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# DAY-TO-DAY HALACHIC GUIDE

Laws & Customs for the  
for the Month of Tishrei 5783

**Year of Hakhel**

Part I: 20 Elul - 13 Tishrei

FROM THE BADATZ  
OF CROWN HEIGHTS



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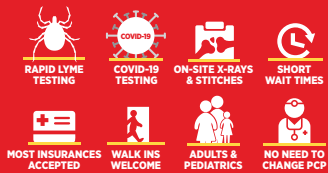


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Under the auspices of Horav Yosef Yeshaya Braun, shlitza  
 Member of the Badatz of Crown Heights

B"H

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for the Month of Tishrei 5783

## Year of Hakhel

Part I: 20 Elul - 13 Tishrei

By

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

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## FOREWORD

Presented here is comprehensive guidance for the laws and customs associated with the days from 20 Elul through 13 Tishrei. The details are derived from multiple sources. Due to a dearth of space only some references and halachic notes have been added. Primary sources include: the Alter Rebbe's *Shulchan Aruch*, *Mateh Ephraim*, *Kitzur Shulchan Aruch*, *Sefer Haminhagim Chabad*, *Luach Colel Chabad*, various *sichos*, *maamarim* 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, though they may apply to subsequent dates as well.

### TIME TO PREPARE

In a *sichah* on the second day of Rosh Hashanah 5752, the Rebbe states:

"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."**

## YEAR OF HAKHEL

### WHAT IS HAKHEL?

Once every seven years, on the second day of Sukkos immediately following the conclusion of a Shemitah year, the entire nation—men, women, and children—would gather at the *Beis Hamikdash* and hear the king read aloud from the Torah. The incredible setting was compared to the receiving of the Torah on Mount Sinai and inspired all present with commitment, love, and awe of Hashem. This mitzvah

is known as Hakhel, “assembly” of the Jewish nation. Moshiach himself will read from the Torah in the third Beis Hamikdash each Hakhel year—may this Sukkos be the first such occasion!

### THE REBBE ON HAKHEL

The Rebbe calls attention to the concept of Hakhel to an extraordinary degree and with increasing intensity, to the point that his *sichos* and letters are filled with Hakhel-related directives. Hakhel is not limited to Sukkos. It remains a timely and urgent concept throughout a Hakhel year. We are expected to raise awareness of Hakhel at every possible opportunity and in every possible way, to draw associations between all our activities and the “call of the hour”—Hakhel. Leading by example, the Rebbe went to unusual lengths to draw such associations in his many *sichos*.

During Simchas Torah 5748, the Rebbe called for a Hakhel, assembly, of literature on Hakhel, meaning that information from all relevant Torah sources on the concept of Hakhel should be published in a single volume. It was to include teachings from *Nigleh* and especially from the inner dimensions of Torah, primarily as those teachings are explained in Chassidus. The goal of the volume would be identical to the goal of an actual Hakhel experience: to inspire the people to greater fear and awe of Hashem.

On Shabbos Mishpatim 5741, the Rebbe called for studying the “laws of Hakhel.” It is an obligation to study the laws of each festival every year thirty days in advance of the actual festival. We should similarly study the spiritual laws of Hakhel as they are recorded in the Torah teachings of Mussar, Chassidus, and Kabbalah.

It is not the purpose of this publication, nor is it within its scope, to record all the relevant information on Hakhel, but we have made an effort to include snippets of relevant material wherever appropriate, culled from *sichos* that the Rebbe delivered at farbrengens in 770—or, to borrow a phrase from the laws of Hakhel, that “the king would read ... on a wooden platform in the courtyard of the *Beis Hamikdash*.” This is no substitute for the need to study the topic from the original sources. The Rebbe’s *sichos* and letters on the matter are incredibly extensive.<sup>1</sup>

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, allowing us to implement these laws in practice.

This year, a Hakhel year, bears a special connection to Moshiach. The Navi Yirmiyahu foretells that at the time of the Final Redemption, “A great gathering (*kahal*, akin to *hakhel*) will return here.” Hakhel is an event led by the Jewish king—a scion of *Beis Dovid*, and therefore, at our *hakhels* of the Future, Melech

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<sup>1</sup> For more on Hakhel, see *Kovetz Hakhel* published by Vaad Lehafatzas Sichos in 5755; *Kahal Gadol* (Otzeros Mitzvas Hakhel), republished this year by Mamash; *Encyclopedia Talmudis*, entry “Hakhel”; *Hakhel* (Kovetz leMitzvas Hakhel u’Birurei Hilchoseha), authored by Rabbi Eliyahu Dovid Rabinowitz-Teomim in Yerushalayim, published in 5706 and 5733; *Sefer Hakhel* (Mitzvas Hakhel – *Asufas maamarim*), published by Machon Hatorah Veha’aretz in 5761.



Hamoshiach himself will preside and read from the Torah to inspire the entire, rehabilitated Jewish Nation, speedily in our days.<sup>2</sup>

The concept of studying these halachos is based on several *sichos*, some of which are quoted below:

### TO REALIZE REDEMPTION

“Hashem **begs** the Jewish people,” the Rebbe passionately stated,<sup>3</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 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>4</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—men and women alike—must know, in order to put them into practical use on a daily basis, such as many of the laws of the offerings.”

**General Note:** The times listed below are for Crown Heights only. Since one can never achieve complete precision, and many factors may influence the accuracy of these times, it is 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., at the close of Shabbos).

## MONTH OF ELUL

Elul is called the **month of mercy** for the Thirteen Attributes of Hashem’s *Rachamim* shine especially during this time. During this month, the Heavenly Gates of Mercy are wide open to anyone who is spiritually attenuated, serving the Creator, Blessed is He, with *teshuvah*, *tefillah* and *tzedakah*.

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2) Many *sichos* discuss this connection more broadly and deeply. Some of them will be mentioned later in the booklet.

3) *Likkutei Sichos*, vol. 18, p. 341—*Emphasis in the original*

4) From a *sichah* addressed to N’shei u’B’nos Chabad—*Sefer HaSichos* 5750, vol. 2, p. 485.

Elul is also a time for doing an internal audit; as the last month of the year, it is the **month of accounting** when we contemplate everything that occurred in the past year that has affected our Divine service. We must feel true regret for our previous wrongdoings and accept upon ourselves good resolutions to fulfill the mitzvos more perfectly, to pay more attention to Torah learning and prayer, and to make our positive traits more ingrained.

Elul also serves as a **month of preparation** for the new year—may it be heralded with only positivity and blessing in material and spiritual matters.

### KING IN THE FIELD

The Alter Rebbe presents<sup>5</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" (אלול) that are based on Torah verses. Each of the verses represents another aspect of Divine service that we should emphasize throughout the month:

- 1) אנה לידו ושמתי לך "[Hashem] caused it to come to his hand, and [He] will provide for you [a place to flee]"<sup>6</sup>—this corresponds to **Torah study**.
- 2) אני לדודי ודודי לי "I am to my Beloved (Hashem) and my Beloved is to me"<sup>7</sup>—this corresponds to the **service of prayer**.
- 3) איש לרעהו ומתנות לאביונים "[Sending delicacies] each to the other and gifts to the poor"<sup>8</sup>—this corresponds to **acts of charity**.
- 4) את לבבך ואת לבב [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>9</sup>—this corresponds to **teshuvah**.
- 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>10</sup>—this corresponds to **Geulah**.

5) *Likkutei Torah*, Devarim 32a

6) *Shemos* 21:13

7) *Shir Hashirim* 6:3

8) *Esther* 9:22

9) *Devarim* 30:6

10) *Shemos* 15:1

## 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>11</sup>—in a manner that results in Redemption permeating *every* aspect of our Divine service.

## GREETINGS

Concerning the customs of Elul, the Rebbe said<sup>12</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!

## CHECKING STAM

(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>13</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.

Prayers: “It is more preferable to increase in Selichos and supplications during these

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11) 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.

12) *Parshas Re'eh* 5748

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

days than to learn more," writes the Birchei Yosef.<sup>14</sup> "I have personally observed this with some Rabbonim who are habitually occupied with halachic analysis and compedia, but in Elul would slightly alter their schedules to learn more superficially and (spend time) in prayer.

### PREPARE FOR HAKHEL

In numerous *sichos* and *igros*, the Rebbe repeatedly discusses the need to prepare for the year of Hakhel already in end of the previous Shemitah year, among them:

"It is necessary to already start preparations for the Hakhel year," the Rebbe states,<sup>15</sup> "so that Hakhel will take place in its true form and with a great *shturem*. The preparation for this is accomplished through the concept of Hakhel itself—organizing large public gatherings (similar to a *farbrengen*) for the purpose of strengthening and increasing in study of Torah (with study that leads to action, i.e., performing *mitzvos* with more *hiddur*)."<sup>16</sup>

In a public letter from *erev Chai Elul*, 5740: Situated at the conclusion of this year and the final preparatory days of the new year, (may it herald goodness and blessing for all Jews), it is worthy to emphasize a relevant point—which we've already mentioned numerous times, but is currently very timely and practical. And that is the concurrence of the end of this year of Shemitah—a year of **Shabbos l'Hashem**—and the prospect of the coming year of **Hakhel**, the former preparing us for the latter....So we have to seriously think about the meaning and purpose of the mitzvah of Hakhel, which is, as it says in Torah, "In order that you should hearken and learn and fear Hashem your G-d, and observe to do all the words of this Torah. And their children who do not (yet) know, should hearken and learn and fear Hashem, your G-d."

It is clear (from the second verse above) to see how much the mitzvah of Hakhel underscores the education of children, which we should understand to mean not only small children in the simplest terms (the young) but also those who are grown-ups in years but "children" in their Judaism, those who lack knowledge and for whatever reason did not receive a proper Jewish education—even those who may fit the category of (the last the four Seder sons) "the one who knows not how to ask" that sometimes, not only don't they know, they don't even feel their lack that they should question and seek. We must gather even these "children" together and give them to opportunity to "hearken and learn" what Torah is all about, what a mitzvah is, to the point that the learning permeates them with fear of Hashem—and most importantly, they are inspired to perform "all the words of **this** Torah", unchanged from the time it was given at Sinai. And all this in a manner (as described concerning the original event) "**as if heard directly from Hashem.**"

The Rebbe often explored associations as well as distinctions between *Shemitah* and *Hakhel*, and the ways in which Shemitah serves as a preparation for Hakhel.<sup>17</sup>

14) 581; In the name of the Tur Borekes, as quoted in various *sichos*.

15) 15 Av, 5747

16) Similar directives are found in several other places; see also the end of the *sichah* of Tuesday, Sivan 19, 5747 (*Sefer Hasichos 5747*, vol. 2).

17) See *Likkutei Sichos*, vol., 4, pp. 200ff.; *Michtav Klali Rosh Chodesh Marcheshvan 5747*; *Sichas Gimmel D'chol*

## ELUL PRACTICES

### L'DOVID HASHEM ORI

From the first day of Rosh Chodesh Elul until Hoshana Rabbah, we add Chapter 27 of Tehillim (beginning *L'Dovid Hashem Ori*, with allusions to all three Tishrei holidays) to our davening—in Shacharis, after *Shir shel Yom*, and in Minchah, before *Aleinu*.

### BLOWING SHOFAR:

Ten blasts are blown every day of Elul following Shacharis. They are:

*Tekiah, Shevarim-Teruah, Tekiah; Tekiah, Shevarim, Tekiah, Tekiah, Teruah, Tekiah.*

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>18</sup>

If someone failed to blow shofar at the end of the Shacharis, it would be proper to sound it directly following Minchah.<sup>19</sup>

### THREE CHAPTERS

When the Tzemach Tzedek was nine years old, the Alter Rebbe told him: I received (an instruction) from my teacher (the Maggid of Mezritch), who received it from his teacher (the Baal Shem Tov) in the name of his famous teacher (Achiyah Hashiloni) that every day, starting on the second day of Rosh Chodesh Elul until Yom Kippur, we recite three chapters of Tehillim sometime throughout the day (completing 114 chapters in 38 days). On Yom Kippur, we recite nine additional chapters before *Kol Nidrei*; nine before going to sleep; nine after davening Musaf; and nine after Neilah (thus completing all 150 chapters of Tehillim). If you did not begin on time, or skipped some days, start with the current three chapters of that day<sup>20</sup> and fill in the missing chapters whenever possible.

### 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.

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*Hamoed Sukkos, Simchas Beis Hasho'eivah* 5713; and elsewhere. See also *Reshimah* of *Simchas Beis Hasho'eivah* 7692 and in *Kahal Gadol*, ch. 5.

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

19) However, do not blow Shofar at night. See Hebrew footnote on this section for a lengthy discussion.

20) they are listed in the back of the Chabad Tehillim, *Ohel Yosef Yitzchak*

When purchasing *Aliyos* for the High Holidays, *maaser* may be used if that was the donor's intention when initially making the pledge.<sup>21</sup>

### CONCLUDING SHEMITAH

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

## FRIDAY, 20 ELUL

### Erev Shabbos

**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 firewood 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>22</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 each verse of the *parshah* twice and the commentary of *Onkelos* once. It is customary to do this on Friday after *chatzos* (midday). If someone is unable to do it on Friday, the best way to fulfill this obligation is to finish it before eating the Shabbos day meal, and even better if completed before Shacharis. Today, we read *shnayim mikra* for *Parshas Ki Savo*.

Candle lighting is at **6:44 pm**.

## SHABBOS PARSHAS KI SAVO, 21 ELUL

### Shabbos Selichos

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 Shloshah Devarim 5714*).<sup>23</sup> In that discourse, the Rebbe

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

22) The Rebbe explains this occurrence in a deeper sense in *Likkutei Sichos*, vol. 4 (pp. 1104ff) and in vol. 9 (pp. 86ff.). 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.

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

explains an earlier *ma,amar* (with the identical title) that was delivered by the Frierdiker Rebbe during the actual inauguration of 770.<sup>24</sup>

## SPECIAL SHABBOS

The Shabbos that precedes the beginning of the *Selichos* prayers prior to Rosh Hashanah is called *Shabbos Selichos*.<sup>25</sup>

The Frierdiker Rebbe recalls<sup>26</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 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 **9:42 am**.

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24) 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 Knesses* 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 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.”

25) 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. See also the entry concerning the following Shabbos in next week's entry.

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

## 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* during Minchah. 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>27</sup>

## MOTZOEI SHABBOS

Shabbos ends at 7:43 pm.

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

## SELICHOS

### PREPARATIONS

The Rebbe recounts<sup>28</sup> that the *Chassidim* “once arrived to recite *Selichos—vakeldikerheit* (wobbling unsteadily)!” He explained that “since a *Chassidische 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>29</sup>

During *Shabbos Selichos*,<sup>30</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

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27) 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.

28) *Shabbos Parshas Nitzavim-Vayeilech* 5743

29) 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*.)

30) in 5734



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. In fact, it is possible to delay the beginning of *Selichos* by a few minutes past *chatzos* so the congregants can give *tzedakah* beforehand. Torah study, obviously, can be studied before midnight.

The Rebbe goes on: “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.

“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.”

### RECITATION OF SELICHOS

*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>31</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.

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

If reciting *Selichos* at a measured pace does not enable you to keep up with the congregation, you should interrupt your own recital whenever the *minyan* reaches the *Yud-Gimmel Middos Harachamim* (i.e., *Hashem, Hashem, Keil 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, 22 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* (פּתבּ ג' המלך). The Rebbe explains its significance in many *sichos*.<sup>32</sup>

### HAKHEL NOW!

“Since the coming year is a Hakhel year, which invokes the *mitzvah*, ‘Assemble the men, the women, and the children,’” the Rebbe announced on Shabbos *Parshas Ki Savo, Chai Elul 5733*,<sup>33</sup> “it would be good and appropriate during Elul and especially the days of *Selichos* to organize Hakhel gatherings for Jewish children: Gather even the youngest children, both boys and girls, and certainly those who are older. Explain to them the parable presented in *Likkutei Torah*: During the month of Elul, Hashem is like a king in the field—before he enters a city, the inhabitants leave their city in order to greet him as he approaches, and they greet him in the outlying fields...”

The Rebbe issued “a proposal and request” on Elul 14, 5740,<sup>34</sup> that “in association with Hakhel, three children’s rallies be held for the purpose of engaging the children in the “three-strand cord” of Torah, *tefillah*, and *tzedakah*. These should be held before Rosh Hashanah, again during *Aseres Yemei Teshuvah*, and then once more during *Chol Hamoed Sukkos*.”

## MONDAY, 23 ELUL

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

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

33) *Likkutei Sichos*, vol. 14, p. 262. See the rest of that *sichah* for details regarding these assemblies. For more information about this directive and specific details regarding the manner in which the assemblies are to be held, see the Rebbe’s letter dated “Following the Shabbos of Chai Elul of the seventh year—5733,” addressed to “those involved in providing a kosher education in each and every location.” It is published in *Likkutei Sichos*, vol. 14, p. 265.

34) *Likkutei Sichos*, vol. 24, p. 310

disciples of the Rebbe Maharash and the Rav of Nikolayev.”<sup>35</sup>

From today 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, as an eight-year-old, I 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>36</sup>

## MONDAY NIGHT, 24 ELUL

### Third day of Selichos

#### DAY THREE

The Rebbe writes the following in a public letter<sup>37</sup>:

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

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

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

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

in this generation [that can hear the approaching] footsteps of *Moshiach*, so even the store-houses of precious treasures that [until now] were hidden and locked away from all eyes are opened up.”

### LEARN THE MAAMORIM

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>38</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 farbrenge* 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>39</sup>: “The unique significance of the third day of *Selichos* was explained by the [Frierdiker] Rebbe. On that day, he 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>40</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.

## WEDNESDAY, 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

<sup>38</sup>) in 5751

<sup>39</sup>) in 5749

<sup>40</sup>) *Sichah* of the third day of *Selichos* 5748

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>41</sup>

## A HAKHEL CONNECTION

The spiritual difference between the twenty-fifth of Elul and Rosh Hashanah in terms of the world's creation is similar to the difference which exists between the Shemithah and Hakhel years, as expounded upon in a public letter of the Rebbe.<sup>42</sup>

## FRIDAY, 27 ELUL

### Erev Shabbos

#### HIGHEST RETURN

“We are now concluding the Divine service of the month of Elul,” the Rebbe states.<sup>43</sup> “We are preparing to recite *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 good. 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 tovah* (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

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

42) *Michtav Kloli Elul* 25, 5747. See there at length.

43) *Sichah* of 27 Elul, 5751

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 lesoshiyah*, 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*" (תשנ"ה—be uplifted and exalted, corresponding to the year 5751) was even greater than the joy of Purim, *shnas Nissim* (an acronym for תשנ"ה—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 *gmar chasimah tovah* 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>44</sup>"

### THREE PREPARATORY DAYS

The *Shelah* states<sup>45</sup> that the one leading the prayers on Rosh Hashanah must separate himself from all matters 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.

### EREV SHABBOS

Today, we read *shnayim mikra* for *Parshas Nitzavim*.

Candle lighting is at **6:33 pm**.

## SHABBOS PARSHAS NITZAVIM, 28 ELUL

### Shabbos Selichos II

The latest time for reciting *Shema* is **9:44 am**.

This Shabbos is the second *Shabbos Selichos*. The Rebbe explains the uniqueness of this occurrence.<sup>46</sup>

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

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

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

Recite the entire Tehillim in the morning before Shacharis.<sup>47</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>48</sup>

The *molad* (new moon): Sunday night, **9:00 pm**, 6/18 of a minute.

Recite *Av Harachamim* before Musaf.

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

**Minchah:** The first passage is 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 5782.

This year's calendar setup is unique in that today begins a sequence of three special days: *Shabbos* is followed by *erev Rosh Hashanah* on Sunday, and then the first day of *Rosh Hashanah* itself on Monday. The Rebbe explains its spiritual advantages.<sup>49</sup>

## MOTZOEI SHABBOS

### Day of "Zechor Bris"<sup>50</sup>

*Shabbos* ends at **7:31 pm**.

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

A *melaveh malka* is held as usual.

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

### 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

47) The Rebbe explains this practice—despite the fact that we do not actually bless the new month—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.

48) *Hayom Yom*, entry for Elul 25. 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.)

49) in the *sichah* of *erev Rosh Hashanah* 5752, printed in *Sefer Hasichos* pp. 8ff. See also pp. 12ff.

50) 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.

prepared for the approaching Rosh Hashanah and the following days of judgment.”<sup>51</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>52</sup>

### AND A BIG SEUDAH

The Rebbe states<sup>53</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>54</sup> who 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>55</sup> that our preparation for the eating and drinking on Rosh Hashanah itself takes place on *erev Rosh Hashanah*.

## SUNDAY, 29 ELUL

### Erev Rosh Hashanah

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

### SHEMITAH & SELICHOS

As we conclude the *Shemittah* year, it is noteworthy to mention that the spiritual theme of *Shemittah*—that Hashem annuls our spiritual debts, i.e., shortcomings—is addressed in today’s *Selichos*, in the section beginning *Ana orerah*. The Rebbe discusses this idea and the association with today’s *Selichos* in numerous *sichos*<sup>56</sup>.

**Shacharis:** Do not recite *Tachanun*, *Lamnatze’ach ya’anacha*, or *Tefillah l’Dovid*.

**No Shofar:** Do not blow the shofar. This applies throughout the entire day.<sup>57</sup>

The *Pri Chadash* records<sup>58</sup> a personal custom of sending gifts of food to poor

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

52) *Sichah* of the Friediker Rebbe, Elul 5694. See also the *sichos* of *Chai Elul* 5711 and *Shabbos Parshas Nitzavim-Vayelech* of the years 5713 & 5716.

53) *Sichas Tzom Gedaliah* 5752

54) *Orach Chayim* 581

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

56) See *Sefer Hasichos* 5749, vol. 2, p. 441, fn. 67; *Sefer Hasichos* 5750, vol. 1, p. 2, fn. 18; *Sefer Hasichos* 5750, vol. 2, p. 724, fn. beg. *Tashmet*.

57)

This applies even on the night of *erev Rosh Hashanah*; as mentioned regarding Elul blowing in general—we don’t blow any other night either. 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). See more notes in the Hebrew section.

58) at the end of 581. Various *sichos* mention this custom—e.g., *Likkutei Sichos*, vol. 14, p. 371, fn. 22; vol. 24, p. 314,



people on *erev Rosh Hashanah*.

### 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>59</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>60</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 in nullifying them). Similarly, the concluding statement regarding any future vows is valid for extremely pressing circumstances.

### SAY BLI NEDER

In general, if you make a vow at any point in the year and still recall its existence; 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, when making a decision or performing an action, to state 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).

fn. 18. *Sefer Hasichos* 5751, vol. 2, p. 771, fn. 49. *Sichas Parshas Teitzei*, 5745.

<sup>59</sup> 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.)

<sup>60</sup> This can be understood according to a number of halachic factors, which are beyond the scope of this publication.

## ALL ABOUT PRUZBUL

### WHAT IS PRUZBUL?

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>1</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.

### HOW IS PRUZBUL DONE?

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 MAKES A PRUZBUL?

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>2</sup>

The annulment of debts applies to women as well (those who have personal funds). Some are of the opinion that it also applies to children who have a personal bank account.

### WHEN TO MAKE A PRUZBUL?

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. Someone who failed to do so can make up for it until the end of the *Shemita* year. **It is a mitzvah to**

1) Devarim 15:9

2) See details in the Alter Rebbe's *Shulchan Aruch, Hilchos Halva'ah* 35ff.

**publicize this matter.** The Rebbe instructed<sup>3</sup> that the possibility of a default *pruzbul* made at the conclusion of *Shemittah* should also be broadcast widely.

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* to whom you could then announce the phrase for the *pruzbul*.

If you forgot to make a *pruzbul* after *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 *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.

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 eagerness in following the ruling of the Alter Rebbe to make a *pruzbul*.

## MORE ON PRUZBUL

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."

<sup>3</sup>) a note dated 23 Av, 5747, to someone who compiled a book on *Shemittah* money matters.

**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.

**PRUZBUL NOW?**

The following letter of the Rebbe is published in *Likkutei Sichos*<sup>61</sup>. It is dated Tishrei 4, 5719, and comes in response to the query: When following the Alter Rebbe's opinion (*Shulchan Aruch, Hilchos Halva'ah*, 36) and arranging a *pruzbul* on *erev Rosh Hashanah* going into a *Shemita* year, what is the status of loans subsequently extended during the year of *Shemita*?

"Loans with established times for repayment are not cancelled by *Shemita*. (If the time for repayment is set for within the year, it serves as an explicit condition that prevents the loan from being annulled, as per *Shulchan Aruch Admor HaZaken* 35). For loans extended without specific times of repayment and which are extended more than thirty days prior to the end of the year, one should make a *pruzbul* in the seventh year. There is room to debate how the Rosh and the Tur would solve the difficulty of such loans, seeing as they are of the opinion that one does not make a *pruzbul* in the seventh year."

In the introduction to *Hayom Yom* (section entitled *Shalshelless Hayachas*), the entry for 5747 includes the following statement: "The Rebbe encouraged that the text of the *pruzbul* be recited at the conclusion of the seventh year as well." This practice similarly appears in *Lu'ach Colel Chabad*.

Here are some examples of the Rebbe's own conduct regarding *pruzbul*:

In 5712, after *Shacharis* and *Hataras Nedarim*, the Rebbe announced: "Since we are now at the close of the *Shemita* year, we need to also recite the text of *pruzbul* as recorded in *Shulchan Aruch Admor Hazaken - hareini mosar lachem kol hachovos sheyesh li...*" The Rebbe recited the text in Yiddish, and then extended his holy blessings.

In 5719, after reading the *pan klali*, the Rebbe announced: "This was also a *Shemita* year. Although the Alter Rebbe states that 'the time for *pruzbul* is *lechatchilah* at the end of the sixth year, before Rosh Hashanah of the seventh'—and no doubt, this was observed—nevertheless, new loans have been created during the seventh year. Undoubtedly, there is a kosher *beis din* present..." The Rebbe then read the text of *pruzbul* from a copy of the Alter Rebbe's *Shulchan Aruch*: "*Hareini mosar lachem...*" The Rebbe then concluded, "May Hashem absolve all the debts of His nation, Yisrael, and may He grant them all their material and spiritual needs with His full, open, holy, and broad hand! *Kesivah vachasimah tovah, leshanah tovah umesukah!*"

In 5747, after *Hataras Nedarim*, the Rebbe announced: "Since we are now concluding a *Shemita* year, in order to fulfill our obligation according to those who hold the opinion that a *pruzbul* must be created at the close of the seventh year as well, we will now do so once again." The Rebbe then recited the text of *pruzbul*, delivered a brief blessing, and went upstairs to his office.

[The Rebbe did not recite the text of *pruzbul* in the years 5726, 5733, and 5740.]

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61) vol. 12, p. 256

## EREV YOM TOV

**Bloodwork:** Try to avoid blood tests. This restriction stems from the statement of *Chazal* that bloodletting performed on *erev Shavuot* has an element of danger. (In former times, this practice was a standard form of improving the body's health.) They therefore forbade bloodletting procedures, and on *erev Pesach* and *erev Sukkos* as well, as a precaution, and many apply it to every *erev Yom Tov*.<sup>62</sup>

## PIDYON NEFESH

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

## YOM TOV PREP

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>63</sup>:

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<sup>62</sup> 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.

<sup>63</sup> *Orach Chayim* 581

“We wash ourselves and take haircuts, in accordance with the following teaching of the Midrash<sup>64</sup>, It is stated, “*For what great nation is there that has Hashem so near to it...?*”<sup>65</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>66</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>67</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, Shavuos 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>68</sup>

### 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 *Shehechyanu* 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 bitter or sour taste, such as when lemon is used as a primary flavor, should similarly be avoided. The *minhag* is to avoid hot and spicy foods as well. However, there is no concern with using garlic.

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

65) *Devarim* 4:7

66) *Yalkut Shimoni*

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

68) 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* 67 [quoted in same *Likkutei Sichos*]; *Shoel Umaishiv*, vol. 3, 123.)

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>69</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>70</sup>

### SPIRITUAL PREP

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

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>71</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 *minyan* 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.

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

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

71) *Sefer Hamaamarim* 5703

### MINCHAH TIME

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 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>72</sup> in multiples of **355** (the number of days in 5783).

### BEFORE LIGHTING CANDLES

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>73</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*.

### CANDLE LIGHTING

Light the Yom Tov candles before reciting the blessings as on *erev Shabbos*. Recite (1) *lehadlik ner 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.

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<sup>72</sup> *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.

<sup>73</sup> Alter Rebbe's *Shulchan Aruch* 502:1



**Candle lighting** is at **6:29 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.

### 5783 STATS

This year's *siman* (mnemonic for the calendar's setup) is *beis-shin-zayin* (בשז), indicating that Rosh Hashanah begins on a Monday (represented by *beis* for the second day of the week); the year is *shleimah* (shin), "complete," i.e., the months of Cheshvan and Kislev consist of 30 days each<sup>74</sup>; and that Rosh Chodesh Nissan will occur on Shabbos, the seventh day of the week (zayin, the seventh day). Years with this setup were: 5712, 5732 and 5739.

This year is an ordinary year (not a leap year) containing 355 days and 50 *Shabbosim*. It is the first year into the current *Shemita*h cycle. It is a **Hakhel** year. The *ma'asros* for this year are: *Ma'aser Rishon* and *Sheni*.

In Nissan this year, the fifteenth year of the *machzor gadol* (the twenty-eight-year cycle of the sun) begins. It is the seventh year of the *machzor katan* (the nineteen-year-cycle of the moon).

It is 1,954 years since the destruction of the second *Beis Hamikdash*. and 2334 years for the count on documents.

### MILESTONE DATES THIS YEAR:

250 years since the Mezritcher Maggid's *histalkus* on 19 Kislev, 5533 (1772)

210 years since the Alter Rebbe's *histalkus* on 24 Teves, 5573 (1812)

The 250th year of the Mitteler Rebbe's birth on 9 Kislev 5534 (1773)

140 years since the Rebbe Maharash's *histalkus* on 13 Tishrei, 5643 (1882)

The 190th year since the Rebbe Maharash's birth on 2 Iyar, 5594 (1832)

130 years since the Frieddiker Rebbe's bar mitzvah on 12 Tammuz, 5653 (1893)

The 80th year since the passing of the Rebbe's father, Rav Levi Yitzchak, *zecher tzaddik livrachah* on 20 Av, 5704 (1944)

### DAY TWO

This year, Rosh Hashanah is on the second day of the week. For the significance of this occurrence, see *Sefer Hasichos* 5752.<sup>75</sup>

74) Ten months of the year have established lengths; only Cheshvan and Kislev fluctuate.

75) pp. 12ff.

## HARK! IT'S HAKHEL

### HAKHEL-MOSHIACH CONNECTION

Our Sages state that “at the conclusion of the seventh year, Moshiach will arrive.” The connection between Moshiach and Hakhel is that Moshiach will gather the dispersed Jews, as explained in *Sichas Shabbos Parshas Pekudei* 5741, and elsewhere. “We should therefore make a *shturem* of the fact that 5741 is not 5740, which was not a Hakhel year, but rather, it is now indeed a year of Hakhel!” (From a tape of the *sichah* of Cheshvan 20, 5741.)

### THE REBBE'S HAKHEL

The introduction to *Hayom Yom* quotes the Rebbe's calls regarding Hakhel in various Hakhel years. See entry for 5741: This year is a year of **Hakhel**—“gather... men, women, and children ...to do all the words of this Torah.” Entry for 5747: “The coming year (5748—*tismach*) is a Hakhel year whose subject is “they will hear... will teach... will observe and do all the words of this Torah ... all the days ...” Entry for 5748: “Each and every man, woman, and child should participate in activities of Hakhel during this Hakhel year, through each of them gathering the Jewish men and women in their neighborhood and encouraging them to do acts of Torah and fear of Heaven. Once a month, each person should report (to a central office), supplying the details of their activities.” The Rebbe then called for an emphasis on joy during the year of Hakhel (year of *tismach*), which should last the entire year.

Someone once wrote to the Rebbe, claiming that he feels purposeless, empty, without a *shlichus*. In his response, dated Cheshvan 27, 5748, the Rebbe circled the word *shlichus*, and remarked as follows:

“?! – I am <sup>76</sup> about Hakhel activities. Have you not heard about this?”

### THE WHOLE YEAR

For insight into the description of the entire year as *Shnas Hakhel* (a “Hakhel year”) see: *Sichas Purim* 5727; *Ha'azinu* 5728; *Shabbos Parshas Pikudei* 5741; *Va'eschanan* 5741; *Likkutei Sichos*, vol. 19, p. 198, fn. 16; *Sefer Hasichos* 5748, vol. 2, p. 682 (and in *Likkutei Sichos*, vol. 34, p. 329) note beginning “*Shnas Hakhel*; *Shabbos Parshas Lech Lecha* 5748; *Acharei Kedoshim* 5748.<sup>77</sup>

### LETTERS FOR HAKHEL

The Rebbe issued numerous public letters “to all Jews wherever they may be” in honor of the New Year. Many of these letters address the theme of the Hakhel year. Refer to the following public letters: *Chai Elul* 5712 (in Yiddish and in Hebrew);

76) double underline in the original

77) See also *Introduction to Kahal Gadol* at length. Also note commentaries of *Ibn Ezra* to *Vayeilech* 31:12 and *Chizkuni* to *ibid.*, v. 10—“So that they study the entire year...” For an alternative perspective, see the Rebbe's reply dated *Marcheshvan* 6, 5748, to a non-Chabad author regarding the option of referring to *Shnas Hakhel* in the introduction to his *sefer* – “There is concern whether it will arouse wonder (or even might be perceived as arrogance) with no benefit, unlike a Hakhel gathering with Torah teachings.”

*Yemei Selichos* 5726<sup>78</sup>; *Vav Tishrei* 5734; Beginning of *Marcheshvan* 5734; *Chai Elul* 5740; *Yemei Selichos* 5740; Between Yom Kippur and Sukkos 5741; *Zayin Marcheshvan* 5741; *Chol Hamoed Sukkos* 5741 (addressed to “All Jewish children under the age of bar and bas mitzvah”)<sup>79</sup>; *Vav Tishrei* 5748.<sup>80</sup>

Most of the above-referenced public letters are published in the *hosafos* (appended material) to various volumes of *Likkutei Sichos*, generally in the books on Devarim. They also appear in the *hosafos* to *Sefer Hasichos*; in various volumes of *Igros Kodesh*; in *Kovetz Hakhel*; and in Hebrew translation in *Igros Melech*.

## SUNDAY 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*.

### TO PRAY & TO BOW

The Frierdiker Rebbe describes<sup>81</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 Hashem’s kingship in a way that moves us to the very core of our being.

Remember to include the numerous additions to the *Amidah* for the *Yamim Noraim* and *Aseres Yemei Teshuvah*. These are: *Zachreinu*, *Mi chamocha* (on Rosh

<sup>78</sup>) and at the conclusion of that Hakhel year, the Rebbe wrote about taking stock of what had been accomplished—see *Yemei Selichos* 5727 and *Yud Alef Nissan* 5727

<sup>79</sup>) also see the following public letters: *Rosh Chodesh Shvat* and *Yud Alef Adar Sheni* 5741; *Yud Gimmel Iyar* 5741.

<sup>80</sup>) also see *Yud Alef Nissan* 5748, and at the conclusion of the Hakhel year, *Chai Elul* 5748

<sup>81</sup>) *Sefer Hamaamarim* 5703

Hashanah and Yom Kippur: *l'dor vador*), *Hamelech hakadosh*, *Ukesov*, *Uv'sefer*, *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'Dovid 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 4 blessings for material needs for the entire year. This is followed by *Kaddish shaleim* and *Aleinu*.

### AFTER MAARIV

We wish each other *L'shanah tovah tikaseiv veseichaseim*—using the Hebrew singular. Women and girls greet each other with the feminine, singular form of the blessing: *L'shanah tovah 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 must not bring it home. Naturally, anyone who intends to use it at home may certainly bring it home.

### KIDDUSH

For *Kiddush*, recite (1) *borei pri hagafen* (2) *mekadesh Yisrael v'yom hazikaron* (3) *Shehechyanu*. 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 *Shehechyanu*.

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

As it is Sunday 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.

### CHALLAH IN HONEY

Dip your slice of challah into honey. This custom is carried on from Rosh Hashanah until Hoshana Rabbah.<sup>82</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>83</sup>

<sup>82</sup>) For further details, see *Sefer Hasichos* 5704, p. 24; *Sefer Haminhagim Chabad*, p. 67; and *Likkutei Sichos*, vol. 14, p. 372, fn. 27.

<sup>83</sup>) However, see *Sefer Hasichos* referenced in the previous footnote.

### APPLE IN HONEY

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 shetichadeish aleinu shanah tovah umesukah*—and then eat it.<sup>84</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.

A guest does not make an additional brachah on the pomegranate—even if it was not before them nor did they have it specifically in mind when making *borei pri ha'eitz*. They are considered to have had intent to eat whatever is served.

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 includes the dessert eaten at the end of the meal. That way, the same blessing is not recited twice.<sup>85</sup>

### SEUDAH & SIMANIM

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 a 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 veyavo, Harachaman hu yanchileinu* for Yom Tov as well as *Harachaman hu yechadesh...hashanah hazos... Oseh shalom* is said, not *hashalom*. If you forgot either addition to *Birchas Hamazon*, see the chart at the end of the booklet.

### BLESSINGS OUT LOUD

At a meal on the second day of Rosh Hashanah 5716 (1956), the Rebbe recited

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

85) 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.

*Harachaman* for Rosh Hashanah aloud, and after *bentching* commented: "When we were printing the (Tehillas Hashem-Kehos) siddur, I asked the [Friediker] Rebbe whether to include the *Harachaman* on Rosh Hashanah, because the *Shaar Hakollel* brings proofs that it should not be said. The Rebbe answered (in the affirmative), "We usually say it quietly." In the end, the printer used large lettering<sup>86</sup> for this line, whether it was because he did not have a smaller type set or some other (unknown) reason, so from then on [the practice was altered]...may it be 'a good and sweet year, meritorious and blessed.'"

## MONDAY, 1 TISHREI

### First Day of Rosh Hashanah

Rise early in the morning. *Neitz hachamah* (sunrise), when the timely period for reciting the morning *Shema* begins, is at approximately **6:47 am**.

*Shema* can be recited until **9:45 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>87</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 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.<sup>88</sup>

The one who blows the shofar for the congregation (or on *mivtzoim*) 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 also have 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.

86) In the original: "with big, *Kiddush-Levanah*-sized letters..."

87) The size of the *k'beitzah* is the volume of an egg, or two *kezzeisim* (olives)—each *kezayis* is the amount of food that fits into a small matchbox.

88) Under the most pressing circumstances, it is permissible to blow shofar from *alos hashachar* (dawn)—if it would be impossible to blow after sunrise. See [www.asktherav.com](http://www.asktherav.com) #17141

*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>89</sup>

Upon the opening of the *Aron Hakodesh*, recite *Hashem Hashem Keil 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 begins 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'yaraim 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 PREPARATIONS

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 throughout the entire coming year. This intention is an overall readiness to fulfill Hashem's will rather than the thought of specific acts.<sup>90</sup>

### CORONATION & HAKHEL

The concept of accepting Hashem's kingship on Rosh Hashanah through sounding the *shofar* is associated with the public reading of the Torah by the king at the Hakhel event in the *Beis Hamikdash*, a public letter from the Rebbe states,<sup>91</sup> and concludes, "May it be Hashem's will that He whom the Jewish people coronate on Rosh Hashanah as *Melech Yisrael* (King of the Jews) and as *Melech al kol haharetz* ('King over the entire earth') will grant each and every Jew success in accomplishing the above-mentioned and to the fullest extent, and that this will also bring closer and hasten the era in which we will be able to fulfill the *mitzvah* of Hakhel in all of its details, in the *Beis Hamikdash*, with the coming of our righteous Moshiach speedily in our days!"

On Shabbos Shuvah 5748, the Rebbe explained that the theme of Rosh Hashanah, accepting Hashem as King, is a principal point that includes everything else within it:

"The Jewish people perform the coronation, the service of 'Make Me King over you' through their act of *bittul*, whereby they surrender their entire beings to the King. This *bittul* forms a principle core which includes and is subsequently drawn into every part of the soul's powers. In this sense, shofar is related to the phrase *shapru ma'aseichem*, 'improve your actions,' meaning that the acceptance of the King pervades even a person's actions. The other partner in the coronation is Hashem, who accepts the Jewish people's act of coronation. Within Hashem, the coronation

<sup>89)</sup> see Hebrew section for references.

<sup>90)</sup> See at length, *Likkutei Sichos*, vol. 39, pp. 43ff.

<sup>91)</sup> See *Michtav Klali Yemei Selichos* 5726

touches upon His most essential point of *Malchus* that transcends actual rulership. It touches the innermost point that includes everything else. This is also the theme of Hakhel: *Bittul*, complete surrender of one's entire being and the dissolving of division of people into men, women, and children. Instead, the entire nation become a single entity, a solitary principle point that includes all of the details in a single, core unit."<sup>92</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 famed teacher (*Achyiah Hashiloni*) whom you once merited to see."

### SOUNDING THE SHOFAR

Some halachic sources instruct that a shofar should be tag-free when blown, as stickers might hide cracks (which would invalidate the shofar) 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 the 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 meyushav*) are sounded in one breath, but with a slight pause between them. Chabad *minhag* calls for three and a half *shevarim*.

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.

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<sup>92</sup> See also *Michtav Klali Yemei Selichos* 5740



## SILENT EXCHANGE

“During the sounding of the shofar, *teshuvah* wells from the very depths of the heart,” the Frierdiker Rebbe says.<sup>93</sup> “The pause between the sets of blasts, at which point one is instructed to engage in *vidui b'lachash* (silent confession),<sup>94</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 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

<sup>93</sup> Sefer Hasichos 5704, pp. 31, 41. See more sources in the Hebrew section.

<sup>94</sup> 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.

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>95</sup> (There may be other differences, see footnote.<sup>96</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, "it is customary that when the *chazzan* reaches the words *Teka b'shofar gadol 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>97</sup>

### BIRCHAS KOHANIM

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 *Uk'sheim* 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*.

### CONCLUDING DAVENING

*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."

<sup>95</sup>) *Likkutei Torah*

<sup>96</sup>) 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.

<sup>97</sup>) *Sichas Yom Beis D'Rosh Hashanah* 5752.

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*.

The solution for someone who failed to recite *Shehechyanu* on the first night of Rosh Hashanah is in the chart at the end of the booklet. is in the chart at the end of the booklet.

It is a mitzvah to eat, drink, and rejoice on Rosh Hashanah. Nevertheless, we should not eat until complete satiation 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>98</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>99</sup>

If you forgot to recite *ya'aleh v'yavo* during *Birchas Hamazon* for the **daytime seudah**, see the chart at the end of the booklet.

### ROSH HASHANAH AFTERNOON

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

<sup>98</sup>) *Igros Kodesh Admor Moharayatz*, vol. 4, p. 416.

<sup>99</sup>) 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 *bochurim* going on *mitvtzoim* 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>100</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 entertainment. This is not satisfactory for a large variety of reasons.<sup>101</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

100) *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.

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

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 how to rectify any errors during davening can be found in the chart at the end 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 *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 Hashanah **until nightfall—at 7:27 pm**. According to the Alter Rebbe, we may not request a non-Jew to perform such activities either.<sup>102</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>103</sup> If cooking for today, ensure that the food is ready for consumption before *shki'ah* (**6:46 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.

### MONDAY NIGHT, SECOND NIGHT OF ROSH HASHANAH

Today is the **80th** yahrtzeit of Rebbetzin Sheina Horenstein, daughter of the Friediker Rebbe, who was led to the gas chambers in Treblinka on this day in 5703 (1942). The Rebbe would say Kaddish for her on this day.

<sup>102</sup>) See Hebrew halachos for extensive references on this topic.

<sup>103</sup>) 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.

## CONTINUOUS DAY

The two days of Rosh Hashanah are considered *yoma arichta*—“one long day” and are uniform in holiness, unlike other two-day *yomim tovim*.<sup>104</sup> This has halachic consequence: An egg that was laid on the first day—likewise vegetation detached from its root or a freshly slaughtered animal—is equally prohibited on the second day as the first by the law of *nolad* (something that is *muktzah* on account of having come into being or changed in function on Yom Tov).<sup>105</sup>

Chassidic sources explain that the nighttime of Rosh Hashanah also takes on the character of the “long day” in a manner of “night is illuminated like daytime” and darkness and concealment are altogether purged. This is similar to the circumstances of the first Rosh Hashanah, the day that *Adam Harishon* was created, after which the world remained bright for thirty-six hours (until *motzoei Shabbos*).<sup>106</sup> This is why it is the custom to sleep less than usual on Rosh Hashanah.

“One long day” also manifests in the way Rosh Hashanah introduces a force that is higher than time itself and its fluctuations by taking the continuance of two and making it one. This creates a reality that supersedes time while still existing within time. A parallel aspect, Chassidus explains, is found in Rosh Hashanah’s quality as a quantitatively short span (just forty-eight hours) of what is truly a much greater scope (for Rosh Hashanah contains the potential for the entire year). This expresses itself also superficially, that Rosh Hashanah expands temporally into one long day. This demonstrates the great value we must put into every moment of Rosh Hashanah.

“The ‘day’ of Rosh Hashanah is a whole year long,” the Frierdiker Rebbe says.<sup>107</sup> “We must utilize this ‘prolonged day’ of the two days of Rosh Hashanah to be completely occupied with *tefillah* and the words of Torah. The *avodah* of the forty-eight hours of Rosh Hashanah nullify the evil CHaM (‘hot’, numerically 48) and transposes the passion of *kelipah* and a person’s natural warmth into a fervor for Torah, davening, and good character.”

## PREPARING TO LIGHT

When setting up candles on 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 out or straighten the bottom of the wax candle, transgressing the prohibition of *memareach* (spreading). Similarly, do not trim the bottom of a

104) For an explanation of why it is still forbidden to cook on the first day for the second, see the Hebrew footnote.

105) *Roshei Devarim* of *Sichas Yom Beis D'Rosh Hashanah* 5712: Rosh Hashanah is the “rosh” (head) of the year for it gives life to all its days as a whole. However, each day has its explicit lifeforce, and in this count, Rosh Hashanah’s two days are included (as the head is also its own organ); it is in this aspect that the second day of Rosh Hashanah has its distinct identity as an independent day. When we awake that morning, we say the morning brachos as on any day—we don’t consider the sleep of the first night as a “nap” in middle of the one long day.

106) At which time “light and dark existed in a muddle”, so that we can contain both affirmative and negative emotions simultaneously: love/awe; joy/bitterness etc. This is because Rosh Hashanah reveals our character on its deepest, most essential level where the divisive quality of distinct traits does not exist.

107) *Sefer Hasichos* 5701, p. 26

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 erode 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 *mesken kli* (fixing an article) on Yom Tov. Similarly, if using Neronim, you may clean a used glass holder from the metal tab 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 tabs.<sup>108</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>109</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 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 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,” the Rebbe has said.<sup>110</sup>

### CANDLE LIGHTING

Light the Yom Tov candles after—not before—**7:27 pm**, taking a flame from a fire source that was lit before the onset of Rosh Hashanah. Someone who forgot

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108) 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.

109) for reasons beyond the scope of this publication.

110) *Sefer Hasichos* 5751

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.

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

Candles should be lit immediately 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 ner shel yom hazikaron* and (2) *Shehechyanu*.

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

### KIDDUSH

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 they intended to include the new fruit while reciting *Shehechyanu* during candle lighting *and* 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 appropriate blessing for that species). This is done as a good *siman* (sign) for the new year.

**Bentching:** *Birchas Hamazon* is recited as on the first day of Rosh Hashanah.

## TUESDAY, 2 TISHREI

### Second Day of Rosh Hashanah,

*Shema* can be recited until 9:45 am.



## Davening

Shacharis is the same as that of the first day of Rosh Hashanah. If you made any errors in any of the tefillos, see the chart at the end of the booklet.

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 *Shehechyanu* last night during *Kiddush*, see the chart at the end of the booklet.

**Mivtza Shofar:** We reach out to Jews who have not had the opportunity to hear the shofar. See the details regarding how to recite the brachos and which sounds to blow in the entry for the afternoon of the first day of Rosh Hashanah.

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

## FARBRENGEN & SEUDAH

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 customary to wash for bread before *shki'ah* today, eating a meal that includes at least a *k'beitzah* of bread. It is worthy to do so on two loaves (following the stricter halachic opinion requiring *lechem mishneh* on *Yom Tov*, regardless of how many times you begin a meal). If you do not have two, make the brachah on at least one complete loaf or roll.

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 Brachah*, the cup over which the blessings of *Birchas Hamazon* were recited."

## DRAWN IN

The Rebbe writes: "My revered father-in-law, the [Frierdiker] 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."

### AFTER DARK

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

*Birchas Hamazon* for a meal that extends into night time (even by many hours) on *motzoei Yom Tov* includes the recital of *ya'aleh veyavo*, for the status of the *seudah* depends on when it began, not when it ends. However, if you said *Havdalah* (in Maariv or on a cup of wine), you may not recite it. If you forgot to mention Rosh Hashanah in *bentching* in this unique circumstance, see the chart at the end of the booklet.

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.

## TUESDAY NIGHT, MOTZOEI ROSH HASHANAH

Rosh Hashanah **ends at 7:25 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>111</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 on *Erev Rosh Hashanah* for details), you cannot rectify it today.

### LULAV & ESROG

Those who are eager to perform mitzvos 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**

<sup>111</sup>) The cost of an *asham tolui* (offered when a person is not certain of having sinned) is double that of a regular sin-offering.

**reputable vendors who are known to be scrupulous in their observance of mitzvos.** The *minim* to be used on the first day of Sukkos, including *aravos*, may not be purchased from a minor.<sup>112</sup> See the entry of *motzoei Yom Kippur* for more details about this.

### MORE HAKHEL

"It is preferable that in addition to Hakhel gatherings during the days of Sukkos, they should hurry to make gatherings earlier, during the *aseres yemei teshuvah*," the Rebbe says in a public letter.<sup>113</sup>

In the sichah of Tishrei 6, 5748, the Rebbe explained that the gatherings should be on special dates that are similar to *Chol Hamoed*.<sup>114</sup>

### FASTING 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.

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.

**A new mother:** A 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

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

113) dated Tishrei 6, 5748

114) See also Likkutei Sichos, vol. 24, pp. 310ff., which is quoted above in the entry for 22 Elul.

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 in the moment, without consulting a Rav) 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.

## WEDNESDAY, 3 TISHREI, TZOM GEDALIAH

### Day of Rejoicing-to-Be

Today is the 230th *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 *nevi'im* established fasts on those days when tragedies occurred to our nation. *Poskim* write that these fast days require each person to examine their (negative) deeds and repent—for the purpose of the fast is to sensitize our hearts and lead to *teshuvah*, and not the mere act of fasting alone. Taking trips or wiling away the fast day in frivolous activity misses the point, for it prioritizes a minor aspect over the true meaning of the day (though to engage in *teshuvah* and skip the fast is also not sanctioned, as fasting is a positive command of *divrei nevi'im*, as mentioned).

Rambam says that a fast day should not be accompanied by self-indulgence or light-heartedness but by a feeling of distress and mourning, as the *possuk* (in Eichah) says, “What does a living man have to complain? For his own sins...” The Shaloh adds: Someone who does not follow this path (and fasts gratuitously) is pointlessly torturing themselves. Fasting is meant as a vehicle to sublimate the physical and heighten the power of the mind. It is a model of the World to Come, where we will not eat nor drink, but will only take pleasure in the radiance of the Shechinah. Today too your enjoyment should come from spending the day in your

bond with Hashem, with *teshuvah*, *tefillah*, and *tzedakah*—and the study of Torah, which is equal to them all.

### FASTING EXEMPTIONS

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 yemei mishteh*, the week following their wedding, do fast today.

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.

**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>115</sup>

The conclusion of the Laws of Fasting in Shulchan Aruch states: “Hashem will transform these days to feasting and gladness.” In *Likkutei Sichos*, the Rebbe explains<sup>116</sup> that since this statement appears in a compendium of life-rules, it has a practical application even today: our acts of *teshuvah* today are on a level that they can be so effective as to actually cause the transformation of the fast day to a day of rejoicing.

### FASTING

The fast begins at the break of dawn (*alos hashachar*), at **5:28 am**.

Someone who travels to a different time zone during the fast continues to fast until nightfall (*tzeis hakochovim*) of the place that they are at that time.<sup>117</sup>

We do not rinse our mouths on a fast day.

### 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*<sup>118</sup>, eaten within the time frame of *k'dei achilas pras*<sup>119</sup>), or a small quantity

115) 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.]

116) vol. 15, p. 416. See fn. 38 there.

117) 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.

118) a large date

119) four minutes

of liquid was drunk (less than a *revi'is*<sup>120</sup>), it is still considered fasting and the *Aneinu* prayer in the *Amidah* of Minchah 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”).

### 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* (found in the book of *Selichos*) are recited as part of Shacharis, not earlier. The order for Shacharis is as follows: *Chazaras Hashatz* followed by *Tachanun* and *Nefilas Apayim*; *Selichos*, the long *Avinu Malkeinu* and then *Va'anachnu lo nedah*; half *Kaddish*. Then the *sefer Torah* is brought out and three *aliyos* are read from the section *Vayechal Moshe*.

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*, intended as an introduction to the main body of *Selichos*, is also omitted, along with *Keil Erech Apayim*, and the *vidui* of *Ashamnu* following *Shema koleinu* (for *Tachanun* has already been recited immediately after the *Amidah*).

Therefore, *Selichos* begins today with *Dirshu*. We also skip the paragraphs *Vayomer Dovid* and *Rachum v'Chanun* towards the end of *Selichos*.<sup>121</sup>

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

*Keil erech apayim* is omitted because it is not a Monday or Thursday.

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) say *Selichos*, but omit *Tachanun*, *nefilas apayim* and *Avinu Malkeinu*. In this situation, the full *Selichos* are said, starting with *Selach lanu* and continuing without omitting anything—*vidui* of *Ashamnu* is said.

120) 2.9 oz.

121) See *Yoman Tzom Gedaliah* 575l.

We read the Torah portion of *Vayechal*.

**Law of Redemption:** For seven days (starting today), the Kohen Gadol is personally involved in sprinkling the blood of the daily *karbanos*, 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.

### MINCHAH

It is preferable to daven Minchah earlier so that it does not run into *bein hashmoshos* (twilight); 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 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*.

The Torah reading of Shacharis is repeated for Minchah with the addition of *Maftir* for a fast day: *Dirshu Hashem*.

During the *Amidah*, *Aneinu* is recited by all (fasting) congregants during the blessing of *Shema Koleinu*. If it is mistakenly omitted, 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 binsoa* and *Krias Hatorah*, then *Maftir* and its blessings (5) *Yehalelu* (6) half *Kaddish* (7) *Amidah* (including *Anieinu*) and the *chazzan's* repetition (8) *Tachanun*, the long *Avinu Malkeinu* (the *Aseres Yemei Teshuvah* version), (9) *Kaddish tiskabel* (10) *L'Dovid Hashem Ori* (11) *Aleinu* and mourner's *Kaddish*.

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

**Law of Redemption:** "Today may be the day Moshiaich arrives," the Rebbe said on a fast day.<sup>122</sup> "In that case we won't be saying the fast-day liturgy in Minchah, but adding happy remarks, for in the middle of the brachah of *Shema Koleinu* we are permitted to add any personal *tefillos*."

During that same *sichah*, the Rebbe added, "When Moshiaich comes today, we will reserve the Minchah *aliyah* for him."<sup>123</sup>

The end of the fast, and the time for Maariv, is **7:10 pm**<sup>124</sup>

122) 18 Tammuz (17 Tammuz *Nidcheh*), 5751

123) And not Shacharis? Perhaps the Rebbe spoke thus because it was Minchah time. And would we still read the Torah at Minchah if we are no longer fasting? See Hebrew footnotes for a comprehensive discussion on these topics.

124) There are various methods of calculating the time of nightfall (called *tzeis hakochavim*, when three stars are



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

## FRIDAY, 5 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.

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>125</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 **6:21 pm**.

## SHABBOS SHUVAH (TESHUVAH) 6 TISHREI

### Parshas Vayelech

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

### HEAD A-HEAD

What is so special about this Shabbos? There are many sources explaining the unique qualities of this first Shabbos of the year. The days between Rosh Hashanah and Yom Kippur comprise a full week, and we learn that each specific day has the potential to atone for the past year's day and to affect all the days of the coming year. When it comes to Shabbos, which in itself is cumulative of the week past (as it says in the *possuk*: *Veyechulu*—and it was completed) and a boon for the week ahead ('from Shabbos, all the days are blessed', the Zohar says), it is a day that can influence the entire year! In other words: This is the "head" Shabbos of all the Shabbosim of the year, and every Shabbos is the head of the week, so today is the "head's head"!

*Shabbos Shuvah*, in fact, has an advantage over the High Holidays. For if Shabbos

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observable). Following the Alter Rebbe's opinion to account for "smaller stars" we generally wait some minutes after this time to say the nighttime *Shema*. But for the purpose of the fast, you may daven earlier, and then repeat the *Shema* sometime later.

<sup>125</sup> 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.

blessees the entire past week and the coming week as well, Rosh Hashanah and Yom Kippur are included in that sphere of influence. Even the potential for *teshuvah* on the holiest day of the year is sourced in the *teshuvah* of *Shabbos Shuvah*!

### SOLID TESHUVAH

You might say, Yom Kippur is called *Shabbos Shabbason*—the utmost perfection of Shabbos. How can today be greater? Chassidus explains that the light of Hashem that shines on Yom Kippur is sourced in the inner dimension of *Atik*. This manifests in the attribute of *ta'anug*—pleasure, so Yom Kippur is *p'nimius ha'ta'anug* (inner aspect of pleasure). Now, in the halachic sense, only Shabbos is connected in any way to pleasure, as it says, “you shall call Shabbos *oneg*”—but despite its seeming elevated hierarchy, the same is not said about Yom Kippur. In fact, it is Purim, deemed higher than Yom Kippur itself (it is named *Yom Hakippurim*—“the day that is like Purim”), when it is the ultimate mitzvah to partake in “feasting and joy” and all sorts of physical enjoyment (“you are required to become inebriated on Purim...”). Yom Kippur is the direct opposite—a Jew stands higher than physicality, expressly denying themselves food and drink and pleasures of the flesh.

It is this difference—the actual partaking of physical delights that elevates the *teshuvah* of *Shabbos Shuvah* even over Yom Kippur. On Yom Kippur, we are compared to the Heavenly angels, far removed from the vicissitudes of the corporeal, and on *Shabbos Shuvah* we are engaged with the pleasures of the physical world in all the forms that are forbidden on Yom Kippur. Even during the rest of *Aseres Yemei Teshuvah*, there are those who fast. On Rosh Hashanah, though we are forbidden from fasting, there is a specific way that it is permitted to fast (during the day, and only eating at night). But on Shabbos, we are commanded to take pleasure, with rich meat and vintage wines! So on *Shabbos Shuvah*, unlike Yom Kippur, Rosh Hashanah, or even the rest of the days in between them, we are able to extend our *avodah* of *teshuvah* to all aspects of the physical world.

Shabbos, in general, is described as a time of *teshuvah ila'ah*—not mere repentance for wrongdoing, connected with our character and actions—but even absent any sin, we are motivated to “return” and have our soul become closer to our G-dly source. So, another aspect of the advantage of *Shabbos Shuvah* is that it is the source from which we obtain the potential to practice *teshuvah ila'ah* on every other Shabbos of the year. More specifically: although the entire period of *Aseres Yemei Teshuvah* is connected with this lofty level of *teshuvah ila'ah*, the weekdays primarily deal with **weekdays** of the past year and the new year, and therefore this is not the true and complete expression of *teshuvah ila'ah*. For the epitome of the soul-level *teshuvah*, we must tap into the energy of the **Shabbos** within *Aseres Yemei Teshuvah*—*Shabbos Shuvah*.

### ANOTHER YEAR OF SHABBOS

The Rebbe explains the association between *Shabbos Shuvah* and Hakhel in a *sichah* for *Shabbos Shuvah* 5748. Among other ideas: *Shabbos Shuvah* is the day of rectification for every Shabbos of the outgoing year. Since the outgoing year was a

Shemitah year, it is referred to in entirety as “Shabbos.” All this serves to influence each Shabbos of the coming year to a far greater degree.<sup>126</sup>

### MAARIV

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

*Hamelech hakadosh* is recited in the blessing of *Magen avos* that is recited after the Maariv *Amidah*.

*Avinu Malkeinu* is not recited because requests for personal needs are forbidden on Shabbos.

If any errors were made during Maariv (including the *chazzan's* brachah) see the chart at the end of the booklet.

### LIKE SIMCHAS TORAH

“Here we observe something wondrous that not many pay attention to!” the Rebbe remarks.<sup>127</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 Brachah*—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 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 would recite 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.

<sup>126</sup>) For another approach, see *sichah* of *Shabbos Shuvah* 5741.

<sup>127</sup>) *Shabbos Parshas Vayelech*, 6 Tishrei, 5749—in *Sefer Hasichos* 5749, vol. 1 p. 6, with footnote

**SHABBOS AFTERNOON**

If you forgot *Retzei* in bentching, 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.

Regarding Hakhel gatherings on Shabbos Shuvah, see public letter dated 6 Tishrei, 5748, part of which is quoted in the entry for the first day of Rosh Hashanah.

In 770, the *Shabbos Shuvah drashah* will be held at **6:45 pm**.

**HAKHEL DRASHOS**

In a public letter dated 13 Iyar, 5741, the Rebbe called for Torah gatherings during the year of Hakhel, to be held according to the instructions of the local Rav. Notably, in several *sichos*, the Rebbe mentions that Hakhel activities are to be conducted via the local Rav of the city.

**MOTZOEI SHABBOS SHUVAH**

Shabbos ends at **7:19 pm**.

In Maariv, the additions for the *Aseres Yemei Teshuvah* are said; 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 during *Aseres Yemei Teshuvah*, a time to put extra effort into each mitzvah.

**MONDAY, 8 TISHREI**

Today marks the *yahrtzeit* of the *tzaddik* Rabbi Baruch, the father of the Alter Rebbe, in 552 (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".

## WEDNESDAY, 9 TISHREI, EREV YOM KIPPUR

### TACHANUN

From the ninth of Tishrei until the second day of Rosh Chodesh Cheshvan, do not recite *Tachanun*, *Lamnatze'ach ya'anacha*, or *Tefillah l'Dovid*. This includes *krias Shema* on the night of *erev Yom Kippur*.

## KAPPAROS

### WHEN SHOULD I DO KAPPOROS?

We *shecht* the *kapparos* chickens at the break of dawn, after approximately **3:00 am**. (The significance of this is explained in the *siddur*.)

The most opportune time to do *Kapporos* is *ashmores haboker* (the last quarter of the night hours) of *erev Yom Kippur*.<sup>128</sup> The second period that is preferred is the early morning hours of *erev Yom Kippur*. This was the Rebbe's *minhag* many years (at times, even after sunrise).

If *Kapporos* cannot be done then, you may do so any other time during the night or day of *erev Yom Kippur*

If these times are not practical, any time on the 8th of Tishrei is optimal, though it may actually be performed at any time during *Aseres Yemei Teshuvah*—the closer to Yom Kippur the better.<sup>129</sup>

### WHAT SHOULD I USE FOR KAPPOROS?

A chicken is the best way to practice *Kapporos*. *Kapporos* on a chicken earlier in *Aseres Yemei Teshuvah* is a preferable option to waiting for *erev Yom Kippur* and using money.

We use one fowl per household member: a hen for a female and a rooster for a male.

A pregnant woman (starting from forty days after conception) uses two hens and one rooster. She uses the plural form to refer to all the fowl at once. (See footnote on the next paragraph for the exact wording.)

### HOW DO I DO KAPPOROS?

The order of the *Kapporos* liturgy and rotations are as follows: Say the entire paragraph of *B'nei Adam*, then swing the chicken three times as you say “Zeh...”<sup>130</sup>

128) see [www.asktherav.com](http://www.asktherav.com) #5817

129) see [www.asktherav.com](http://www.asktherav.com) #16850

130) Women say: *Zos chalifasi, zos timurasi, zos kaparasi, zos hatarnigoles telech l'misah, va'ani eilech l'chayim tovim aruchim ul'shalom*.

An expectant mother using two hens and one rooster says: *Eilu chalifaseinu, eilu temuraseinu, eilu kaparaseinu, eilu hatarnegolim yeilchu l'misah, va'anachnu neiliech l'chayim tovim aruchim ul'shalom*.

Say *B’nei Adam* again and then swing another three times. Then repeat the sequence once more for a total of three recitals and nine rotations.

Do not say the *pessukim* above (nor the brachah on covering the blood during the slaughter) where it reeks from the livestock present. Stand at least four amos (six feet) further than the area affected by the offensive smell and face the opposite direction.

### HOW SHOULD I HANDLE THE CHICKEN?

Carry the chicken gently, and avoid grabbing it by its wings, as it may cause damage to the bones or joints, which would render it *treif*. If the chicken falls while you are holding it, let the *shochet* know, so it can be checked carefully.

If a line forms while waiting to have your chicken slaughtered, stand back and position yourself so the *shochet* is not in the (live) chicken’s line of sight—it is possible that such trauma can cause damage to its lungs, which would render the chicken unkosher. This is in addition to the general prohibition of *tzaar baalei chaim*—causing pain to a living creature.

### HOW IS KISUI HADAM PERFORMED?

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*. However, the primary obligation to fulfill this mitzvah is on the *shochet*—who, in turn, may share the honor with a Torah scholar.<sup>131</sup>

It is proper to compensate the *shochet* for this honor.<sup>132</sup>

Before saying the brachah, wash *netilas yadayim*. You do not say *Shehechyanu*, even if it is the first time ever that you are performing this mitzvah. The mitzvah is to cover “the lifeblood”, so do not cover the first few drops, but of the blood that spurts afterward. Prepare dry dirt (sawdust is generally used) beneath the spot where the blood lands. Cover the blood from above using your right hand—no gloves or tools or with your foot—while standing. Cover at least one blood splatter completely so it is no longer visible (though not all the pooled blood needs to be covered). If there is a lineup of *shochtim*, make sure that you are covering the blood from your own chicken, and not your neighbor’s, or another chicken upon which the mitzvah was already performed, so as not to make a brachah in vain.<sup>133</sup>

### WHY DO WE DO KAPPOROS?

The word *kapporos* means “atonements”, but it is not the swinging action, the

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A woman who is *niddah* and is being assisted by her husband should be careful that he swing the chicken to the side or very high above her head, so that it should not inadvertently touch her.

131) A woman may be given this honor as well, and any male who is bar mitzvah and showing signs of puberty. However, the mitzvah may not be transferred to a child.

132) though it is forbidden for the *shochet* to actually charge money for a mitzvah.

133) This might even apply to a newly slaughtered chicken’s blood that is spilled on top of blood upon which the mitzvah was already performed.

liturgical utterances, or even the slaughter of the chicken that redress our wrongdoings. The inner purpose of this act is to awaken our hearts to *teshuvah*; to recognize our sole accountability to Hashem; to contemplate the fate of the chicken and, comparable to the *karbanos* we will bring again in the *Beis Hamikdash*, its death atones for the fact that through our sins we may be *chayav misah* (worthy of the death penalty) ourselves. We must then repent for our wrongdoing, return to Hashem with our full hearts, and ask the Merciful G-d to accept our *teshuvah*.

We donate the monetary equivalent of the *kapparos* to the poor, for the true *kapparah* is by giving up what is ours to another.

### WHAT IF I CAN'T GET A CHICKEN?

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.

### Erev Yom Kippur Customs

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>134</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 meal of *erev Yom Kippur*, the ninth of the month!’”

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'Dovid*.

### LEKACH

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

<sup>134</sup>) in 5745. See *Likkutei Sichos*, vol. 29, p. 319.

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

**Law of Redemption:** The Kohen Gadol is sprinkled with the ashes of the Red Heifer on the seventh day of his isolation. 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 FIRST MEAL

Eat the *erev Yom Kippur* meal **before** *chatzos* (midday), today at 12:44 pm. 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.

### 2ND HALF, WHOLLY DIFFERENT

“*Erev Yom Kippur*...in Lubavitch.” the Frieddiker Rebbe recalls.<sup>135</sup> “In one and the same day you experienced a huge shift in atmosphere from the first half of the day to the second. *Chatzos* split the two with such a divide, it was as if the parts of the day were from two completely separate times of year. Right after the morning meal, the cheerful mood changed; minutes after twelve o’clock, Father would already start making his hachanos for davening Minchah...those few hours from *chatzos* until after Kol Nidrei, there existed a heightened level of anguish—*erev Yom Kippur*’s first half was a joyful *Yom Tov*, and the second, a time of melancholy, filled with *avodah* and distinct awe.”<sup>136</sup>

*Erev Yom Kippur* is the time to regret our past actions. On *Yom Kippur* itself, we make good resolutions for the future.

135) *Sichas Chag Hapesach* 5694, printed in *Likkutei Dibburim (Yiddish)*, vol. 1, pp. 264ff.

136) See also *Sefer Hasichos* of summer 5700, at the end of p. 10, regarding Reb Zalman Szerbiner’s words to the Rebbe Rashab: “Rebbe, we are soldiers. Hashem commands us to make a joyous *Yom Tov* of the first half of *erev Yom Kippur* and then the second half we must daven Minchah, reciting *Al cheit* and immersing ourselves in *teshuvah*.” The Frieddiker Rebbe says there, “My father was very happy with Reb Zalman’s remarks.” See also *Sefer Hasichos* 5689, p. 26: “Reb Zalman’s words were simple, but choice, one that we repeated for years after. (There, Reb Zalman’s words read: “A Jew is a soldier, whatever he is told to do, he does. He is ordered to be joyous, he is happy. He is charged with crying, he weeps. Now (in the morning of *erev Yom Kippur*) it is *Yom Tov*, so we imbibe a bit of drink. In around three or four hours will be Minchah, and *rachmanah litzlan*, “the world has turned dark for him” [from *Maseches Beitzah*]).



## 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!

## RECITING VIDUI

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>137</sup>

**Law of Redemption:** The elders of *Beis Din* hand the Kohen Gadol over 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.

### 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>138</sup> that we should eat soup three times on *erev Yom Kippur*." the Rebbe tells.<sup>139</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<sup>140</sup> or chicken 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.

137) *Shulchan Aruch Admor HaZaken* 606

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

139) *Sichas Shabbos Parshas Kedoshim* 5717

140) This is a matter of debate, since we generally avoid beef on *erev Yom Kippur*, choosing lighter fare like fish or fowl over red meat. However, some permit meat *kreplach*, which contain only a small amount of beef, similar to the dispensation for wine-soaked bread or *caffelatte*, despite an avoidance of alcohol and milk, respectively. See Hebrew halachos for sources.

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.

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 **6:14 pm**. Recite two blessings: (1) *l'hadlik ner shel yom hakipurim* and (2) *Shehechyanu*. 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 **6:32 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>141</sup>”

### ALL ABOUT UNITY

The theme of Hakhel is that the whole nation becomes one congregation and one entity. This theme is also expressed on Yom Kippur, referred to in the Torah as “one

141) Taanis 5:8

day in the year," meaning the most auspicious, unique day of the year. "One day" also means that it is a day of oneness and unity.<sup>142</sup>

### FIVE INUYIM

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, **6:32 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>143</sup> Obviously, this should be under the direct guidance of a Rav, as mentioned earlier. Those who break their fast 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, whether in cold or hot, even to immerse your finger in water and even to remove sweat. For the morning *netilas yadayim*, wash until the end of your knuckles. Once you dry your hands on the towel you can use it to wipe your eyes. (If eyes are crusty, and you usually rinse to remove the buildup, you may do so, sparingly, today.) 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.<sup>144</sup> If you are about

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142) See at length, the Rebbe's public letter issued between Yom Kippur and Sukkos 5741.

143) 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.

144) If you entered the bathroom and left with clean hands, without actually using the facilities, you should not

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 or 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 commonplace 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>145</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. 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>146</sup>

### YOM KIPPUR 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.

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wash them. You can rub them off on some surface (like a stone or wall), even if you are usually stringent about washing.

145) 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.

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

**A HIGHER PLANE**

In a *maamar*,<sup>147</sup> the Rebbe explains that the verse, “*Baruch shem...*” alludes to the three worlds of *Beriah*, *Yetzirah*, and *Assiyah* (which are spiritual worlds given to being expressed), and throughout the year we want our meditation on the words of *Shema Yisrael* (Hashem’s unity with us and our physical world) to have a direct effect our intention of “*Ve’ahavta*” (invoke our love for Hashem) so we utter this verse quietly so it should not serve as an interruption. However, on Yom Kippur a special light shines, and reveals how within those spiritual worlds are contained three “heads of heads” that is above even the ephemeral world of Atzilus. On this day, we say “*Baruch shem...*” out loud.

If you erred in the *Amidah*, or omitted any of the additions for Yom Kippur 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 *krias shema she’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.

**WEDNESDAY, 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 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 **9:48** 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 you remove your *tallis* for a few hours during the course of the day, you must repeat the blessing on the *tallis* whenever you put it back on. If you removed it with the intention to leave it off 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*.

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147) Beha’aloscha 5748

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

Upon opening the *Aron Hakodesh*, recite *Hashem Hashem Keil 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 *Yeshayahu* (from *Solu solu*, until *ki pi Hashem diber*), a selection that 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.

### YIZKOR

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

The handles of the the *sifrei Torah* should be held when reciting *Yizkor*.<sup>148</sup>

It is customary to pledge *tzedakah* while saying *Yizkor*; whether as a general pledge or actually specifying the amount—both are legitimate practices.<sup>149</sup>

This pledge, with specific intention to be a merit for the soul of the departed, is especially relevant on Yom Kippur. This day acts as an atonement even for those no longer among the living,<sup>150</sup> a process that is aided by the act of *tzedakah* on their behalf—that Hashem will surely recognize, as He is aware of all our intentions. (as He is aware of all intentions) that they would have given it themselves, if possible.

Anyone who has two living parents must exit the shul and close the door during *Yizkor*. During the year of mourning, the mourner remains inside the shul, but does not recite *Yizkor*.

During *Yizkor* the name of the departed is mentioned with their mother's name.<sup>151</sup>

### DOUBLE BENEFIT

“We say *Yizkor* even for those (lofty) *neshamos* that are not needy of any rectification,” the Rebbe says.<sup>152</sup> [We can derive this] from the well-known custom

148) though we are not meticulous that each person who is reciting *Yizkor* should have received an *aliyah* that day.

149) See *Roshei Devarim* of the *sichah* of the second day of Shavuos, 5748

150) this is one meaning of the name “Yom Hakippurim” in the plural—atonements for both the living and the departed.

151) This is the instruction in the Alter Rebbe's *siddur* and many other more recent sources. See Hebrew footnotes for a comprehensive list.

152) *Roshei Devarim* of *Sichas Acharon shel Pesach* 5726

of Chassidim to mention my father-in-law, the [Friediker] Rebbe, and also the previous Rebbeim they were personally connected to. So this *Yizkor* has an effect on the one reciting it. However, we must say that the holy neshamah mentioned is also uplifted, as the liturgy of *Yizkor* states clearly.

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 omitted on days when *Tachanun* is not said; but on Yom Kippur, when we say individual *hazkaras neshamos*, we may also include this *tefillah*.”

### 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.



## HAKHEL TODAY

On Tishrei 6, 5748, the Rebbe stated, “Hakhel events should be held especially on important dates, and even more so on Yom Kippur, [which the Torah refers to as] ‘one day in the year.’” (Yom Kippur is the most auspicious date in the calendar. “One day” also reflects the unity of Hakhel, when the nation assembles as one, as mentioned earlier).

**Food Prep:** 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 **4:07 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*, *Uva l'tzion*, nor *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*.

The *Maftir* aliyah is *segulah* (good omen) for wealth, and increases the individual's power to do *teshuvah*.<sup>153</sup>

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

Mourners who would customarily say *Mishnayos* and *Kaddish D'Rabbanan* should wait until *Ne'ilah* is concluded.

If someone realizes during *Ne'ilah* that they have forgotten Minchah, they do not make up their *tefillah* at this time (by davening a second *Amidah*), but wait for Maariv. If they fell asleep and woke up close to nightfall (*tzeis hakochavim*), they must daven Minchah first, even though they will miss *Ne'ilah* as a result. (*Ne'ilah* cannot be compensated by Maariv—once it is *tzeis*, it cannot be made up at all.)

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>154</sup>”

## NE'ILAH

### AT THE GATE

This *tefillah*, which means “locking”, is named for the gates of the Beis Hamikdash

153) See [www.asktherav.com](http://www.asktherav.com) #5583, including: “Can we buy the honor as a group and appoint one representative to have the *aliyah*?”

154) Alter Rebbe's *Shulchan Aruch*

that were locked on a fast day, after the lighting of the Menorah in the evening. It is like the king's faithful servant departing from his master, but before he takes leave, has a final request. Once granted, he leaves and locks the gate behind him.

Another interpretation invokes the Heavenly gates that are being locked at the conclusion of all prayers—now, toward the end of the day—we make one final, culminating effort for *teshuvah*.

The five *tefillos* of Yom Kippur mirror the five levels of the soul," the Rebbe states in a *maamar*.<sup>155</sup> They are *Nefesh, Ruach, Neshamah, Chayah, and Yechidah*. The three major *tefillos* (Maariv, Shacharis, Minchah) relate to the first three, revealed levels (called *Naran*), while Musaf represents the less relatable *Chayah*. The revelation of the soul's essence, *Yechidah*, come primarily at *Ne'ilah*. This is (another) reason it is called "*Ne'ilah*", for all the gates to the inner Chamber are locked; even the loftiest, most ephemeral of Hashem's spiritual creations are denied access—the King and Yisrael remain alone.

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

Replace all mention of "inscribing" with "sealing"—***chasmeinu b'sefer hachayim... vachasom l'chayim tovim... nizacheir v'neichasim l'fonecha***. In *Avinu Malkeinu*, say ***chasmeinu b'sefer***. Recite *Mi chamocho av harachamim* and not *harachaman*.

### WHAT'S GOOD?

In *Likkutei Sichos*,<sup>156</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>157</sup>

### AS ONE

From a *maamar Chassidus*<sup>158</sup>: Throughout Yom Kippur we can advance through the stages required halachically for *teshuvah*: by saying the *vidui* at Minchah of *erev Yom Kippur*, we fulfill the first step of "regretting the past"; the second step of "accepting to do better in the future" comes through the *tefillos* of the day. However, our *teshuvah* reaches an entirely new loft plane with the *avodah* of *Ne'ilah*, which concludes with a revelation of our inner essence of Yiddishkeit and our identity

155) *Sefer Hamaamarim Melukat*, vol. 5, p. 22. See also *Likkutei Sichos*, vol. 4, p. 1154 (quoting this *maamar*) and other places.

156) vol. 29, p. 526

157) 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 *maamar* entitled *Anochi Anochi* 5687 (*Sefer Haminhagim* 5687, pp. 21ff)."

[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.]

158) *Vayaged Lecha* 5691

as a Jew—when we say: *Shema Yisrael Hashem Elokeinu Hashem echad!* which is fundamentally a declaration of actual *mesiras nefesh*—the willingness to sacrifice our very lives for Hashem. This is followed by *Hashem Hu HaElokim!*, representing the total unity of G-dly emanation (a lofty level that is able to bring together the names *Havaye* and *Elokim*, which represent opposing expressions of His relationship with this world). We say this *possuk* seven times, imbuing each of seven major character traits with this truth—so that this inner, soul-level knowledge of Hashem’s Oneness is acknowledged by our corporeal bodies. This engenders a firm resolution that, going forward, every action will be for a G-dly purpose exclusively. This decision brings a person to a feeling of immense joy, with a mighty passion and great bonding with Hashem, an outpouring from the depths of the heart that expresses itself with song and celebration. This can be compared to the happiness a child feels when he basks in his father’s complete attention, for there is no greater joy than knowing a parent’s focused, unconditional devotion, which stems from an intrinsic connection rather than any particular need or want, or even a more general kinship that is external to his true essence. It is a bonding of child and father on the level of essential connection—they are one a part of the other. This is a description of the source of joy following the *avodah* of the entire Yom Kippur, after declaring our allegiance with Hashem and His essential Oneness with us.

(Further in the *maamar*, the Friediker Rebbe explains how this feeling is heightened even more by the fact that the “father” and “son” had been previously lost to each other...)

### JOY, JOY, JOY!

At that point (after breaking out in joy and dance), we say “*L’shanah haba’ah B’Yerushalayim*”. The name “Yerushalayim” is a compound of the expression *yirah sheleimah*—complete awe. The fact is that every Jew is potentially G-d-fearing, but his awe of Hashem is sometimes hidden. **Complete** awe is when the hidden aspect is revealed in a practical, mitzvah-observing awe. So, “Next year in Yerushalayim”—we are in the next (new) year and from here on, the complete awe will be the paramount impetus in all our actions.

So we come to “the time of our rejoicing” following Yom Kippur, and it is a doubled and tripled joy that is comprised, in addition to our happiness on account of the inner, essential connection—a rebonding after a long separation, of Hashem’s joy in each one of us, as a king rejoices when his only son is released from captivity and reunited with him in their essential oneness and, finally, our joy, which is in itself threefold: we have been released from captivity; we have re-established our inner, essential connection with our Father and King; and despite the fact that we were originally sullied with sin, we are now full of mitzvos and increased merit.

### THE ACME

In another *maamar*<sup>159</sup>, the Rebbe elaborates on special qualities of *Aseres Yemei Teshuvah*, which culminate in the absolute loftiness of Yom Kippur. And within

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159) *B’yom Hashmini Atzeres 5740 in Sefer Hamaamarim Melukat*, vol. 1, p. 372.

Yom Kippur, we reach the height of absolute loftiness at the end of the day when we daven *Ne'ilah*. And within *Ne'ilah* itself, the peak of the height of absolute loftiness is reached at its conclusion when saying the verses of *Shema*—and each of us, as the Shaloh writes, meditates on our readiness to give our entire lives to sanctify Hashem's name, and are considered to have done so in actuality. (As the Baal Shem Tov is known to say: The place where a person's thoughts go, that is where he is found.)

### SHEMA YISRAEL

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 vimru amen*. 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*.

Once the shofar blast has ended, the *aron* is closed.

Recite *Kavei*, *Ein K'Eilokeinu*, *Pitum haketores*, *Kaddish D'Rabanan* (*Le'eila* just one time), *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 *yarmulke*) for *Maariv* and *Havdalah*. Remember to add *Atah chonantanu* during *Maariv*.

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

### MOTZOEI YOM KIPPUR

The fast ends—after *Havdalah*—at 7:12 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 *motzoei Yom Kippur*.

On every *motzoei Shabbos*, if you have no flame, you need not expend effort to obtain it to the same degree as you would pursue other mitzvos. However, on *motzoei Yom Kippur*, some hold that you must seek out a lit flame to recite the brachah on fire, because it emphasizes the distinction between Yom Kippur and other festivals (when handling fire is permitted). In this aspect it is equal to the brachah of *Havdalah* when we bless Hashem who is “*mavdil*”—make a distinction (between holy and mundane days).

A woman should recite her own *Havdalah* if she is unable to wait for their husbands to return from *shul* before eating. She may use wine or grape juice, or *chamar hamedinah* such as tea or coffee.

If she is unable to recite *Havdalah*, she may drink water in the interim (although this is not our custom regarding an ordinary *Havdalah* of *motzoei Shabbos*). If truly necessary, she 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 he 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 on your mind, they require their own *brachah rishonah* (*shehakol*), but they do not require a *brachah acharonah* (*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>160</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 *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**

On *motzoei Yom Kippur*, occupy yourself in building 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 coming 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.

**The laws for Sukkah and Lulav will be detailed in Halachic Guide for Tishrei, Part II.**

**THURSDAY, 11 TISHREI**

Today in the year 5553 (1792)—230 years ago, 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.

During Shacharis, the first passage of *Parshas Haazinu* is read.

**No fasting:** 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.

If you forgot to do *Kapporos* before Yom Kippur, see footnote<sup>161</sup>

<sup>160</sup>) *Sichah* of Simchas Torah 5750

<sup>161</sup>) see [www.asktherav.com](http://www.asktherav.com) #11312

Someone who pledged to give *tzedakah* during *Yizkor* should not delay fulfilling their 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 days 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.

## FRIDAY, 12 TISHREI

### Erev Shabbos Parshas Ha'azinu

Today is the *hilula* (anniversary of the passing) of the *tzaddik* Reb Avraham "the Malach," the son of the Maggid of Mezritch, who passed away in 5537 (1776).

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 **6:09 pm**, eighteen minutes before sunset.

## SHABBOS PARSHAS HA'AZINU, 13 TISHREI

### L'chatchila Ariber

Today is the **140th** *hilula* (anniversary of the passing) of the Rebbe Maharash, who passed away in 5643 (1882).

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 **7:07 pm**.

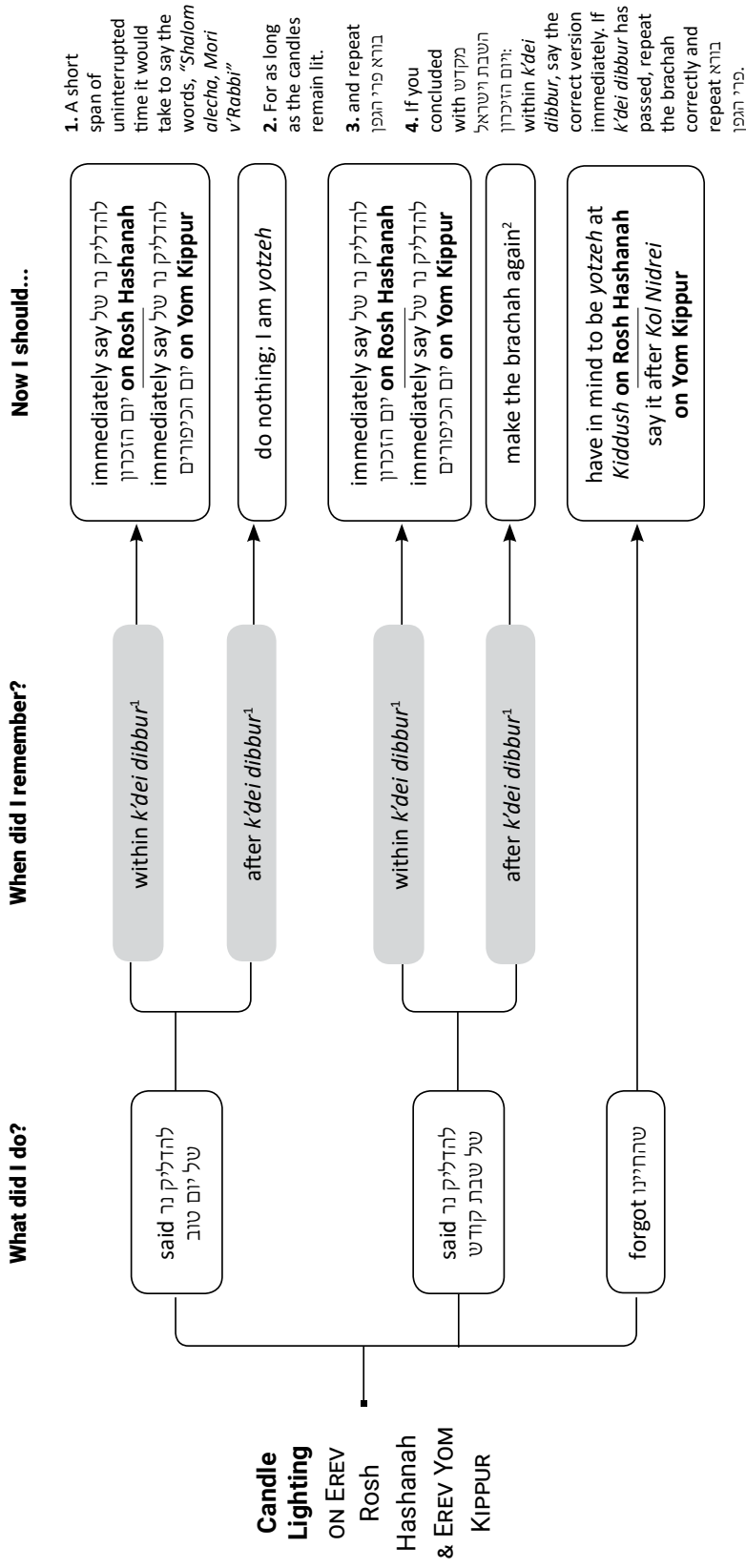
Do not recite *Vihi no'am* or *V'atah kadosh*.

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

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

# “Oops! I made a mistake...”

ON Rosh Hashanah, Aseres Yemei Teshuvah & YOM KIPPUR



1. A short span of uninterrupted time it would take to say the words, “*Shalom alecha, Mori v'Rabbi*”

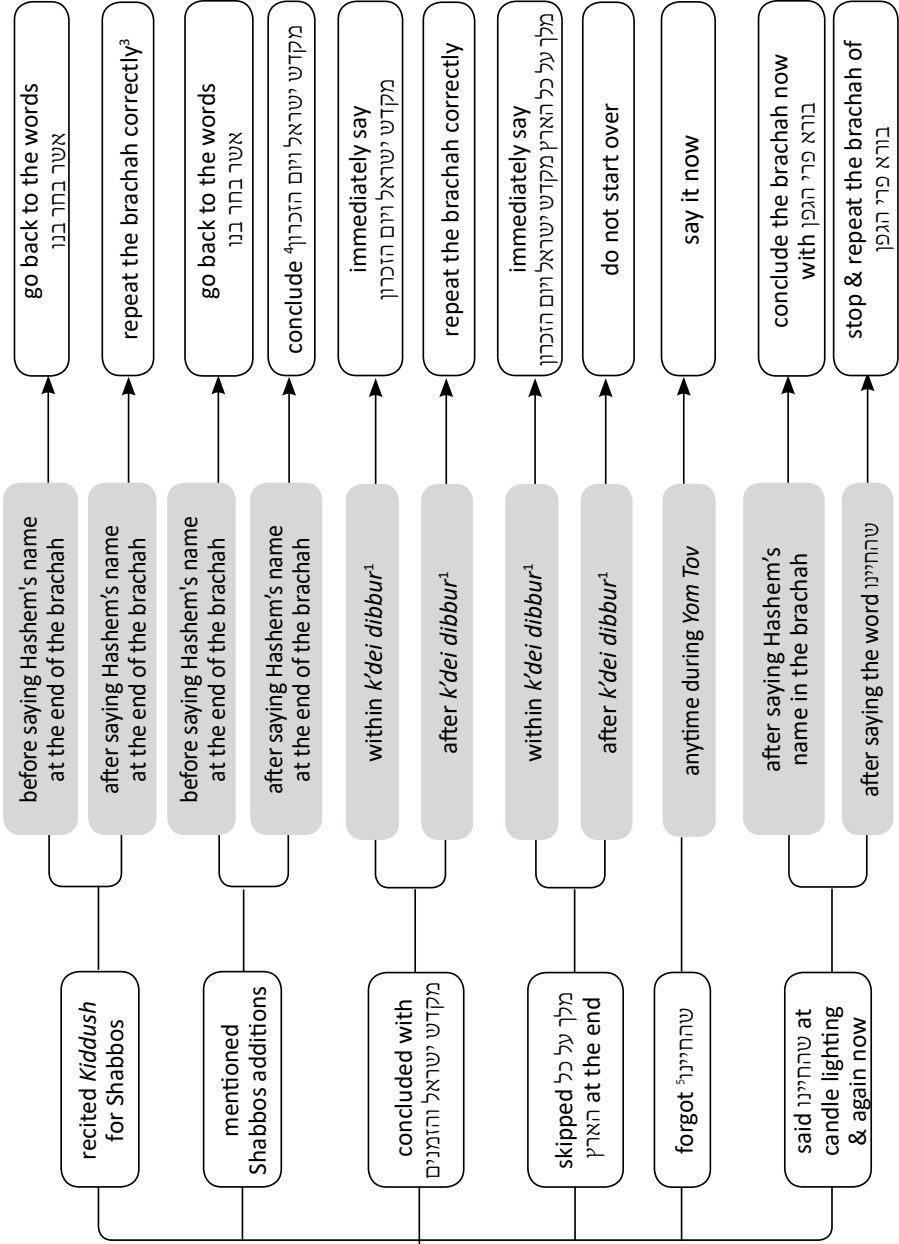
2. For as long as the candles remain lit.

3. and repeat בורא פרי הגפן

4. if you concluded with מקדש השבת וישראל יום הזיכרון: *k'dei dibbur*, say the correct version immediately. If *k'dei dibbur* has passed, repeat the brachah correctly and repeat בורא פרי הגפן.



5. this applies to both the first and second days of Rosh Hashanah
6. if you did not realize that you are not meant to repeat *bentching* and you started saying it again, stop wherever you are currently holding—even in middle of a brachah.
7. as stated in the *siddur*:  
 ברוך אתה ה' אלקינו מלך העולם אשר נתן מים טובים לעמו ישראל לזכרון את יום הזכרון הזה בא"י מקדש ישראל ויום הזכרון.



**Kiddush**  
 on the night of Rosh Hashanah

**What did I do?**

רצה

before saying Hashem's name in ובנה

interrupt and go back to רחם

after saying Hashem's name in ובנה

not repeat anything<sup>6</sup>

before saying Hashem's name in ובנה

say יעלה ויבוא now

forgot יעלה ויבוא

after saying Hashem's name in ובנה

conclude the brachah & then say the brachah of אתר נתן **on Rosh Hashanah** conclude the brachah but don't recite אתר נתן **on Yom Kippur**

after saying ברוך המטיב in the brachah of הטוב והמטיב

repeat benching on Rosh Hashanah night don't repeat benching on Rosh Hashanah day<sup>8</sup> & Yom Kippur

before saying Hashem's name in ובנה

interrupt and go back to רחם

mentioned Rosh Chodesh or another Yom Tov by mistake

after saying Hashem's name in ובנה

conclude the brachah & then say the brachah of אתר נתן **on Rosh Hashanah** conclude the brachah but don't recite אתר נתן **on Yom Kippur**

after saying ברוך המטיב in the brachah of הטוב והמטיב

repeat benching on Rosh Hashanah night don't repeat benching on Rosh Hashanah day<sup>8</sup> & Yom Kippur

**Birchas Hamazon**  
ות

**Rosh Hashanah & (the ill & young) on Yom Kippur**

**Now I should...**

8. 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*), *benching* is not repeated if *רצה* is omitted. What should be done if you started the *brachah* of *הטוב והמטיב* before recalling the need to say *רצה* is not conclusive. However, if you remember after *ידושתים* אמון, before the *brachah* of *אתר נתן* for Shabbos should be said.

9. If you concluded the *brachah* with you, בונה ברחמי are *yotzeh*.

10. even when saying *Al Hamichya* on *mezanos*, except if the *mezanos* is eaten instead of

**Birchas Hamazon**  
on Rosh Hashanah & (the ill & young) on Yom Kippur

ותחזיקה עינינו  
יעלה ויבוא  
(as in davening)

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

start ובנה ירושלים  
& continue as usual

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

למדני חקין:  
then start

after concluding  
המחזיק שכינתו לציון

start

**Me'in Shalosh**  
Rosh Hashanah

forgot to say  
וזכרנו לטובה ביום  
הזכרון הזה

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

return to say לטובה  
& conclude as usual

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

do nothing; I am *yetzeh*<sup>10</sup>

I forgot  
שיר המעלות

before starting  
or answering

say שיר המעלות now

after starting  
or answering

don't interrupt; say it when  
you conclude davening

The Additions  
for

**Aseres Yemei Teshuvah**

*Chazzan* forgot  
שיר המעלות

after *Kaddish*

don't interrupt; say it when  
davening concludes

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

say it now and then continue  
where you are holding

forgot, מי זכרנו,  
כמו, וכתוב, ובספר

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

don't say it

said ל-הא

before saying  
הקדושי

say המלך הקדושי

bread on Rosh Hashanah night (in which case you repeat *Al Hamichya*)

11. even if you only uttered "ברוך"

12. past the time of *K'dei dibbur* as well

13. You must first wait *K'dei hiluch daled amos* (the time it takes to walk six feet) before restarting the *Amidah*.

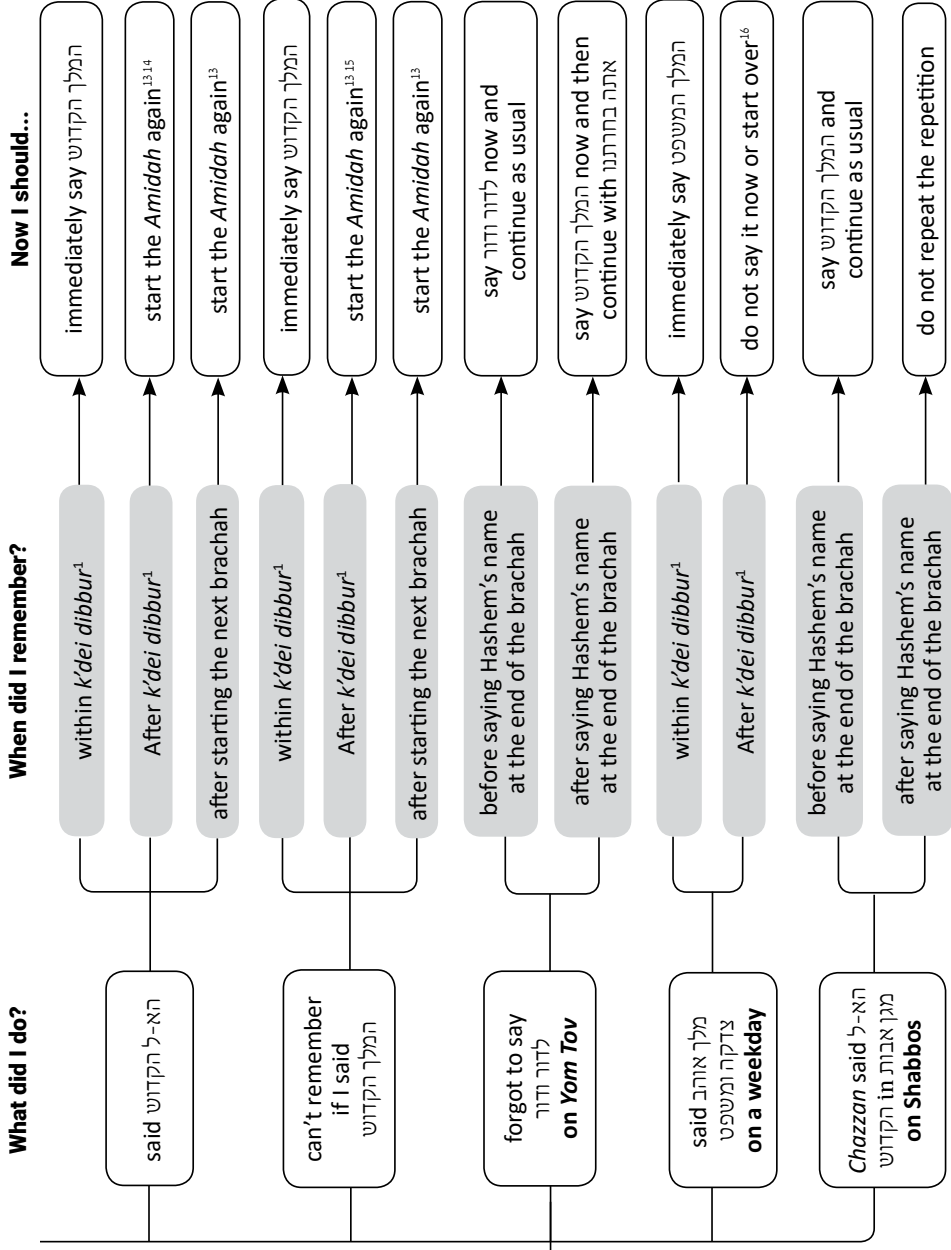
14. On *motzoei Rosh Hashanah* and *matzoei Shabbos Teshuvah* repeat חוננתנו.

אתה חוננתנו. On *Tzom Gedaliah* during *Minchah* (and the for *chazzan*, during *Shacharis* as well), repeat ענינו.

In *Minchah of erev Yom Kippur*, and all five *tefilos* of *Yom Kippur* itself, say יידי again.

15. However, if you know for certain that you said the

The Additions for **Aseres Yemei Teshuvah**

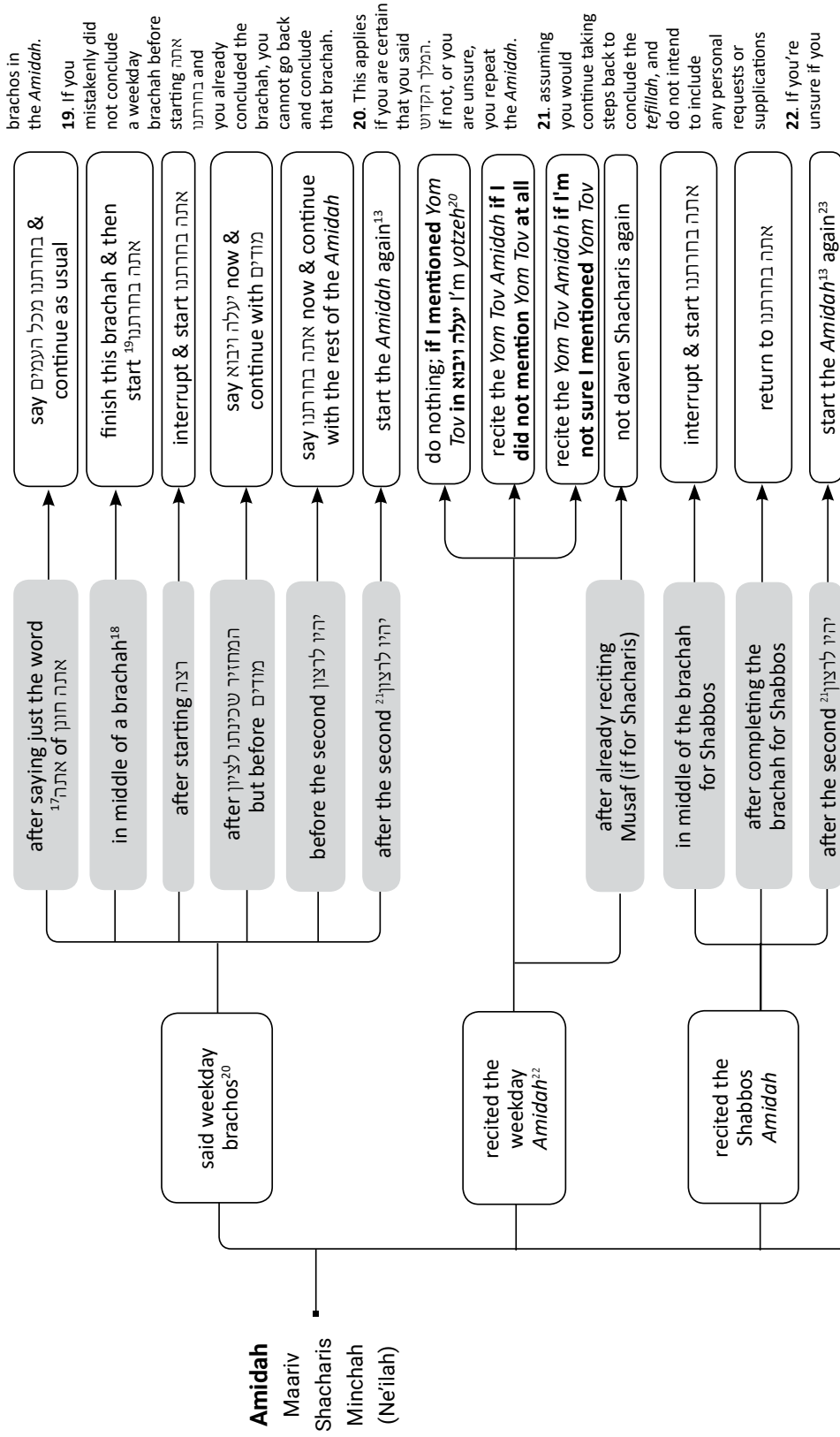


entire section of לווך דווך (especially if davening from a *machzor*), you can assume you said the brachah correctly and do not have to repeat it.

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

17. Even once you've started the next word but did not finish it ("chai—" or "chain—" you may switch to the *Yom Tov* davening. However, if you are not sure whether you completed the word, you must conclude the brachah.

18. This applies to any of the weekday



brachos in the Amidah.

19. If you mistakenly did not conclude a weekday brachah before starting אתה בחרתנו and you already concluded the brachah, you cannot go back and conclude that brachah.

20. This applies if you are certain that you said המכל הקדוש if not, or you are unsure, you repeat the Amidah.

21. assuming you would continue taking steps back to conclude the tefillah, and do not intend to include any personal requests or supplications

22. If you're unsure if you

**Amidah**  
Maariv  
Shachariv  
Minchah  
(Ne'ilah)

said weekday  
brachos<sup>20</sup>

recited the  
weekday  
Amidah<sup>22</sup>

recited the  
Shabbos  
Amidah

after saying just the word  
אתה חונן אותה<sup>17</sup>

in middle of a brachah<sup>18</sup>

after starting רצה

after המחזיר שכינתו לציון  
but before מודים

before the second לרצון

after the second יקונו לרצון<sup>21</sup>

say בחרתנו מכל העמים &  
continue as usual

finish this brachah & then  
start אתה בחרתנו<sup>19</sup>

interrupt & start אתה  
בחרתנו

say יקונו יעלה ויבוא &  
continue with מודים

say נוסח אתה בחרתנו  
with the rest of the Amidah

start the Amidah again<sup>13</sup>

do nothing; if I mentioned  
Tov in יעלה ויבוא<sup>20</sup>

recite the Yom Tov Amidah if I  
did not mention Yom Tov at all

recite the Yom Tov Amidah if I'm  
not sure I mentioned Yom Tov

not daven Shacharis again

interrupt & start אתה  
בחרתנו

return to אתה  
בחרתנו

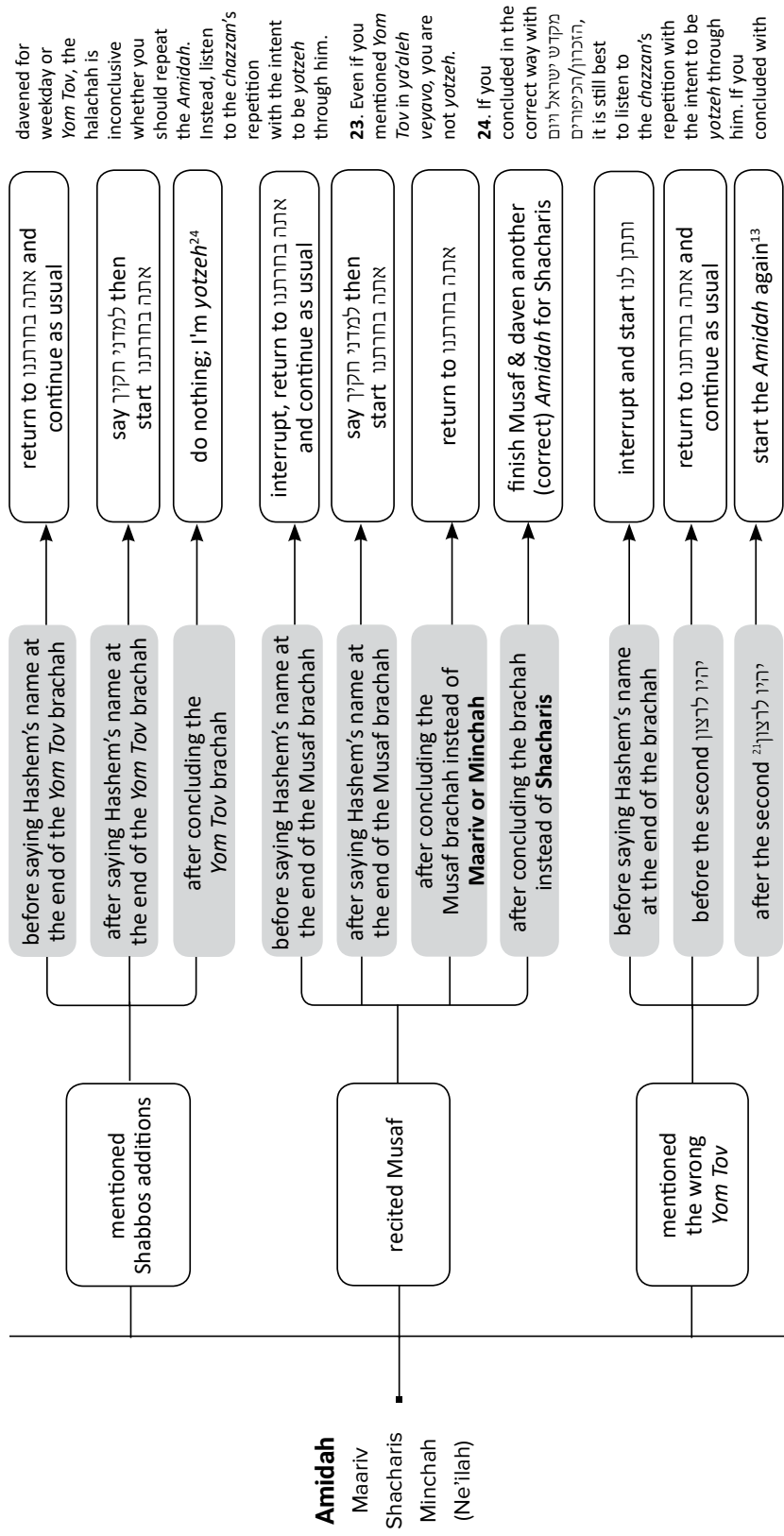
start the Amidah<sup>13</sup> again<sup>23</sup>

after already reciting  
Musaf (if for Shacharis)

in middle of the brachah  
for Shabbos

after completing the  
brachah for Shabbos

after the second יקונו לרצון<sup>21</sup>



davened for weekday or *Yom Tov*, the halachah is inconclusive whether you should repeat the *Amidah*. Instead, listen to the *chazzan's* repetition with the intent to be *yotzeh* through him.

23. Even if you mentioned *Yom Tov* in *ya'aleh veyavo*, you are not *yotzeh*.

24. If you concluded in the correct way with נקדש ישראל ויום הזכרון/הכיפורים it is still best to listen to the *chazzan's* repetition with the intent to be *yotzeh* through him. If you concluded with

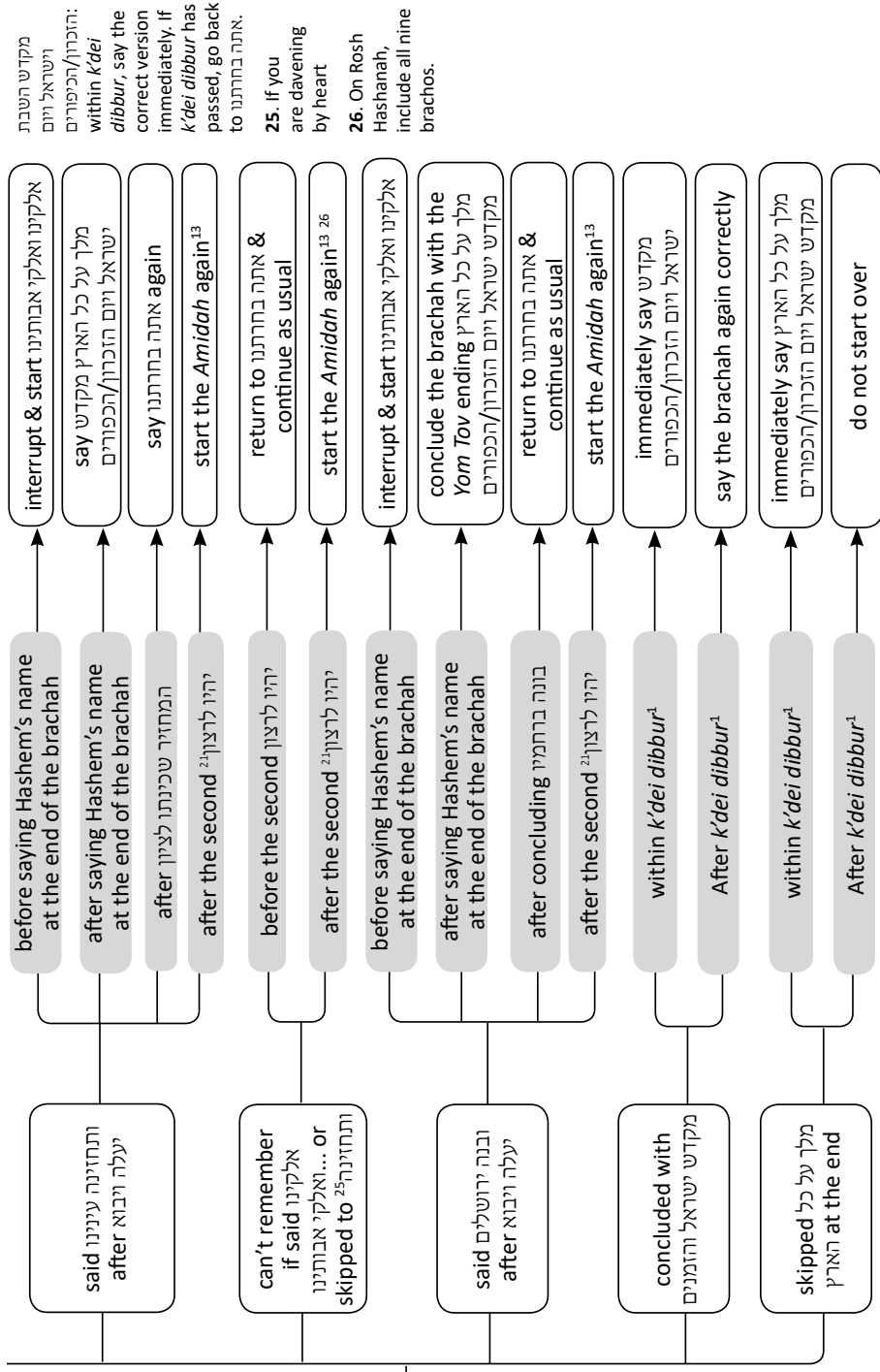
## Amidah

Maariv

Shacharis

Minchah

(Ne'ilah)



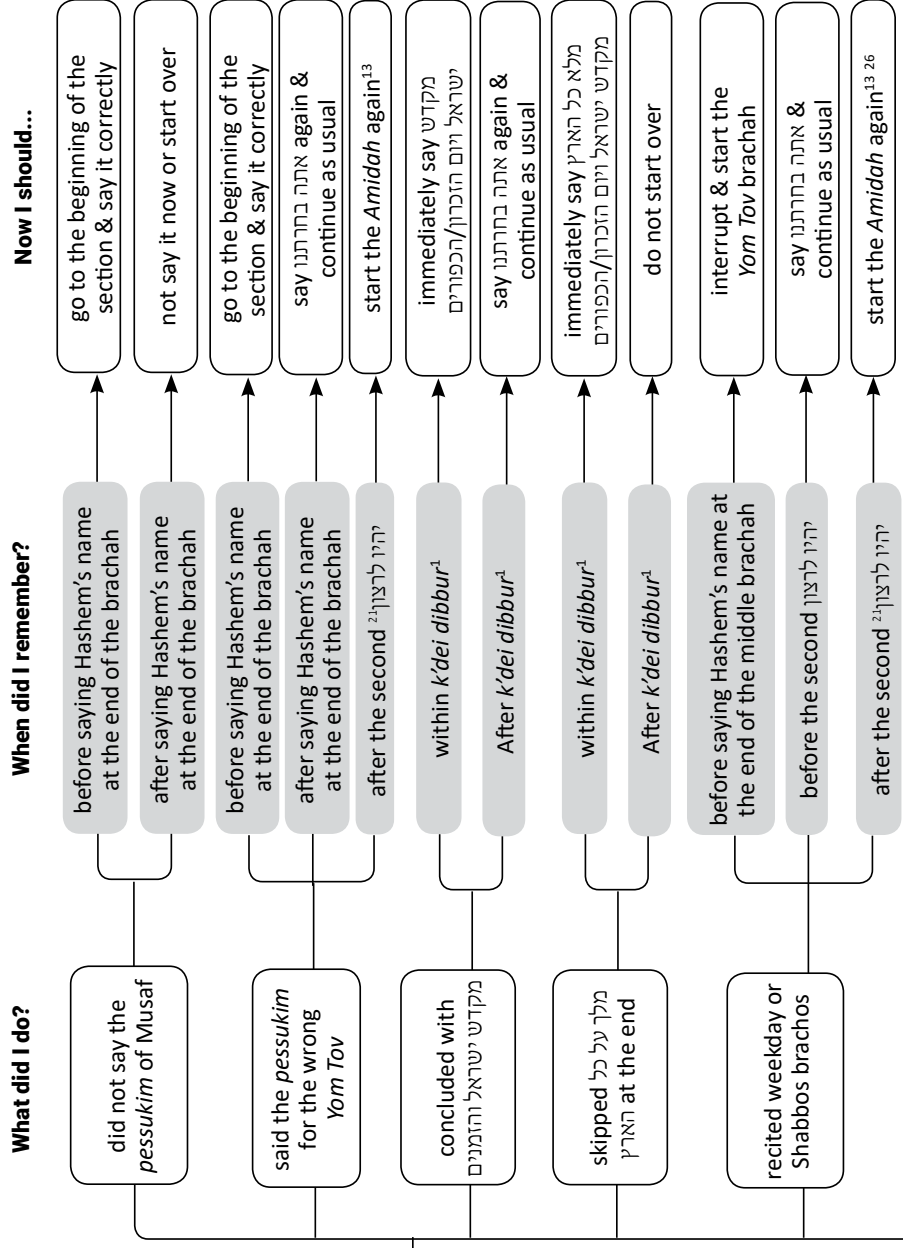
מקדש השבת  
ישראל ויום

הזכרון/הכפורים:  
within *k'dei dibbur*, say the correct version immediately. If *k'dei dibbur* has passed, go back to אותה בחרתנו

25. If you are davening by heart

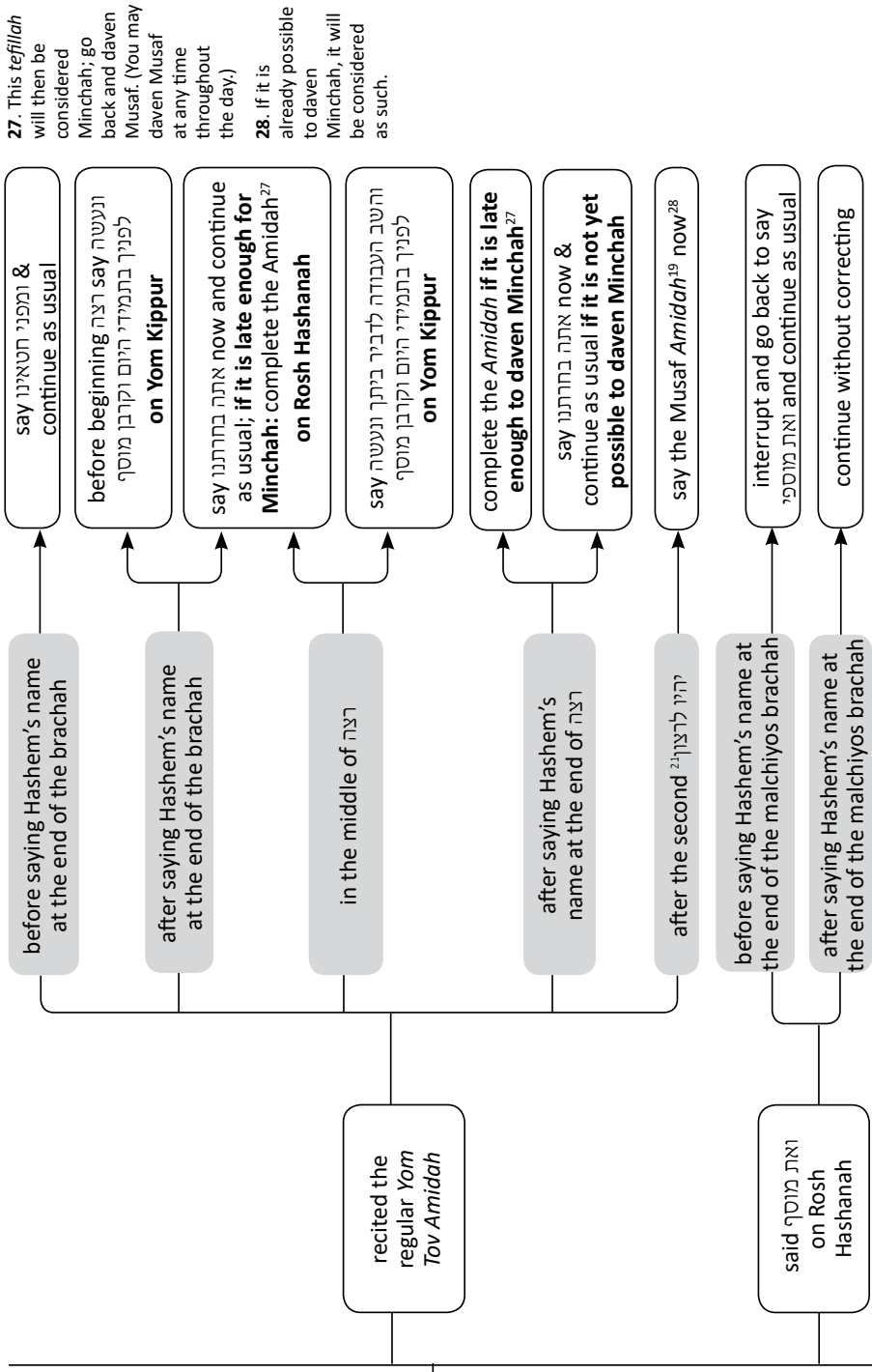
26. On Rosh Hashanah, include all nine brachos.

# Musaf Amidah

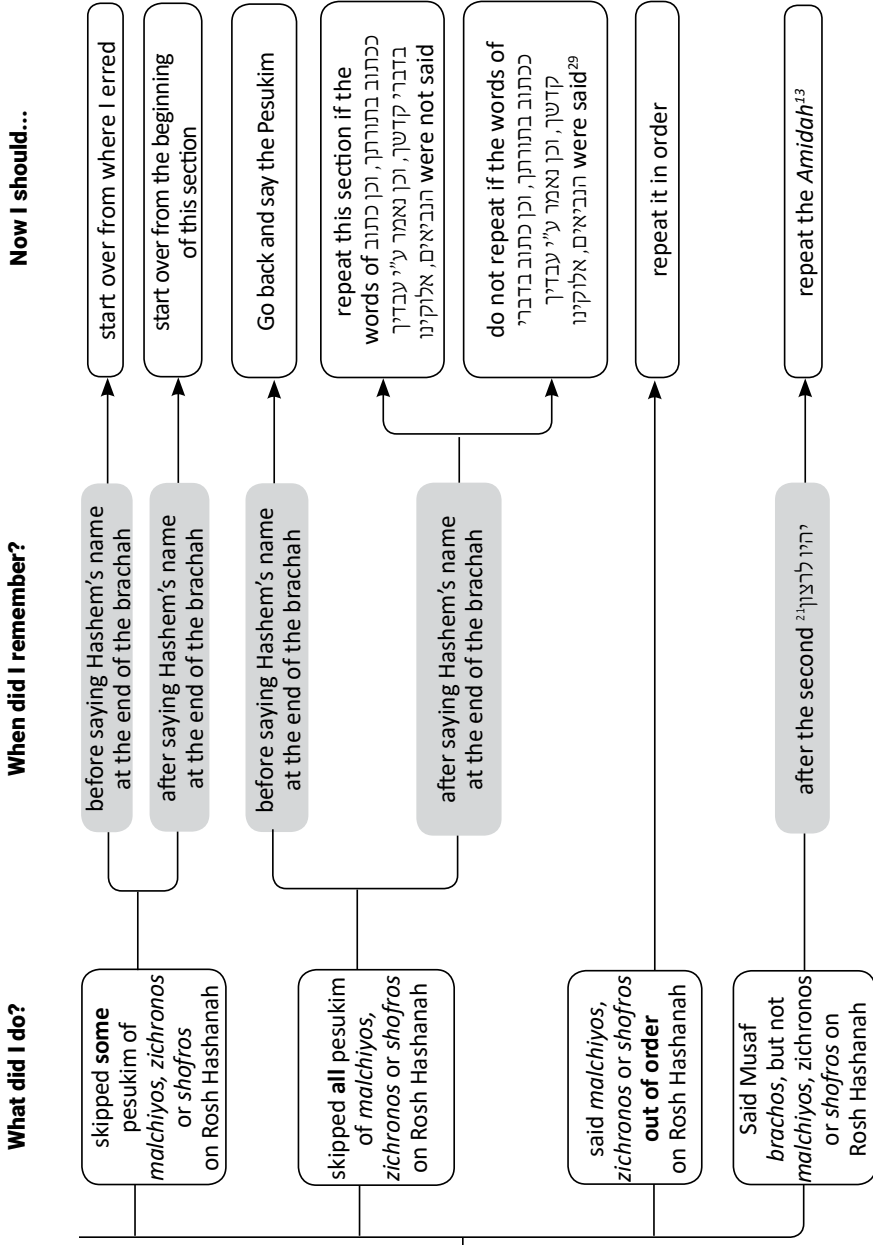




## Musaf Amidah

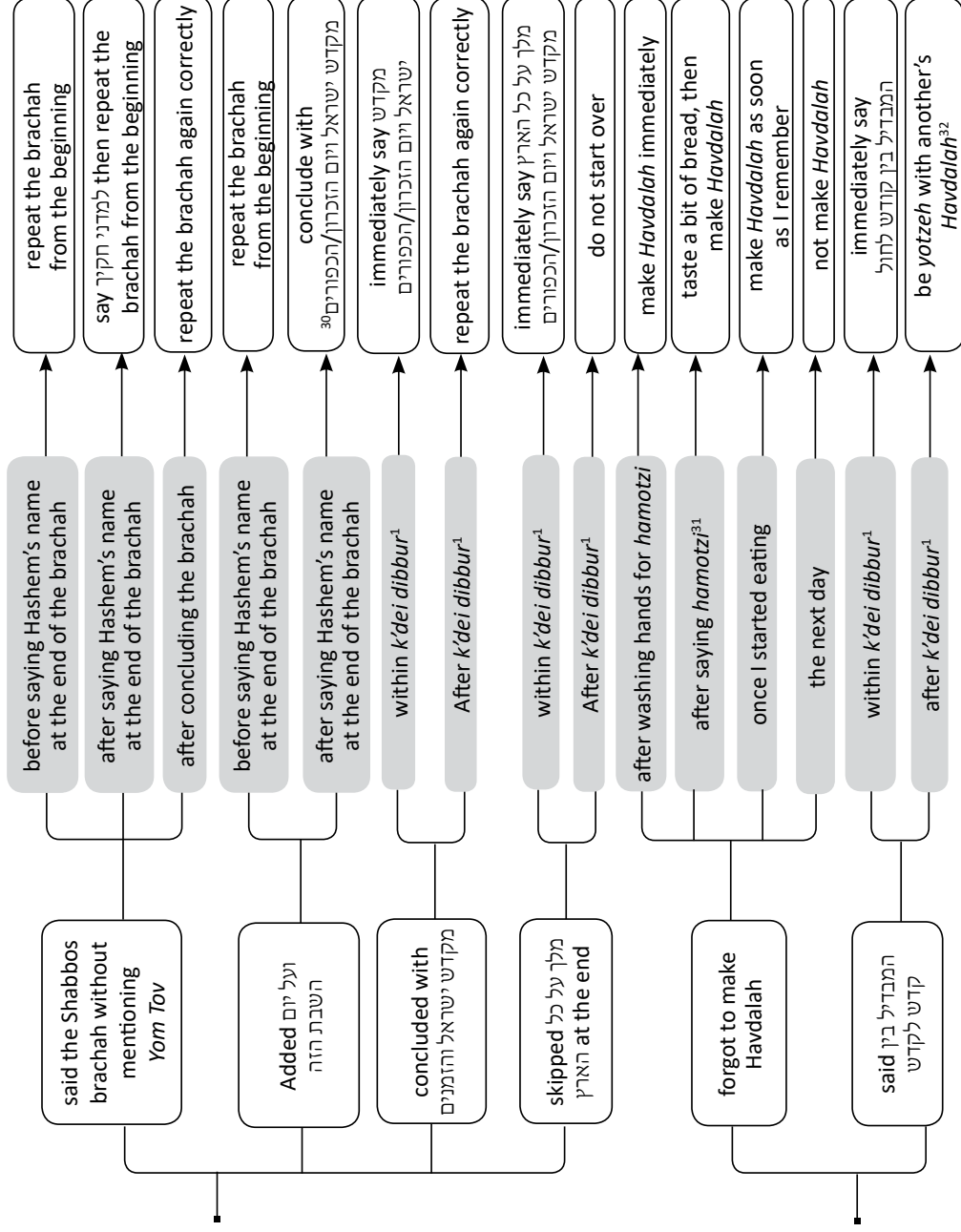


# Musaf Amidah



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

## Haftorah Brachah on Rosh Hashanah & Yom Kippur



30. provided you concluded correctly

31. or mezonos on cake

32. If there is no other Havdalah to listen to, you should repeat Havdalah correctly yourself and make a פירא make a פירא again.

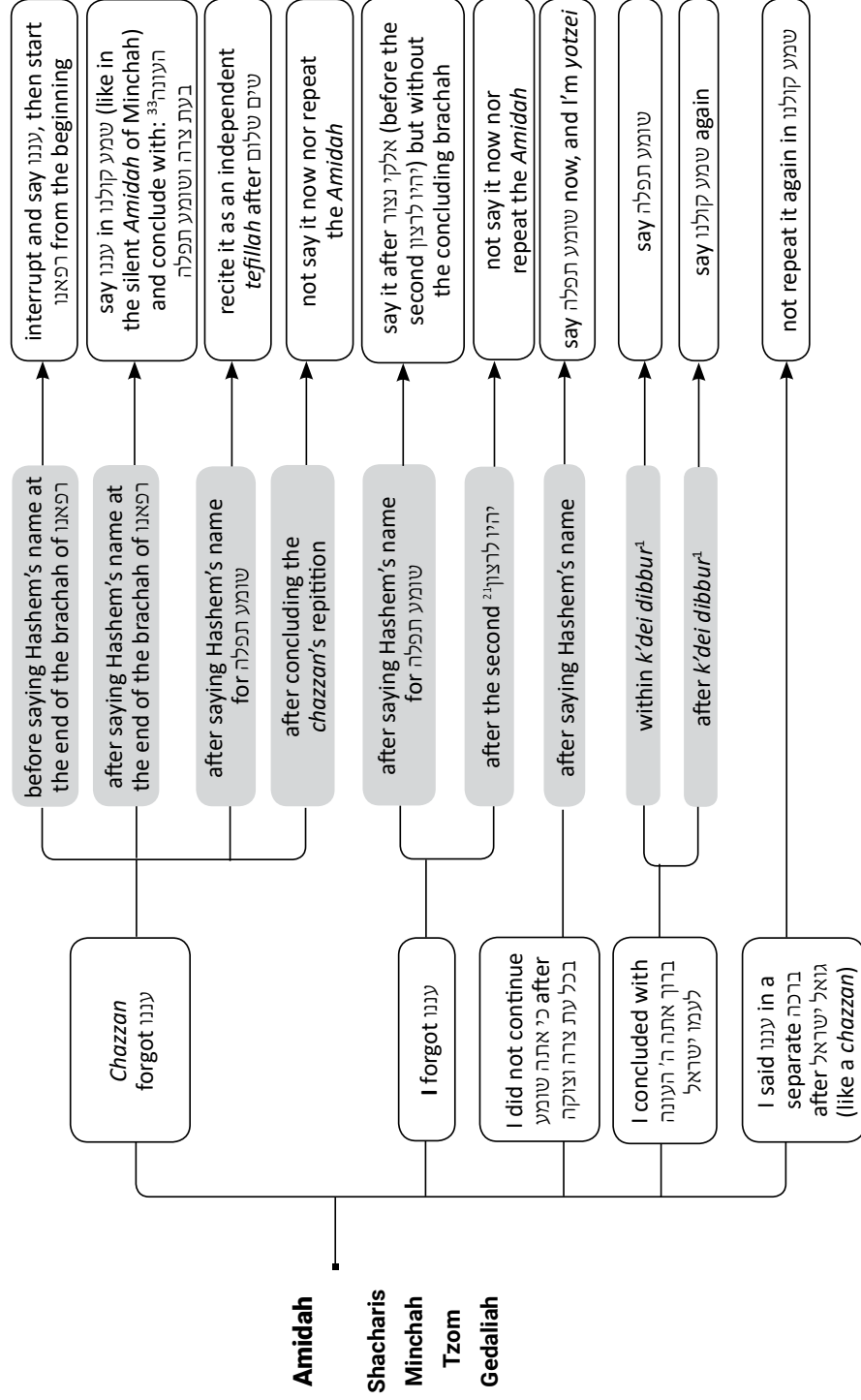
## Havdalah on motzoei Yom Tov

### What did I do?

### When did I remember?

### Now I should...

33. if you concluded with שומע תפילה you are *yotzeh*.



# HALACHIC TIMES\*

From the Badatz of Crown Heights, 20 Elul 5782 through 13 Tishrei 5783

## SHABBOS PARSHAS KI SAVO

Candle lighting is at **6:44 pm**.

The latest time for reciting *Shema* is **9:42 am**.

Shabbos ends at **7:43 pm**.

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

## MONDAY, 23 ELUL

*Selichos* in 770 from today on is at **7:00 am**.

## SHABBOS PARSHAS NITZAVIM

Candle lighting is at **6:33 pm**.

The latest time for reciting *Shema* is **9:44 am**.

*Molad* (new moon): Sunday night, **9:00 pm**,  
6/18 of a minute.

Shabbos ends at **7:31 pm**.

## FIRST DAY OF ROSH HASHANAH

Candle lighting is at **6:29 pm**.

Rise early in the morning. *Neitz hachamah* (sunrise), when the timely period for reciting the morning *Shema* begins, is at approximately **6:47 am**.

*Shema* can be recited until **9:45 am**.

*Tashlich* - After Minchah—but before sunset.

Cooking for today—ensure that the food is ready for consumption before *shki'ah* (**6:46 pm**).

It is forbidden to cook or prepare anything on the first day of Rosh Hashanah for the second day of Rosh Hashanah **until nightfall**—at **7:27 pm**.

Light the Yom Tov candles after—**not before**—**7:27 pm**,

## SECOND DAY OF ROSH HASHANAH

*Shema* can be recited until **9:45 am**.

Rosh Hashanah ends at **7:25 pm**.

## TZOM GEDALIAH

The fast begins at the break of dawn (*alos hashachar*), at **5:28 am**.

The time for Maariv, is **7:10 pm**

For the purpose of the fast, you may daven earlier, and then repeat the *Shema* sometime later.

## SHABBOS SHUVAH (TESHUVAH)

Candle lighting is at **6:21 pm**

In 770, the *Shabbos Shuvah drashah* will be held at **6:45 pm**.

Shabbos ends at **7:19 pm**.

## EREV YOM KIPPUR

We *shecht* the *kapparos* chickens at the break of dawn, after approximately **3:00 am**.

Eat the *erev Yom Kippur* meal **before chatzos** (midday), today at **12:44 pm**.

Candle lighting is at **6:14 pm**.

Men should stop eating and observe the other restrictions of Yom Kippur in advance, no later than **6:32 pm**. Women accept Yom Kippur at candle lighting time.

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, **6:32 pm**.

## YOM KIPPUR

Morning *Shema* can be recited until **9:48 am**.

The fast ends—after *Havdalah*—at **7:12 pm**.

## PARSHAS HA'AZINU

Candle lighting is at **6:09 pm**.

Shabbos ends at **7:07 pm**.

\***General Note:** The times listed below are for Crown Heights only. Since one can never achieve complete precision, and many factors may influence the accuracy of these times, it is 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., at the close of Shabbos).