon hazeh, b'yom mikra kodesh hazeh*.

(2) Any washing of the body is forbidden, even to remove

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102) Eating or drinking on Yom Kippur is forbidden by Biblical decree, even in minute amounts. However, to be culpable (punishable) for breaking the fast, a person must eat or drink more than a certain amount (*shiur*) within a limited timeframe. So when fasting is dangerous to a person's life and breaking the fast is necessary, they must still, if possible, consume less than this *shiur* at one time—eating less than two-thirds of a *k'beitzah* (the volume of an egg) and drinking less than a mouthful of water over a timespan that exceeds *k'dei achilas pras* (the normal interval to consume a portion of bread).

Practically, **drink only half of one mouthful** at once. Measure this amount before Yom Kippur by filling your mouth to the limit (using all available cheek space) and emptying it into a measuring cup, then divide the volume in half. If **food** is necessary, **up to 30cc (cubic centimeters) may be eaten** at a time. This is the volume of food that would fill a small matchbox.

Ideally, these quantities should be consumed with at least a nine-minute wait between morsels. However, if that is not feasible, you can be lenient with intervals as short as seven, six, or even four minutes. If circumstances require eating or drinking even more often, one may be lenient.

Eating and drinking can be simultaneous.

sweat. Rinsing the mouth is prohibited. If a person becomes sullied with dirt or excrement, wash the sullied area only. If you touch a part of the body that is normally kept covered, wash your fingers until the knuckles. When visiting the bathroom, touch the normally covered area of the body in such a way that you can wash your hands as described. If you are about to pray, wash your hands in this manner even if you did not touch a covered area. An ill person washes in their ordinary manner.

(3) It is forbidden to place oils or lotions on the skin even in the tiniest amount and even for the sake of removing sweat. But it is permissible to anoint for medical reasons, though you must keep in mind the limitations for *melachah* on Yom Tov by not smearing into the skin.

(4) It is forbidden to wear leather footwear, even if only the outer layer is made of leather. It is preferable not to use wooden footwear either. Chabad *minhag* does not follow the opinion that bans rubber galoshes and the like. A woman within thirty days of childbirth, someone who is ill and someone with a foot injury—and who find cold floors particularly uncomfortable—are permitted to wear regular footwear. However, they still should invite some discomfort such as switching the right shoe for the left, if feasible. Nowadays, non-leather shoes are very common and comfortable, and a person should not seek to be lenient in this regard.

Backless slippers may be worn outdoors, even where there is no *eiruv*, provided that they are secure and don't slip off the soles of the feet. As well, walking around with broken clog straps that hang off only one side of the shoe collar is not considered carrying on Yom Kippur, as long as the strap will not be reused, either by reattaching it or for another purpose altogether.<sup>103</sup>

(5) Married couples must observe all of the *harchakos* by night and by day.

It is forbidden to dress children in leather shoes, even if they are under the age of *chinuch*. They should not be bathed and creams or oils should not be applied on them.

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103) However, if you plan to fix the slipper after Yom Tov, you may not leave the hanging strap while walking in an *eiruv*-less area, despite the fact that this is common, and some halachic sources excuse the practice.



If they do so of their own accord, their father must not stop them. Once they reach the age of *chinuch* and they are fasting an appropriate number of hours, it is forbidden to give them food and drink during that time; if they take it themselves, their father must stop them.

Some refrain from wearing gold jewelry on Yom Kippur.<sup>104</sup>

### YOM TOV NIGHT

Before *Kol Nidrei*, *Avinu Malkeinu* is sung. Recite chapters 115 to 123 of Tehillim, open the *aron*, and recite *Kol Nidrei* followed by the blessing of *shehechyanu*.

The congregation recites *shehechyanu* quietly, making a point of concluding before the *chazzan* so that they can respond *amein* to his blessing. It is a mitzvah to publicize that whoever recited *shehechyanu* earlier over the candles should not do so now.

During the *Shema* of Maariv, recite “*baruch shem...*” in a loud voice.

If you erred in the *Amidah*, or omitted any of the additions for Yom Tov or *Aseres Yemei Teshuvah*, see the chart at the end of the booklet.

After *Aleinu* and *Kaddish yasom*, recite chapters 1 to 4 of Tehillim, followed by another *Kaddish yasom*. Then read the entire book of Tehillim, *b’tzibur*, starting from the first *kapital*.

Recite *kri’as shema al hamitah* as on every Yom Tov. Recite *baruch shem* out loud. Do not recite *Tachanun* or *Al cheit*. Before going to sleep, recite chapters 124 to 132 of Tehillim. Do not wrap snugly in blankets and covers; or at the very least, leave your feet uncovered.

### THURSDAY, 10 TISHREI, YOM KIPPUR

Rise early in the morning. Wash your fingers until your knuckles only. Do not intend to derive personal pleasure from the washing. *Kohanim* wash in the morning upon arising and again before *birchas kohanim* in the regular manner—until the wrist. Dry your hands and pass the damp towel over your eyes in order to remove the sleep from your

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104) See [www.asktherav.com](http://www.asktherav.com) #11282.

eyes. If your eyes are sullied, you may clean them. Do not rinse your mouth.

Do not recite *she'asah li kol tzarki* at all on Yom Kippur.

Morning *Shema* can be recited until **9:42** am.

The verse of *baruch shem kevod malchuso le'olam va'ed* is recited aloud when reading the *Shema* as a private individual in the morning, and again while reciting *Shema* together with the congregation during Shacharis.

## SHACHARIS

If during the course of the day you removed your *tallis* for a few hours, you must repeat the blessing on the *tallis* whenever you put it back on. If you removed it with the intention not to wear it for a few hours, but then changed your mind and put it on immediately (i.e. before a few hours elapsed), you do not repeat the blessing on the *tallis*, provided you are wearing a *tallis katan*.

Recite *Avinu Malkeinu* after the conclusion of the *chazzan's* repitition.

Upon opening the *aron hakodesh*, recite *Hashem Hashem E-l Rachum* etc. three times, followed by *Ribono Shel Olam*.

Two *sifrei Torah* are removed. In the first, *Parshas Acharei Mos* is read, from its start until *vaya'as ka'asher tzivah Hashem*. For *maftir*, the second Torah is used to read *Uv'asor lachodesh* (from *Parshas Pinchas*). The *haftorah* is taken from *Yeshayah* (from *Solu solu*, until *ki pi Hashem dibeir*), because that selection discusses *teshuvah* and fasting.

In order to complete the daily quota of one hundred *brachos*, concentrate on the blessings that are recited over the *aliyos* and *maftir*. If possible, recite a *brachah* over spices. You may recite the blessing upon smelling spices repeatedly throughout the day, as long as you focused your attention on something else and forgot about the spices in the interim.

*Krias hatorah* and *haftorah* are followed by *Yizkor*. A person praying alone without a *minyan* may nevertheless recite *Yizkor*.

Anyone who has both living parents must exit the shul

during *Yizkor*. During the year of mourning, the mourner remains inside the shul, but does not recite *Yizkor*.

Recite *Av harachamim*.

“Whether those who are not saying *Yizkor* should say *Av harachamim*: they should do as they wish. This is a public *hazkaras neshamos*, and so it is not said on days when *Tachanun* is not said; but on Yom Kippur, when we say individual *hazkaras neshamos*, this may also be said.”

## MUSAF & AVODAH

Kneel on the floor four times during Musaf—during *Aleinu* and the *Avodah*. While reciting *Vidui* as part of the account of the *Avodah*, strike your chest in the usual manner.

The *kohanim* recite *birchas kohanim*. While they do so, the congregation should move their heads in the following sequence: *Yivarechaha*—head erect, *Hashem*—lean head to the right, *v’yishmerecha*—head erect; *Ya’eir*—lean head to left, and so on until *shalom* when the head is erect.

Recite the *Ribono Shel Olam* prayer only while the *kohanim* are singing, but not when they pronounce the actual words. At that point, you must remain silent and listen carefully. The prayer is split into three parts: While the *kohanim* sing before *v’yaseim*, recite from *Ribono* until *hatzaddik*. While they sing before *lecha*, recite from *Ve’im* until *Elisha*. While they sing before *shalom*, recite from *Ukesheim* until *l’tovah*. Then, as they pronounce *shalom*, recite the three final words *v’sishmereini*, etc. Once the *kohanim* conclude *shalom*, say *amein* followed by *Adir bamarom*, while still covered by the *tallis*.

Do not say *Ein k’Eilokeinu*. It is postponed until after the conclusion of *Ne’ilah*.

Recite the daily portion of Tehillim followed by chapters 133 to 141 and *Kaddish yasom*.

*Sheish zechiros* is recited after Musaf.

There is a break between Musaf and Minchah. If possible, it should last at least three-quarters of an hour.

**Law of Redemption:** We offer two lambs as *temidim*, as we do each day of the year. For the *musaf* offering (described in Parshas Pinchas): An ox, a ram (also known as the communal ram), and seven lambs as

burnt-offerings, and a goat for a sin-offering (performed outside and eaten in the evening). For the Yom Kippur service (described in *Parshas Acharei*): The Kohen Gadol's ox and ram, as well as a sin-offering goat offered "for Hashem" (performed in the Temple building and burnt). This brings us to a total of fifteen sacrifices, in addition to the goat dispatched "to *azazel*." The Yom Kippur Temple service is described in all its details in the *Avodah* section in the *machzor*.

All the above offerings and *korbanos* are done specifically by the Kohen Godol.

With the passage of time, all Jewry have adopted the practice of prohibiting the preparation of food on Yom Kippur that will be eaten at the conclusion of the fast. There is room for leniency in the case of weak health, if it is done only after the time of *minchah ketanah* (earliest Minchah, approximately **4:27 pm**). In that case, it is best to give some of the food to a child (so that it can be considered preparing food for the same day).

### MINCHAH

Recite *Vayedaber* and *Ketores* before Minchah as usual. Do not recite *Ashrei*, *Uvo l'tzion*, or *Va'ani tefillasi*. *Va'ani tefillasi* is recited in praise of the Jewish people who return to shul to daven and read from the Torah after their Shabbos meal, and this reasoning does not apply to Yom Kippur.

The end of the Torah portion of *Acharei Mos* is read, followed by *Maftir Yonah*.

Minchah is concluded with *Avinu Malkeinu*, *Kaddish tiskabel*, *L'David Hashem Ori*, and *Kaddish yasom*. Do not recite *Aleinu* at the conclusion of Minchah.

Begin *Ne'ilah* in proximity to *shki'ah* (sunset). "Now is the concluding time of the sealing [of the decisions for the entire year] and we need to request mercy. If not now—when?"<sup>105</sup>

### NE'ILAH

Open the *aron* before reciting *Ashrei*. During *Kaddish*, recite *l'eila ul'eila*.

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105) Alter Rebbe's *Shulchan Aruch*

Replace all mention of “inscribing” with “sealing”—*chasmeinu b’sfer hachayim... vachasom l’chayim tovim... nizacheir v’neichaseim l’fonecha*. In *Avinu Malkeinu*, say *chasmeinu b’sfer*. Recite *Mi chamocha av harachamim* and not *harachaman*.

## WHAT’S GOOD?

In *Likkutei Sichos*,<sup>106</sup> the Rebbe points out that we recite the prayer *Sha’arei shamayim* (“Open the gates of heaven and open Your storehouse of that which is good for us”), while taking care to read *hatov lanu* as a single phrase so that it means “that which is good for us.” Otherwise, if these words are split up, the phrase can be understood “...open Your good storehouse for us.”<sup>107</sup>

At the conclusion of *Ne’ilah*, after proclaiming *Shema yisrael*, *Baruch shem*, and *Hashem Hu haElokim*, the *chazzan* recites *Kaddish tiskabel* as far as *da’amiran b’al’ma v’imru amein*. Then Napoleon’s March is sung, followed by a single blast of the shofar. The shofar should not be sounded until after nightfall. Then *l’shanah haba’ah* is called out, and the *chazzan* completes *Kaddish tiskabel*.

Recite *Kavei*, *Ein k’Eilokeinu*, *Pitum haketores*, *Kaddish d’rabanam*, *Aleinu*, *Kaddish yasom*, followed by chapters 142 to 150 of *Tehillim*.

After nightfall, do not perform any *melachah* until you have recited *Atah chonantanu* in Maariv or *baruch hamavdil*...

All the restrictions of Yom Kippur are lifted immediately upon its conclusion, which extends a brief time into the night. Eating remains forbidden until after *Havdalah*.

Recite Maariv and *Havdalah* while dressed in your *kittel* and *tallis*. Make sure that your *tallis* is only over your shoulders, not your head. Wear a hat (and not just a

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106) Vol. 29, p. 526

107) The difference is that we ask not for the kind of goodness that is appreciated only in the Heavens, but rather, for “specific kindness that is good for us in a revealed manner, so that we can appreciate its goodness in a most literal and practical sense. See *maamor* entitled *Anochi Anochi* 5687 (*Sefer Haminhagim* 5687, pp. 21 ff.).”

[For further information on this, see *Likkutei Dibburim*, vol. 1, p. 59; *maamar* entitled *Basi l’Gani* 5722; *Shemu’os v’Sippurim* (ed. 5750, vol. 1, p. 159), reporting on the conduct of the Rebbe Rashab when he served as *chazzan* during Sukkos in the year 5679.]

*yarmulke*) for Maariv and *Havdalah*. Remember to add *Atah chonantanu* during Maariv.

If you said *hamelech hakadosh*, *hamelech hamishpat* or *Zachreinu l'chayim*, see the chart at the end of the booklet.

## MOTZOEI YOM KIPPUR

The fast ends—after *Havdalah*—at 7:44 pm.

After Yom Kippur we wish each other “*Gut Yom Tov!*”

Before reciting *Havdalah*, wash your hands until the wrist, three times each, but without a blessing. *Kohanim* must do so as well, despite having washed in this manner in the afternoon before *birchas kohanim*. Wash your face and rinse your mouth.

## HAVDALAH

Recite *Havdalah* as usual and with a flame, but without spices. For the flame, use a source of fire that has remained lit from before the onset of Yom Kippur—or light a candle from such a source. Customarily, we use both: light a second candle from the original candle that remained lit in the home throughout Yom Kippur and then use the two of them together for the blessing.

The Frierdiker Rebbe would be particular to personally perform *Havdalah* on *motzei Yom Kippur*.

On every *motzoei Shabbos*, if you have no flame, you need not go after it the same as you would go after other mitzvos. However, on *motzoei Yom Kippur*, some say that you must go after the brachah on fire, because this is like the brachah of *Havdalah* when we bless the Holy One who set aside for us this day from other festivals by forbidding us to extinguish flames until presently, at night.

Women should recite their own *Havdalah* if they are unable to wait for their husbands to return from *shul* before eating. They may use wine or grape juice, or *chamar hamedinah* such as tea or coffee.

If they are unable to recite *Havdalah*, they may drink water in the interim (although this is not our custom regarding an ordinary *Havdalah* of *motzoei Shabbos*). If truly necessary, they may drink seltzer, and even plain tea or coffee without sugar or milk.

If you forgot to recite *Havdalah* before eating, recite it as soon as you remember. If you remember right after reciting *hamotzi* for bread or *mezonos* for cake, but before having tasted anything, eat something immediately and then recite *Havdalah*.

A man who has previously recited *Havdalah* may not repeat it for the sake of a woman who has not heard *Havdalah*. If a man plans to return home after *shul* and recite *Havdalah* for his wife, he should have in mind not to fulfill his obligation with the *Havdalah* that he is presently hearing in *shul*.

If you intend to eat bread or *mezonos* immediately after *Havdalah*, and these items are on the table at which you recite *Havdalah*, you should cover them until you have concluded *Havdalah*.

The blessing you recite over the *Havdalah* wine (*borei pri hagafen*) also covers all other drinks you partake of immediately afterwards. This applies only if the other drinks were either on the table at which you recited *Havdalah* or if you had intended to drink them, even if you didn't consciously intend to include them in the blessing of *borei pri hagafen*. In either case, you can then drink them without reciting a prior or subsequent blessing. However, if the drinks were not present on the table or in your mind, they require their own prior blessing (*shehakol*), but they do not require a subsequent blessing (*borei nefashos*), because they will be included in the subsequent after-blessing of *al hagefen*.

If you intend to wash your hands for a meal immediately after reciting *Havdalah* and do not intend to drink additional wine during that meal, you must recite *al hagefen* before your meal. If you forgot to recite *al hagefen* before starting your meal, you should interrupt your meal to recite it. If you remember only after reciting *birchas hamazon*, do not recite *al hagefen*.

## WHY EAT?

The Rebbe states,<sup>108</sup> "We have only just prayed *Ne'ilah* ... until its conclusion, *Avinu Malkeinu* and *Shema Yisrael*, etc., including *L'shanah haba'ah b'Yerushalayim* with the

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108) *Sichah* of Simchas Torah 5750

*teki'ah gedolah* that precedes this proclamation...Coming from such an elevated spiritual position such as this, what is the frantic rush to eat?!...We should work and toil on ourselves until we are in such a position...that upon the conclusion of the holy day, we do not think about food and drink...Rather, we eat *lishmah*—for the sake of fulfilling the Torah's instruction, 'Go eat your bread in joy,' and without mixing in the material enjoyment derived from consuming physical food!"

Upon the conclusion of Yom Kippur, a *bas kol* proclaims, "Go eat your bread in joy." Eat and rejoice; it is considered a partial Yom Tov. Partake of a large and plentiful meal and dip your challah in honey.

### PREPARING FOR SUKKOS

Involve yourself in the construction of a sukkah. Most people do not observe this in actuality, but instead fulfill their obligation by discussing the construction of a sukkah (and studying the laws of the sukkah).

It is an obligation to be joyful and in a positive state of mind throughout all nine days of the festival. This is a Biblical obligation that extends to a person's wife, children, and all those associated with his family. A husband causes his wife to rejoice by purchasing clothing or jewelry for her, according to his means.

It is our duty to provide the needy with plentiful supplies for Yom Tov.

### LAWS OF SUKKAH

According to the letter of the law, a person may eat in someone else's sukkah. It is preferable, however, for each person (or family) to have a sukkah of their own: First, the obligation is for each person to live in the sukkah in the manner in which he lives in a house throughout the year—and most people live in their own private homes or apartments during the year. Second, the act of building a sukkah is a mitzvah (to the extent that it requires the recitation of *shehechyanu*; the reason why we do not recite a distinct blessing over the sukkah is because the *shehechyanu* recited during *Kiddush* on the first night of Sukkos includes the obligation to recite *shehechyanu* upon building the *sukkah*). And it is considered more of a mitzvah if he builds it himself rather than sending



someone else to do the job. Nevertheless, due to the financial constraints upon the majority of Jews nowadays, it has become customary in many places to erect large sukkahs that hold a number of families at once.

Do not construct your sukkah (1) on another's property without their knowledge and consent; (2) on public property, such as a city street or a public thoroughfare; (3) in a location that will inflict damage upon your neighbors—by blocking their windows, for example. If you did build your sukkah in one of these locations, do not recite the blessing *leishev basukkah*.<sup>109</sup>

A sukkah in which a person cannot eat, drink, walk leisurely, and sleep comfortably without any pain is not called a place of residence and is not valid as a sukkah. If you build a sukkah in a location that you know will bother you later, for example a sukkah erected in the street (which is unfit for other reasons, as mentioned earlier), where you cannot sleep comfortably due to fear of thieves and bandits, it is an invalid sukkah, and not suitable even for eating. However, if you are not afraid to sleep there at night, it is kosher. If there are other factors that would absolve a person of the obligation to sleep in this type of *sukkah* (such as a frigid climate or other conditions causing significant discomfort) it is also kosher.<sup>110</sup>

Complete the sukkah walls before you put on the *schach*.

It has become common to build a sukkah with four walls—and complete walls, because not everyone is familiar with all the technical halachic requirements that apply to *mechitzos* (partitions). It is inadvisable to use canvas for any of the walls, even if it is firmly secured, because the center sometimes moves back and forth in the wind even

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109) Some authorities have defended those who make sukkahs on public property where authorization from the city is received or can be received (this dismantles the main concern that non-Jews are unwilling to forgo their public territory for such purposes), and if it is built on the limited areas in front of one's home that the city considers the homeowner's responsibility, for hazards and the like. Even according to the lenient opinion, the flow of pedestrian traffic may not be disrupted, nor may the entire public way be blocked.

110) See Sukkos Calendar regarding the Chabad custom. (See *Levush* 640:2; *Peri Megadim Eishel Avrohom*, 6; *Hagahos Yad Ephrayim*, *Machatzis Hashekel*, *Bikkurei Yaakov* and others.)

while tied, and because the ropes sometimes loosen without anyone noticing and then the sukkah walls are no longer considered to be strong enough themselves to withstand an ordinary gust of wind, as required by halachah.

Someone who wishes to create a sukkah using sheets would do best to place bamboo sticks or the like horizontally along the walls throughout the first ten *tefachim* (handbreadths, about thirty-one inches off the ground), with a space of less than three handbreadths (ten inches) between each stick. As a first recourse, these beams should be set up on all four sides of the *sukkah*.

Make certain that the *schach* is placed in such a manner that it is able to withstand ordinary gusts of wind throughout the entire festival of Sukkos. This is of particular concern when using a bamboo mat for a covering. (If using mats, ensure that they are kosher for *schach*.)

Do not secure your *schach* with material susceptible to *tumah* such as cables. The *schach* may be supported with wooden slats or fastened with unprocessed threads (such as jute). There is no issue at all with the *schach* touching metal, and it is sufficient if the *schach*'s main support is not a material susceptible to *tum'ah*. After the fact, meaning, if a *sukkah* fails to follow these guidelines with the *schach* supported by a material susceptible to *tum'ah*, the *sukkah* may still be used.

It was the custom of the *Rebbeim* to use a large quantity of *schach* on their sukkahs and to verbally encourage the placing of additional *schach*; they would call out to those loading the *schach*, "More *schach*! More *schach*!" The *Rebbeim* were not concerned that the stars be visible through the thick blanket of *schach* at night. No doubt, they found an easy solution to observe the latter *halachah* as well—by poking a stick and forming a small gap in one area of *schach*. One should follow suit, by creating a thick covering of *schach* with at least one area through which the night sky is visible.

Some have proposed using *schach* made from bamboo mats that are designed to prevent rain from entering the sukkah. They wish to rely (in addition to other sources) on the opinion of those *Rishonim* that permit such an arrangement. However, the Alter Rebbe states in *Shulchan*

*Aruch*,<sup>111</sup> “If the *schach* is so thick that the rain cannot enter into the sukkah’s interior, the sukkah is invalid. For the definition of a sukkah is a structure that provides shelter only against sunlight. If it provides shelter against the rain as well, the term sukkah no longer applies. Rather, it is a type of *bayis* (house).” It is apparent from his terminology that such a sukkah is invalid according to Biblical law.<sup>112</sup>

Furthermore, and this is the main point,<sup>113</sup> the view of the Alter Rebbe is that: “one does not fulfill his obligation unless his sukkah is not designed for anything more than providing relief from the sun ... but if it is ... designed to provide shelter and a cover also for the rain—anything that is not made to shelter from the sun alone is not a sukkah but a house.”<sup>114</sup>

It is not Chabad custom to create a floor for the sukkah unless the sukkah is located on earth or grass, in which case it must be covered or it would be incredibly difficult to avoid spilling even the slightest amount of liquid on the ground during Yom Tov. (For this reason, it is always advisable to avoid eating in a garden or the like during Shabbos and Yom Tov.)

It is not Chabad custom to decorate the sukkah at all.

If sukkah decorations are hung, it is forbidden to derive use from them throughout the festival of Sukkos, even if they fall from the sukkah walls or roof. Since they cannot be used, sukkah decorations are *muktzah* on Shabbos and Yom Tov. Sukkah decorations that are suspended from the *schach* should not hang at a distance of four *tefachim* or more below the *schach*.

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111) 631:5.

112) See *Pischa Zuta* 631:3 and 635:1, who takes issue with this view.

113) Even if one wishes to argue (as do some who permit this kind of *schach*) that it is clearly rickety and the fact that no rain enters is not due to its sturdiness, but due to an external factor.

114) In 626:1. See also *Shulchan Aruch Admor HaZaken* 629:10. See *Sha’alos uTeshuvos Avnei Nezer, Orach Chayim*, 474, and *Pischa Zuta* there—as opposed to *Kovetz Teshuvos, Orach Chayim* 61. See also *Likkutei Sichos*, vol. 32, p. 142, where the Rebbe discusses the Alter Rebbe’s ruling—“...this is a condition [necessary] for every sukkah, to the point that one’s intention in creating it must be exclusively for the sake of providing shade alone, without mixing any other intentions into the picture, not even “for a shelter and for a covert from gushing and from rain” (*Yeshayah* 4:6). This affects not a condition in building a sukkah, but rather, the very definition of a sukkah!”

## THE FOUR KINDS

Make certain that you purchase a completely kosher and also *mehudar* set of *arba minim*. Verify that the *esrog* is not *murkav* (grown from a crossbred source). **Only purchase sets of *minim* from vendors who have established reputations of *yiras shamayim*.** Do not purchase the *minim*—including *aravos*—from a minor for use on the first day of Sukkos. Additional details of these laws can be found in the Alter Rebbe's *Shulchan Aruch*.<sup>115</sup>

The father of a boy who knows how to shake the *lulav* according to halachah is obligated to purchase a set of *arba minim* for his son. Although many are not accustomed to doing so, in our times when sets of *arba minim* can be easily obtained, it is preferable to buy a kosher set of *minim* for all boys who know how to shake the *lulav* (who are obligated in these laws for the sake of *chinuch*). At a minimum, each household should have one set devoted to the children. This is especially important for the requirements of the first day of Yom Tov.

It is the Chabad custom to recite a blessing on an *esrog* from Calabria. *Esrogim* grown in Eretz Yisrael from plants that originated in Calabria are not equal to actual Calabrian *esrogim* (on the other hand, the *esrog* orchards in Eretz Yisrael were created in order to avoid concerns of grafting that might occur in Calabria).

The *esrog* should appear yellow like wax.

The *lulav* should not have rounded tips which are known in Yiddish as *kneplach* (lit., “buttons”).

We add multiple sets of *hadasim* in groups of three—at least one additional set—to the standard three.

An *esrog* that sits in water or another liquid for a 24-hour period is called *kavush*, and it is invalid. Some are stringent to apply this law to the remaining *minim* as well. For that reason, be careful to avoid leaving your bound *lulav* soaking in water for that amount of time, unless four *tefachim* (thirteen inches, plus) of the *lulav* and three *tefachim* (ten inches) of the *hadasim* and *aravos* remain above the level of the water. Many are lenient and have them wrapped in a moist towel, even if the towel is

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115) Orach Chaim 645-9

dripping wet. (The halachic analysis of this leniency is beyond the scope of this publication.)

It is best to mark your name on the cover of your *lulav* holder, so that it is not accidentally exchanged with someone else's *lulav*.

There is no particular need to pay for your *arba minim* before Sukkos.

## FRIDAY, 11 TISHREI, EREV SHABBOS PARSHAS HA'AZINU

Today in the year 5553 (1792), the Tzemach Tzedek was brought to *cheder* for the first time by his grandfather, the Alter Rebbe.

This day is known as *G-t's Nomen* (the Name of Hashem). Go to *shul* early for Shacharis.

The days between Yom Kippur and Sukkos are joyful days during which time the Jews inaugurated the *mizbei'ach* in the times of Shlomo Hamelech. Do not fast until after *Isru Chag*, except a *chosson* and *kallah* on their wedding day.

If you forgot to recite *Havdalah* on *motzoei Yom Kippur*, see the chart at the end of the booklet.

Someone who pledged to give *tzedakah* during *Yizkor* should not delay in fulfilling his pledge. In a number of his *Igros Kodesh*, the Alter Rebbe is unusually elaborate on the great importance of hurrying to pay *tzedakah* dues (in addition to the Torah's admonition of *bal te'acher*, not to delay our *tzedakah* dues).

When Shabbos falls between Yom Kippur and Sukkos, as occurs this year, some halachic authorities require that the sukkah be completed before Shabbos. On Shabbos, they argue, the sukkah cannot be built, and those who have delayed construction are considered as having come to a point of evading a mitzvah, *chas v'shalom*. However, many other *poskim* disagree, and consider the time before and after Shabbos as part of a single time continuum, and the current state of Shabbos as a temporary interruption in the process of fulfilling the mitzvah.

It is best to avoid building a sukkah after *chatzos* (midday) on *erev Shabbos*.

We recite *shnayim mikra* of Parshas *Ha'azinu*.

**Candle lighting** is at **6:42 pm**, eighteen minutes before sunset.

## SHABBOS PARSHAS HA'AZINU, 12 TISHREI

Today is the *hilulah* of the *tzaddik* Reb Avraham “the Malach,” the son of the Maggid of Mezritch, who passed away in 5537 (1776).

During Shacharis, the Torah portion of *Ha'azinu* is read according to the breaks located in the Chumash (known as “*haziv lach*”).

Do not recite *Av harachamim*.

During Minchah, the Torah portion of *Vezos Haberachah* is read. Do not recite *Tzidkasecha*.

## MOTZOEI SHABBOS

Shabbos ends at **7:40 pm**.

Do not recite *Vihi no'am* or *V'atah kadosh*.

Recite *Veyiten lecha* as usual after *Havdalah*.

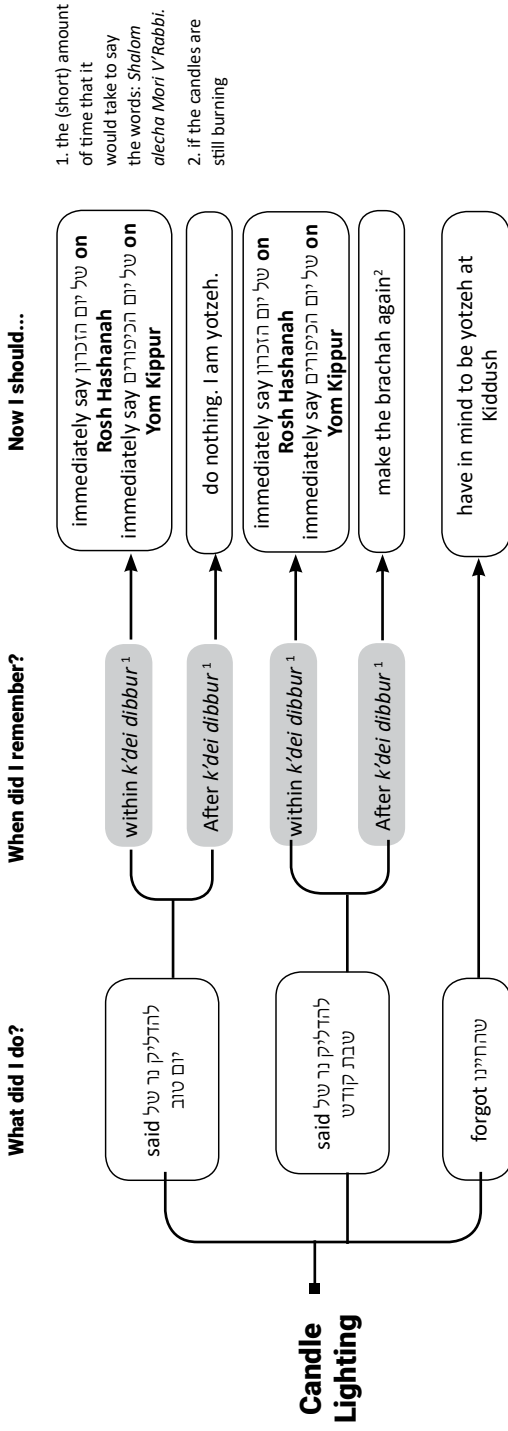
If you have not yet recited *Kiddush Levanah*, do so tonight.

## SUNDAY, 13 TISHREI—L'CHATCHILA ARIBER

Today is the *hilula* (anniversary of passing) of the Rebbe Maharash, who passed away in 5643 (1882).

This week, the Chumash/Rashi studied daily as part of *Chitas* is for Parshas *Vezos Ha'brachah*, for the first time. (It will be repeated next week.)

# "Oops! I made a mistake..."



# Kiddush ■

What did I do?

When did I remember?

Now I should...

recited the  
Shabbos version

before saying Hashem's name at  
the end of the brachah

go back to ברוך אשר  
בחר בנו

after saying Hashem's name at the  
end of the brachah

repeat the brachah of  
ברוך ... אשר בחר בנו

concluded with  
מקדש ישראל והזמנים

within *k'dei dibbur*<sup>1</sup>

immediately say  
מקדש ישראל ויום הזכרון

After *k'dei dibbur*<sup>1</sup>

repeat the brachah of  
ברוך ... אשר בחר בנו

skipped  
מלך על כל הארץ  
at the end

within *k'dei dibbur*<sup>1</sup>

immediately say  
מלך על כל הארץ מקדש ישראל ויום הזכרון

After *k'dei dibbur*<sup>1</sup>

do not start over

forgot  
שהחיינו

anytime during the night or day

say it now<sup>3</sup>

3. this applies to both  
the first and second  
days of Rosh Hashanah



4. As stated in the siddur:

ברוך אתה ה' אלקינו מלך  
העולם אשר נתן ימים טובים  
לעמו ישראל לזכרון את יום  
הזכרון הזה בא"י מקדש  
ישראל ויום הזכרון.

5. Concerning the

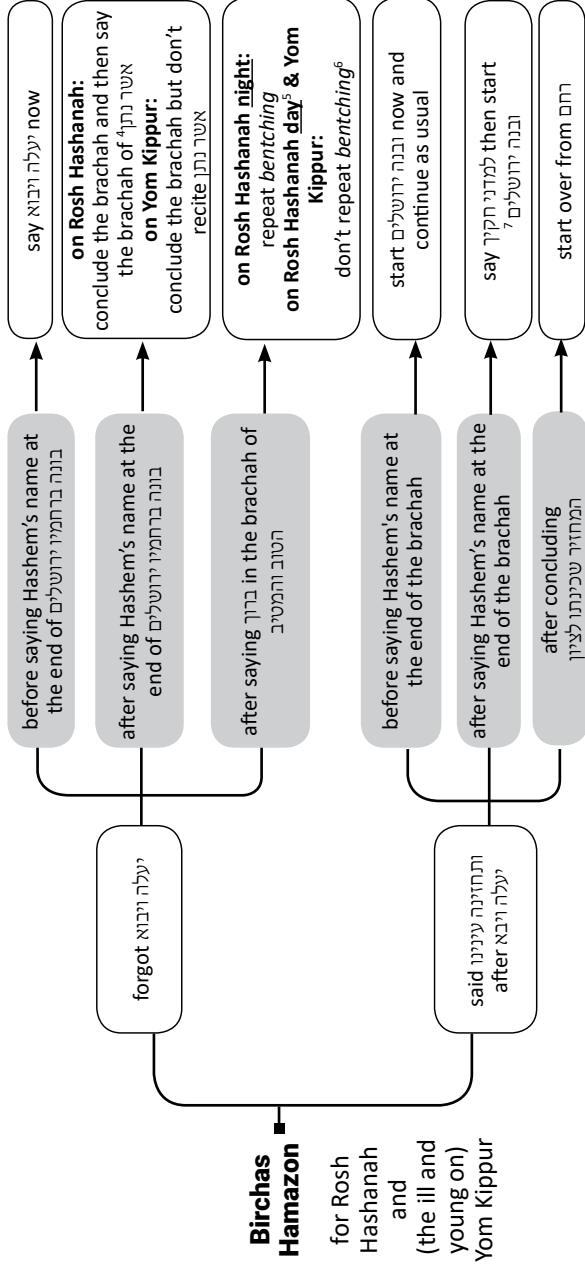
day meal of *Shabbos*  
*Teshuvah*: There are  
sources stating that  
since it is permissible

to fast on this Shabbos  
(for the purpose of  
*teshuvah*), *bentching* is  
not repeated if רצה is

omitted. What should  
be done if the *brachah*  
of רטוב ומטב is started  
before recalling the

need to say רצה is not  
conclusive. However,  
if you remember after  
אמר, but before

ברוך, the *brachah* of אמר  
for Shabbos should  
be said. past the time of  
K'dei dibbur as well



6. if you did not realize that you are not meant to repeat *bentching* and you started saying it again before remembering, stop wherever you are currently holding—even in middle of a brachah.

7. if you concluded the brachah with בונה ברחמי ירושלים you are *yotzeh*.

What did I do?

When did I remember?

Now I should...

8. even if you only uttered "ברוך"

I forgot  
שיר המעלות

before starting אור  
or answering  
ברכו

say שיר המעלות now

■  
Additions  
for Aseres  
Yemei  
Teshuvah

after starting אור<sup>8</sup> or  
answering  
ברכו

don't interrupt; say it when you  
conclude davening

Chazzan forgot  
שיר המעלות

after *Kaddish*

don't interrupt; say it when  
davening concludes.

9. past the time of *k'dei dibbur* as well.

10. On *motzoei*

*Rosh Hashanah* and

*Shabbos Teshuvah*

repeat אותה חוננתו. On

*Tzom Gedaliah* during

*Minchah* (and the

for *chazzan*, during

*Shacharis* as well),

repeat ענינו. In *Minchah*

of *erev Yom Kippur*,

and all five *tefillas* of

*Yom Kippur* itself יודי is

said again.

11. However, if you

know for certain that

you said the entire

section of יודי

(especially if davening

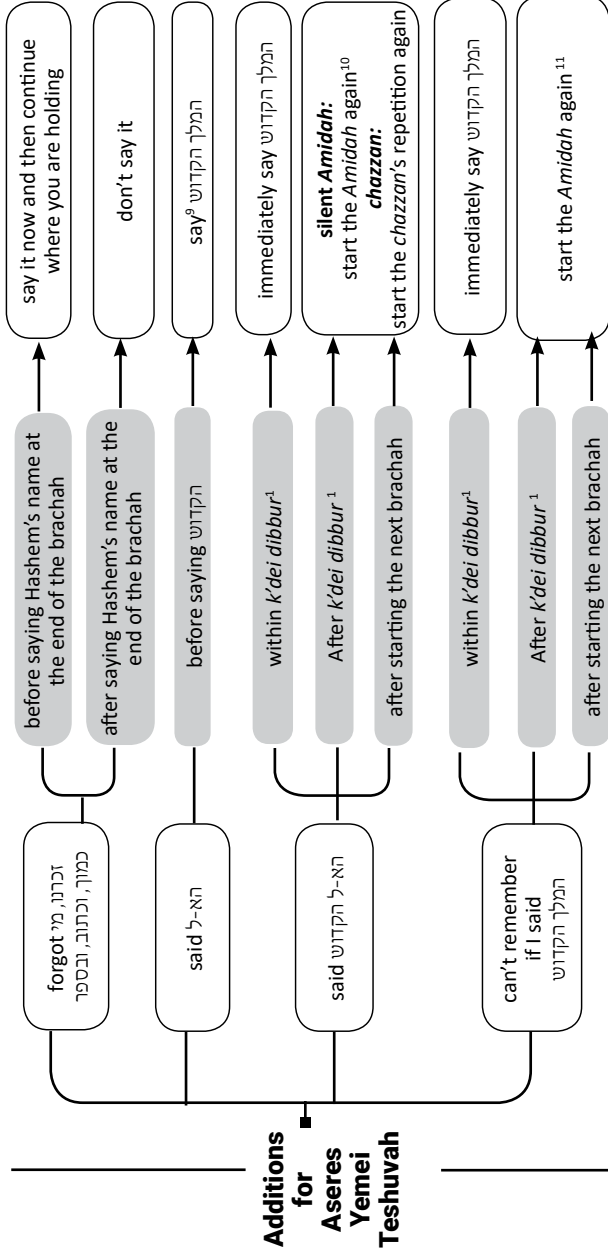
from a *machzor*), you

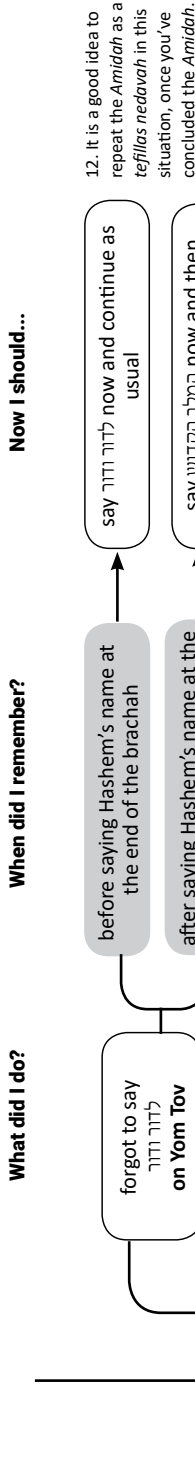
can assume you said

the brachah correctly

and do not have to

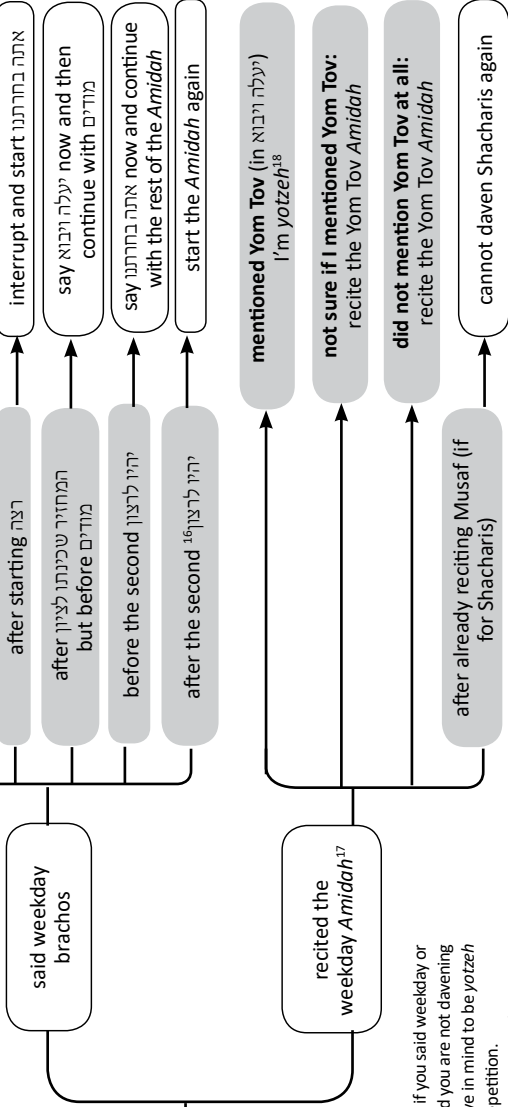
repeat it.





12. It is a good idea to repeat the *Amidah* as a *tefillas nedavah* in this situation, once you've concluded the *Amidah*.

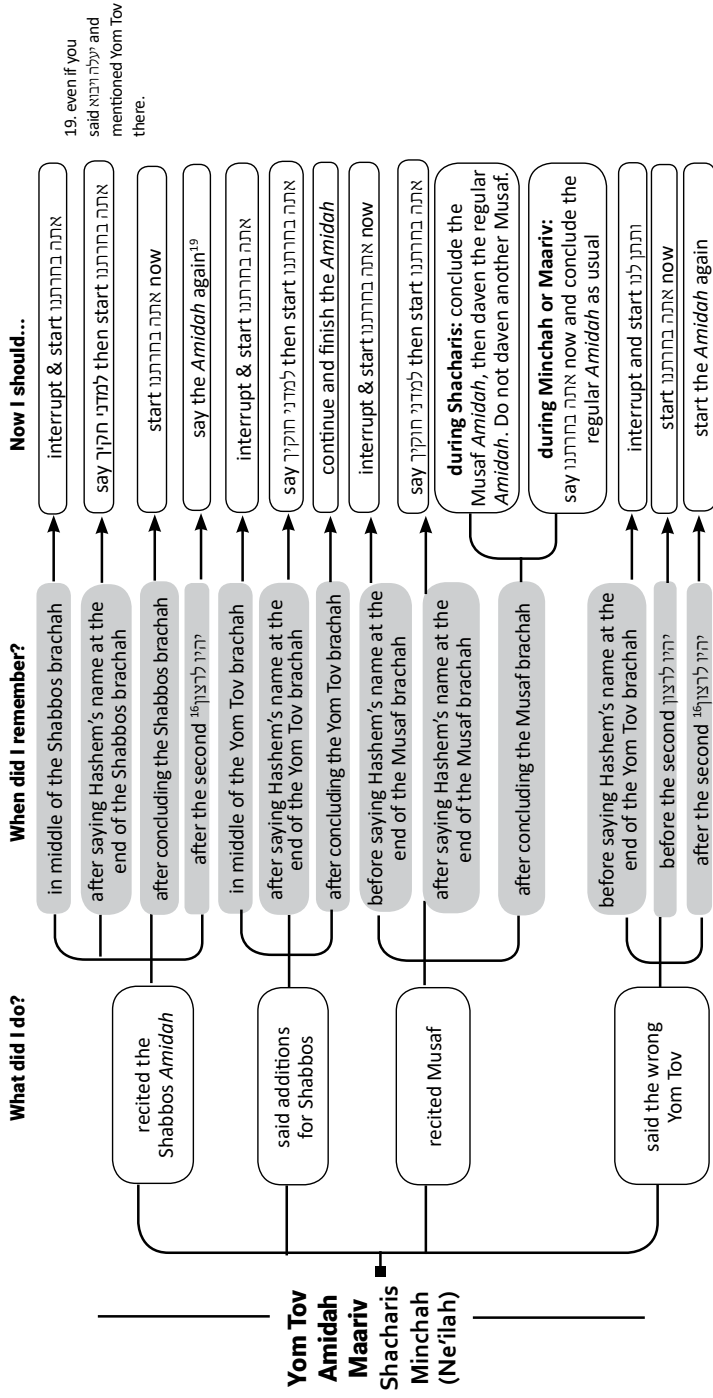
# Yom Tov Amidah Maariv Shacharis Minchah (Ne'ilah)



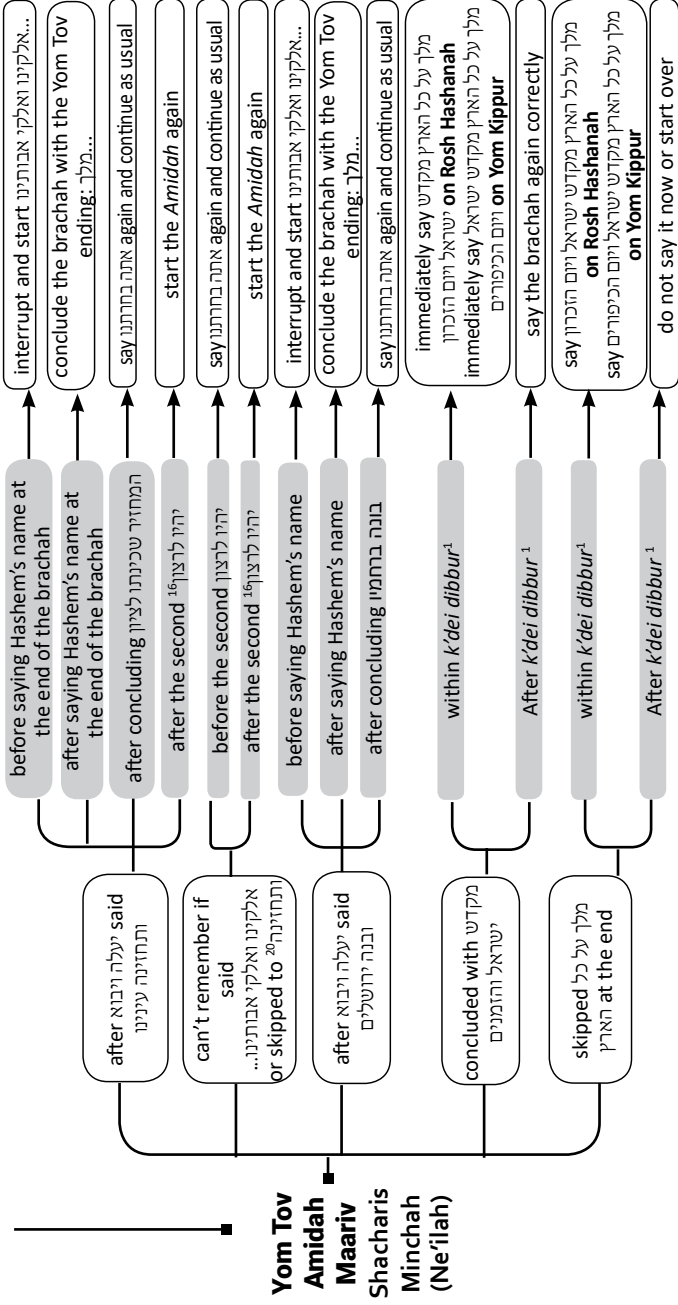
13. Even once you've started the next word, but did not finish it ("choi—" or "choin—") you may switch to the Yom Tov davening. However, if you are not sure whether you completed the word, you must conclude the brachah.
14. This applies to any of the weekday brachos in the *Amidah*.
15. If you mistakenly did not conclude a weekday brachah before starting already closed off with the brachah of על כל הארץ מלך עול, you cannot go back and conclude that brachah.
16. and you have also made the decision not to lengthen the *tefillah* with extra requests and supplications.

17. If you are unsure if you said weekday or Yom Tov Amidah (and you are not davening from a *machzor*), have in mind to be *yotzeh* with the *chazzan's* repetition.

18. הָאֵלֹהִים הַקְדוּשׁ יְהוָה. If not, go back to the beginning of the *Amidah*.



20. if not davening from a machzor (if yes, it can be assumed you said it correctly)

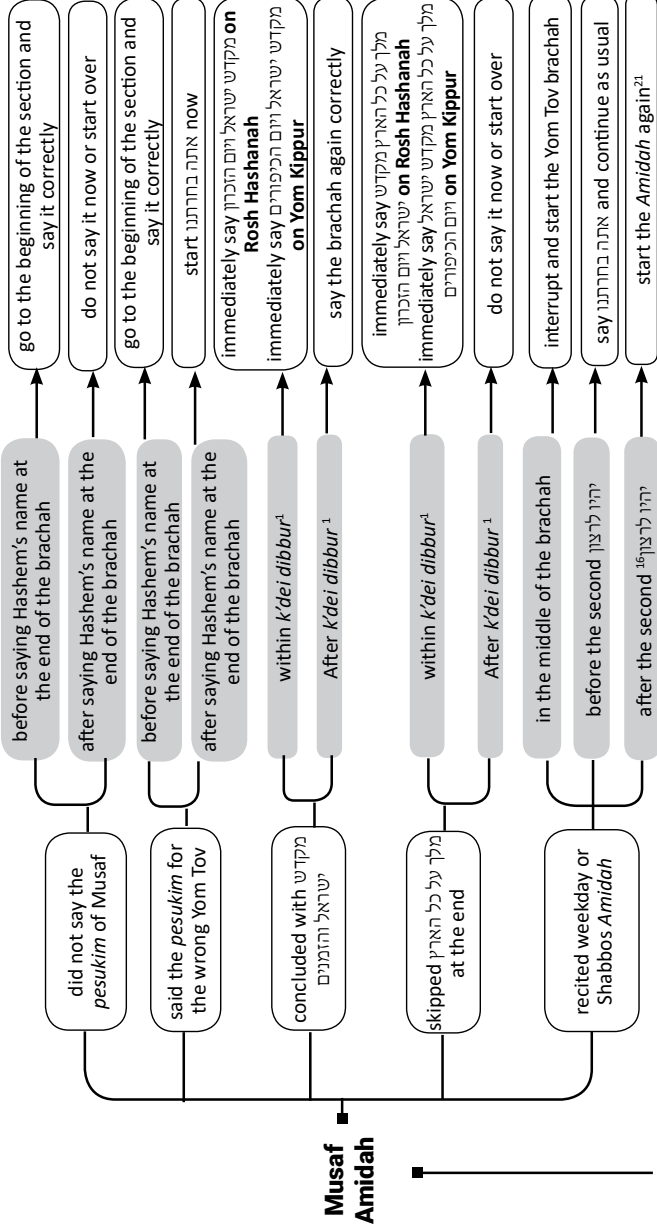


## What did I do?

## When did I remember?

## Now I should...

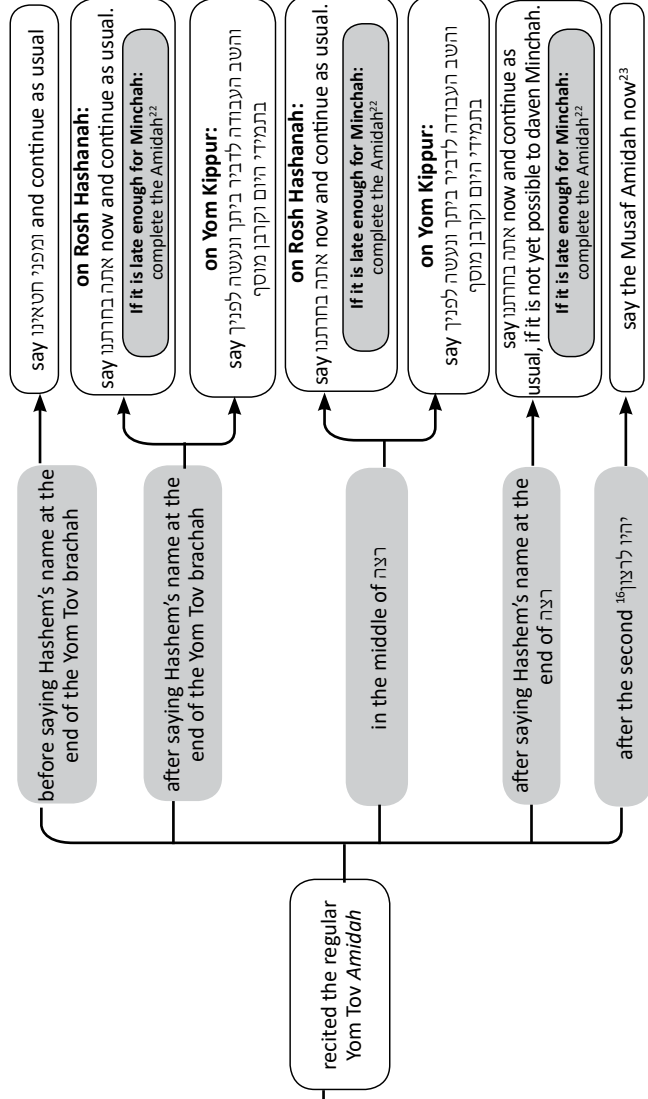
21. On Rosh Hashanah, include all nine brachos.





## Musaf Amidah

22. This *tefillah* will then be counted as Minchah. Now say Musaf.
23. If it is already permissible to daven Minchah, the regular Amidah that was just recited in error will count as Minchah.

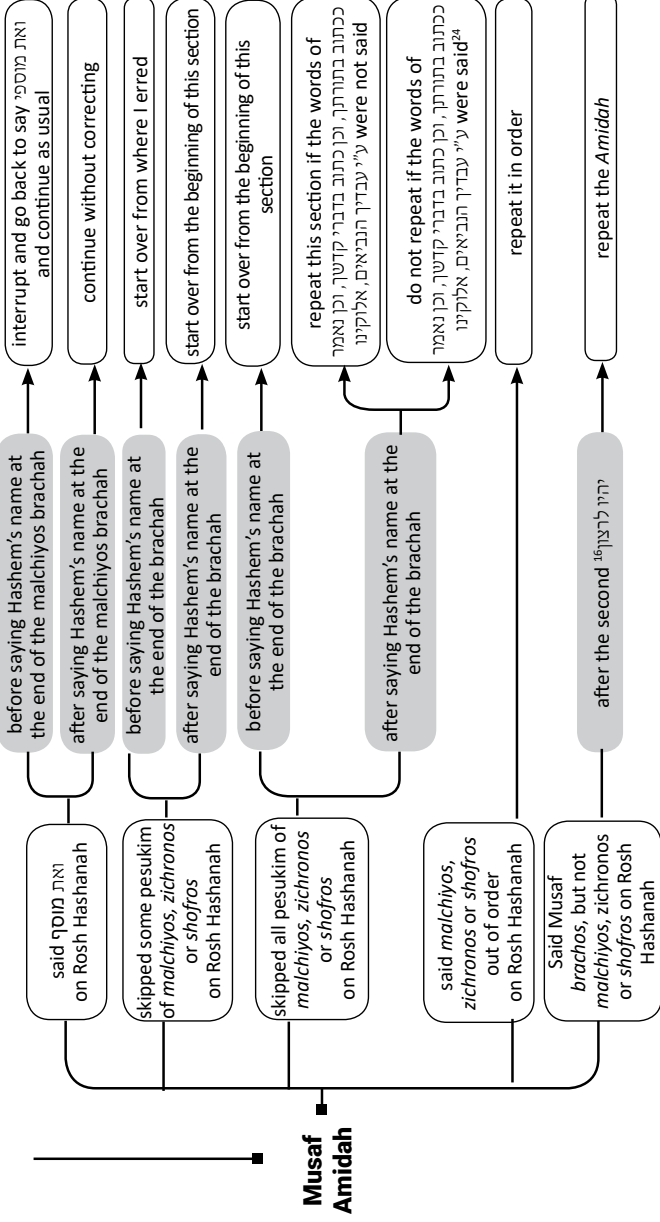


## What did I do?

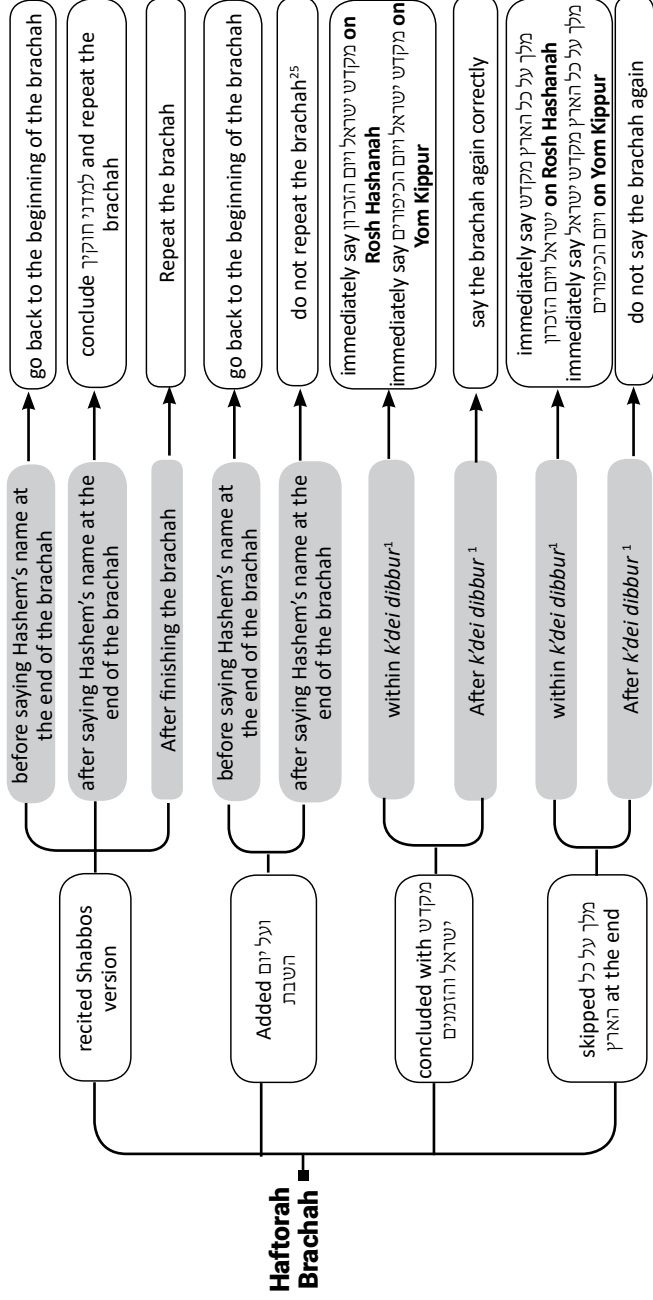
## When did I remember?

## Now I should...

24. This only works retroactively. If you have not said them yet, you need to interrupt and go back to the beginning, as outlined above.



25. provided  
you concluded  
correctly.



What did I do?

When did I remember?

Now I should...

26. even if he mistakenly concludes the brachah with only שומע תפלה, he (and everyone) is yotzeh.

or mezonos on cake.

## Tzom Gedaliah

עננו  
Chazzan forgot

עננו  
I forgot

בכל עת צרה וצוקה  
כי did not continue  
אתה שומע

before saying Hashem's name at the end of the brachah of רפאנו

after saying Hashem's name at the end of the brachah of רפאנו

after saying Hashem's name at the end of the brachah of שומע תפלה

after concluding the chazzan's repetition

after saying Hashem's name at the end of the brachah of שומע תפלה

after the second<sup>16</sup> יהיו לרצון

after saying Hashem's name

interrupt and say עננו, then start from the beginning רפאנו

say שומע קולנו in עננו (like the silent Amidah of Minchah) and conclude with: העונה בעת צרה ושומע תפלה<sup>26</sup>

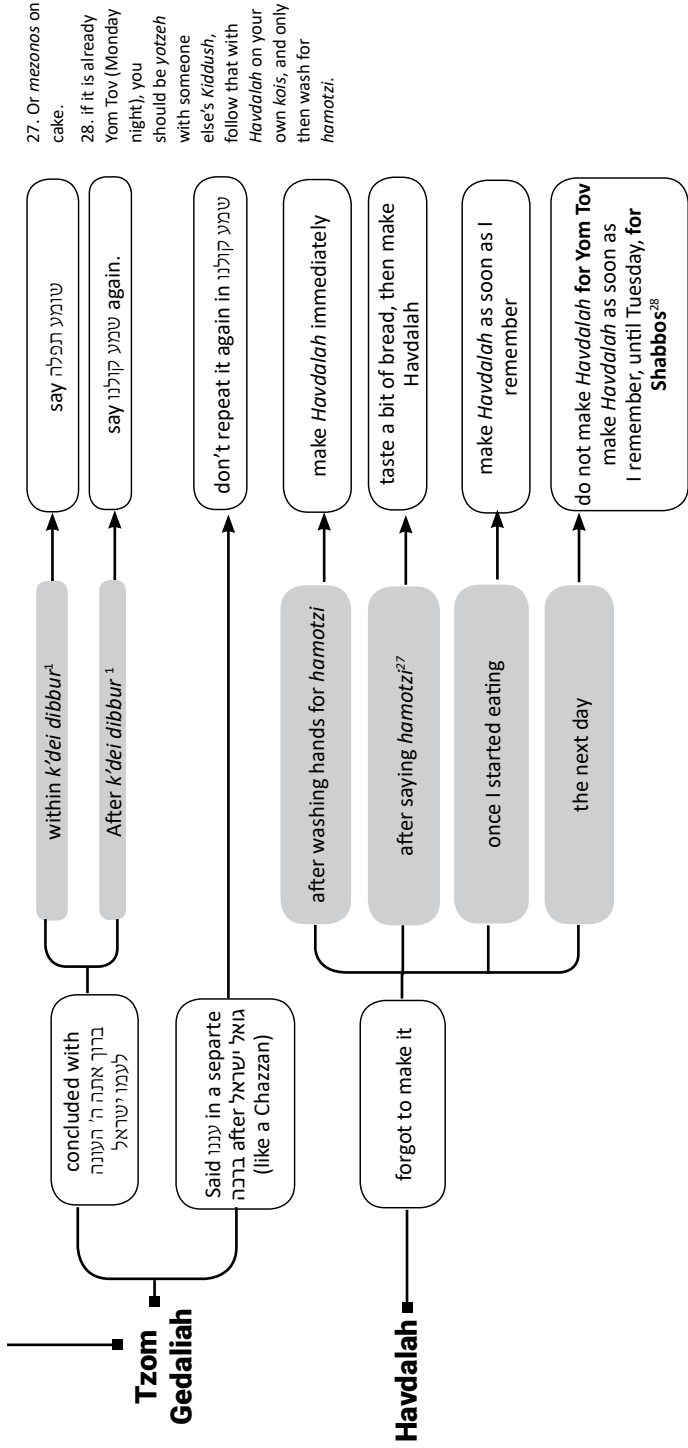
recite it as an independent tefillah after שים שלום

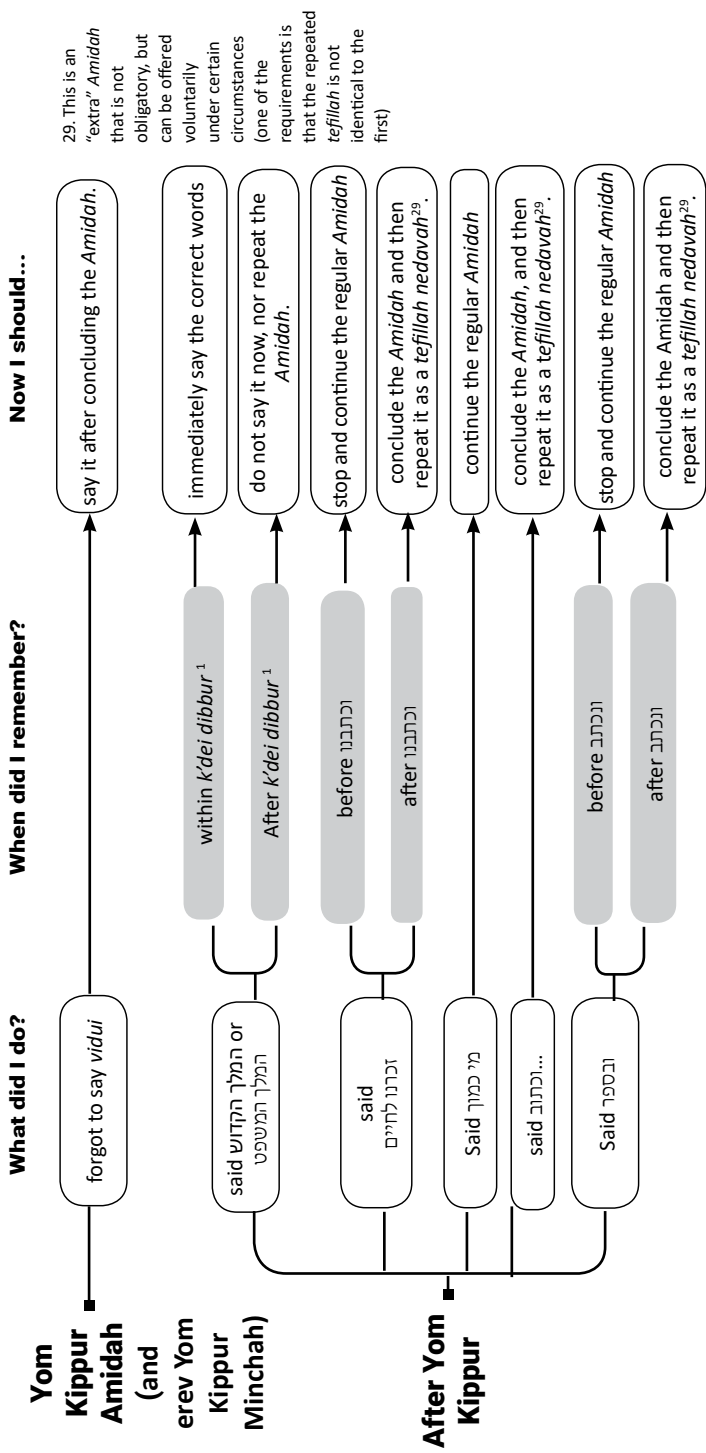
do not say it now nor repeat the repetition

say it after אלקי נצור (before the second יהיו לרצון) but without the concluding brachah

do not say it now nor repeat the Amidah

say שומע תפלה now, and I'm yotzeh





29. This is an “extra” *Amidah* that is not obligatory, but can be offered voluntarily under certain circumstances (one of the requirements is that the repeated *tefillah* is not identical to the first)