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DAY-TO-DAY HALACHIC GUIDE

**Laws & Customs
for the Month of Tishrei 5784**

**Part I
from 20 Elul 5783 - Year of Hakhel
until 13 Tishrei 5784**

**FROM THE BADATZ
OF CROWN HEIGHTS**





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

B"H

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By
Horav Yosef Yeshaya Braun, shlita
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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 details are derived from multiple sources, revised by **Rabbi M.M. Rotenberg**.

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, they can simply examine such calendars and easily find the relevant laws.

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

* * *

This guide incorporates several reminders about laws that will only be applicable during the Era of Redemption, with the hope that Moshiach will come speedily, allowing us to implement these laws in practice.

LAWS OF REDEMPTION

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

“We must experience greater longing and yearning for the Redemption,” the Rebbe demanded. “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.”²

* * *

1) *Likkutei Sichos* vol. 18, p. 341 - Emphasis in original

2) from a *sichah* addressed to N'shei Ubnos Chabad - *Sefer Hasichos* 5750, vol. 2, p. 485

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 a **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*.

Elul is also a time for doing an internal audit; as the last month of the year, it is a **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.

IS HAKHEL OVER?

“We must conclude each year with a *cheshbon nefesh*, an introspective reckoning of our performance,” the Rebbe announced on 21 Elul, 5727. “This year, extra effort must be made in this regard because, as mentioned many times previously, the outgoing year is a Hakhel year. Such a year begins—in an era in which the *Beis Hamikdash* exists—with an assemblage of all Jews in the *Beis Hamikdash*. Men, women, children, and even infants, assemble with the goal of soaking in the Divine warmth and becoming more spiritually alive and radiant through newly awakened feelings of love and awe towards Hashem. As a result, their daily affairs are conducted according to Hashem's will.

“The spiritual theme of Hakhel persists in our own times as well. Therefore, when we make our *cheshbon nefesh*, calculating and summarizing our performance over the duration of a Hakhel year, we must take into consideration the significant addition over an ordinary year (as follows):

“How did we perform in terms of gathering those around us for the purpose of Hakhel? For a start, what did we accomplish with our very own families? What about all the Jews in our immediate vicinity and within our reach? On a more internal level, what did we accomplish in terms of effecting a Hakhel, a gathering of our inner faculties and internal soul powers, and with our faculties of thought, speech, and deed? Did we fill them with love and awe for Hashem?

Did we direct them to Torah and mitzvos? All of this should have been done, and with special urgency in this year of Hakhel!

“Special blessings are available regarding these matters in the current days of Divine mercy. Hashem has infinite compassion for each Jewish person regardless of their present status. And since Hashem has infinite compassion, He bestows infinite blessing and success that enables us to conduct our *cheshbon nefesh* in a positive way, and to conclude with positive resolutions and powerful decisions regarding the coming year.”

“We must invest additional effort in activities associated with this year’s unique Divine service, being that it is a Hakhel year...through gathering Jewish people—men, women, and children—and studying Torah with them and inspiring them “to fear Hashem your G-d all the days that you are alive upon the earth”... especially as there is but one month left! This is the final month of the Hakhel year! ...We must grab the opportunity (or as our Sages put it, ‘snatch and eat’) that these final days of the year offer us, and utilize them to the fullest extent —and even more than that!”³

And: “When it comes to conducting a *cheshbon nefesh*, rectifying and completing (our performance over the course of the outgoing year), and even bringing it to a state of absolute perfection, we must place particular emphasis on all activities related to Hakhel – “Assemble the nation, the men, the women, and the children” ... Especially as there is just one month left to this year of Hakhel and *Tismach*. (As our Sages put it,) “If not now – when?!”⁴

Also: “Since we are now in a year of Hakhel and *Tismach* and *Tesamach*, we must certainly grab the opportunity presented by these final weeks of the year to increase, with far greater vigor, in arranging Hakhel rallies for men, women, and children, ‘In order that they learn and that they will fear Hashem your G-d,’ and so that ‘each person will encourage his friend and say to his brother: Be strong!’ – especially in the divine service required of the present time, the service of the month of Elul.”⁵

Finally: “This is a Hakhel year—‘Assemble the nation, the men, the women, and the children...so that they hear and so that they learn and they will fear Hashem your G-d.’ This is also the theme of *Parshas Nitzavim*: ‘You are all standing today before Hashem your G-d, every man in Yisrael, with your children and your wives... to enter into a covenant with Hashem your G-d.’ Since it is now the conclusion of this Hakhel year, coming on the heels of all the activities that were performed throughout the year in steadily increasing measure, we should utilize these days – the final hours and minutes of the Hakhel year—to increase with even greater vigor in Hakhel activities...

3) *Sichas Shabbos Parshas Ekev* 5748; *Sefer Hasichos*, vol. 2, p. 595

4) *Sichas Shabbos Parshas Re’eh* 5748; *Sefer Hasichos* 5748, vol. 2, pp. 609 ff.

5) *Sichas Shabbos Parshas Shoftim* 5748; *Sefer Hasichos* 5748, vol. 2, pp. 621 ff.

“Although there is only a small amount of time left to this Hakhel year and to this year of *Tismach* and *Tesamach*, nevertheless, all of our activities in this regard are able and indeed must be done in a manner of ‘a small area that contains a lot,’ meaning that even within the small amount of time remaining we will certainly produce great accomplishments. Furthermore, it is important to note that all of the activities and themes of the year of Hakhel and *Tismach* should be continued during the coming year. In fact, they should be done with an addition and in a far superior way, as per the obligation to always increase in matters of sanctity—despite the fact that the theme of Hakhel will not be the main emphasis during the coming year.”⁶

KING IN THE FIELD

The Alter Rebbe presents⁷ the following parable to explain the Divine service of Elul: As the king approaches his capital, the city’s inhabitants leave their homes and enter the fields beyond the city limits in order to greet the king and escort him in. While the king is still in the field, all who wish are able to personally greet him. He, in turn, greets them in a friendly manner and shows a smiling countenance to all.

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

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

FIVE ACRONYMS OF ELUL

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

1) אָנָה לִידוֹ וְשַׁמְתִּי לָךְ “[Hashem] caused it to come to his hand, and [He] will provide for you [a place to flee]”⁸—this corresponds to **Torah study**.

2) אֲנִי לְדוּדֵי וְדוּדֵי לִי “I am to my Beloved (Hashem) and my Beloved is to me”⁹—this corresponds to the **service of prayer**.

3) אִישׁ לְרַעְהוּ וּמִתְנוֹת לְאֲבוּיָיִם “[Sending delicacies] each to the other and gifts to the poor”¹⁰—this corresponds to **acts of charity**.

4) אֶת לִבְךָ וְאֶת לִבְבֵּן וְאֶת לִבְבֵּן וְאֶת לִבְבֵּן “[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]”¹¹—this corresponds to **teshuvah**.

6) *Sichas Shabbos Parshas Nitzavim*; Hisvaaduyos, pp. 367 ff.

7) *Likkutei Torah*, Devarim 32a

8) Shemos 21:13

9) Shir Hashirim 6:3

10) Esther 9:22

11) Devarim 30:6

5) ויאמרו לאמר אשירה לה [Then Moshe and the Children of Israel sang this song to Hashem] and they declared saying: I will sing to Hashem”¹²—this corresponds to **Geulah**.

ELUL FIVE

We should publicize and promote the spiritual tasks of Elul that are alluded to by its five acronyms everywhere. These are: Torah-study, prayer, acts of kindness, penitence and Redemption. Immersing ourselves completely with the theme of the *Geulah*—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”¹³—in a manner that results in Redemption permeating *every* aspect of our Divine service.

GREETINGS

Concerning the customs of Elul, the Rebbe said¹⁴: 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-day 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 judgment 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 fulfills 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) 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.”¹⁵ 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

12) Shemos 15:1

13) 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.

14) *Parshas Re'eh* 5748

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

mezuzos checked, we also make an effort to publicize this practice wherever we can and to whomever we can.

Prayer: “It is more preferable to increase in *Selichos* and supplications during these days than to learn more,” writes the *Birchei Yosef*.¹⁶ “I have personally observed this with some Rabbonim who are habitually occupied with halachic analysis and compedia, but in Elul, slightly alter their schedules to learn more superficially and (spend time) in prayer.”

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.¹⁷

If someone failed to blow shofar at the end of the Shacharis, it would be proper to sound it directly following Minchah.¹⁸

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 day¹⁹ and fill in the missing chapters whenever possible.

16) 581; In the name of the Tur Borekes, as quoted in various *sichos*.

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

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

19) they are listed in the back of *Tehillim Ohel Yosef Yitzchak*

TEHILLIM SEASON

The story is told of how once, during Elul, the Rebbe Rashab sent R' Avraham Pariz to Vitebsk to collect funds for redeeming captive Jews. "While you are there," the Rebbe told R' Avraham, "Buy me a Tehillim—it is the season for it."

SHUL DUES

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

When purchasing *Aliyos* for the High Holidays, *maaser* may be used if that was the donor's intention when initially making the pledge.²⁰

WEDNESDAY, 20 ELUL

LAW OF REDEMPTION: WOOD OFFERING

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.²¹

THURSDAY, 21 ELUL

Today is the anniversary of the *chanukah* *shabayis* (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*).²² In that discourse, the Rebbe explains an earlier *maamar* (with the identical title) that was delivered by the Frierdiker Rebbe during the actual inauguration of 770.²³

²⁰ 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 (outbidded) bidder planned to use *maaser* himself. See also [#1143](http://www.asktherav.com).

²¹ The Rebbe explains this occurrence in a deeper sense in *Likkutei Sichos*, vol. 4 (pp. 1104 *ff.*) and in vol. 9 (pp. 86 *ff.*). See especially fn. 16 in the latter volume, where the Rebbe clarifies the superiority of the wood donation on the twentieth of Elul over the wood donation on the twentieth of Av.

²² The *maamar* is printed in *Sefer Hamaamarim Melukat*, vol. 4, p. 383.

²³ 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*

ANOTHER HAKHEL

In today's portion of Chumash (*Chamishi* in Parshas *Nitzavim-Vayelech*), we learn about the mitzvah of Hakhel. For an explanation of the Rebbe on this portion, see the *sichah* of *Tzom Gedaliah*, 5746.

FRIDAY, 22 ELUL - EREV SHABBOS PARSHAS NITZAVIM-VAYELECH

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 Nitzavim-Vayelech*.

Candle lighting is at **6: 58 pm**.

SHABBOS PARSHAS NITZAVIM-VAYELECH, 23 ELUL**Shabbos Selichos**

Today is the *yahrtzeit* of the Rebbe's maternal grandfather—"My grandfather, the Rav, *Gaon*, and *Chassid*, Rabbi Meir Shlomo *Halevi* Yanovsky, one of the close disciples of the Rebbe Maharash and the Rav of Nikolayev."²⁴

SPECIAL SHABBOS

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

The Frieddiker Rebbe recalls²⁶: 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.

Knesses and Beis Midrash, and he proclaimed (see *Sefer Hasichos Kayitz* 5700, 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."

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

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.

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

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.

MORNING TEHILLIM

Recite the entire Tehillim in the morning before Shacharis.²⁷

The latest time for reciting *Shema* is **9:39 am**.

Shacharis: We read from *Parshas Nitzavim-Vayelech*. For the Kohen’s *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.

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.

GET GOING

“The coupling of *Parshas Vayelech* with *Parshas Nitzavim*,” the Rebbe states,²⁸ “gives extra oomph to all the spiritual themes within *Parshas Nitzavim* itself, beginning with the opener: ‘Here you are standing (*Nitzavim*) today, all together’. The power of *Vayelech* (movement) is suffused within the gathering, moving us to higher and higher levels in the spirit of ‘going from strength to strength.’²⁹ Another point here is that *Parshas Vayelech* teaches about Hakhel—‘gather the nation, the men, the women, and the children’ to hear the Torah read by the king in a manner that each individual ‘sees themselves as if...they are hearing it from

²⁷ 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.

²⁸ *Parshas Nitzavim-Vayelech*, 5750

²⁹ Tehillim 84:8

the Great One, Himself.” This is connected with the occurrence referred to at the beginning of *Parshas Nitzavim* in that (a) the idea of *hakhel* (gathering) is in the verse— ‘standing, **all of you together**...from the heads of the tribes...all Jewish men, their children and wives...’; (b) as with the **king’s** Hakhel reading, the act of standing in the verse alludes to the stance of a king’s high minister (who may, at times, actually “stand in” for the king when he is not there), representing strength and greatness—as ‘one hearing from the **Great One**,’ a name of Hashem that represents His ever-intensifying vitality.”

Do not recite *Birchas Hachodesh*, as Hashem personally blesses the month of Tishrei.³⁰

The *molad* (new moon) will occur on Friday morning, **5:49 am**, 0/18 of a minute.

Recite *Av Harachamim* before Musaf.

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

HEIGHT OF HAPPINESS

“There is a wonderous quality (to this Shabbos),” the Rebbe says, “apparent in the *parshah*, (though many may be unaware). On Simchas Torah we celebrate the end of the yearly Torah cycle—this concept is also connected with *Parshas Vayelech*, the **Torah portion that narrates** the completion of the Torah.

“So, now, in *Parshas Vayelech* we can already sample the *simchah* of Simchas Torah—which is the penultimate joy of all of the Yom Tov called ‘the Time of our Rejoicing’, higher than the joy that permeates all seven days of Sukkos (representing the weekly, world-focused cycle), ostensibly even higher than the joy of Shemini Atzeres (greater than the cyclical seven)—a joy that is greater than all limitations and metrics.”

(In a footnote, the Rebbe indicates that we may, in fact, experience an even more intense *simchah* this Shabbos than Simchas Torah itself—in a spiritual sense. For while Simchas Torah is the time that we **practically** finish the Torah, being associated with the **source** for it **in Torah** is that much higher than the physical reality.)

Minchah: The first passage is read from *Parshas Haazinu*. 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 5783.

MOTZOEI SHABBOS

Shabbos ends at **7:57 pm**

Since Rosh Hashanah coincides with Shabbos this year, *Vih no’am* and *Ve’atah*

³⁰ *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.)

Kadosh are recited after the Maariv *Amidah*.

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

SELICHOS

HOW TO PREPARE

The Rebbe recounts³¹ that the *Chassidim* “once arrived to recite *Selichos—vakeldikerheit* (wobbling unsteadily).” He explains 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!*”³²

During *Shabbos Selichos*,³³ the Rebbe declared: “It would be beneficial to combine the recital of *Selichos*—which is a prayer service—with Torah study. Since public study would delay the congregation unnecessarily if it were conducted after *Selichos*, it would be better to study before *Selichos*. The same is true of giving *tzedakah*. Some refrain from giving *tzedakah* at night, but after *chatzos* (halachic midnight) it is unquestionably permissible. 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

31) *Shabbos Parshas Nitzavim-Vayelech* 5743

32) 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-Vayelech* 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*.)

33) in 5734

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*.³⁴

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

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

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

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

If reciting *Selichos* at a measured pace does not enable you to keep up with the congregation, you should interrupt your own recital whenever the *minyan* reaches the *Yud-Gimmel Middos Harachamim* (i.e., *Hashem, Hashem, Keil Rachum veChanun*, etc.) even if you are in the middle of a paragraph. Join the congregation in this recital and then resume *Selichos* from the point of interruption.³⁵

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*.

Bedtime Shema: When reciting *Krias Shema she'al hamitah* after *Selichos* (post-*chatzos*), you **do** recite *Tachanun*.

SUNDAY, 24 ELUL

This week, the *Chumash/Rashi* studied daily as part of *Chitas* is for *Parshas Ha'azinu*, for the first time.

MONDAY, 25 ELUL

This day has been established as the *yahrtzeit* of Reb Dov Ber Schneerson, the

³⁴) See [#1069](http://www.asktherav.com)

³⁵) See more details and sources concerning when and how to join the *minyan* in its recital while saying *Selichos* at a different pace on [#23657](http://www.asktherav.com)

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 abovementioned text—was an uninitiated *isarusa dil'eila* (awakening from Above), spurred solely by Divine desire. We study these portions in order to achieve the unique advantage of *avodah*, man's effort from below (which is far greater in many ways than what is accomplished from Above). This *isarusa dil'sata* (awakening from below) on days which represent *isarusa dil'eila* effect a fusion between these two methods of relationship which the Jewish people have with their Creator.³⁶

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 borrowed *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.”³⁷

MONDAY NIGHT, 26 ELUL

3rd Day of Selichos

DAY THREE

The Rebbe writes the following in a public letter³⁸:

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

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

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

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

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

Learn the Maamorim

The Friediker 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.³⁹ “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.”

Farbreng

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

In another *sichah* on the third day of *Selichos*, the Rebbe says⁴⁰: “The unique significance of the third day of *Selichos* was explained by the (Friediker) Rebbe. On that day, he also recited a *maamar* and asked that it be printed and publicized. Significantly, the (Friediker) Rebbe did not reveal this concept until the later years, after moving to America.

“Since the (Friediker) 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 suggests⁴¹ that the significance of this

39) in 5751

40) in 5749

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

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, 27 ELUL

THREE PREPARATORY DAYS

The *Shelah* states⁴² that the one leading the prayers on Rosh Hashanah and shofar blower must separate themselves from all matters that lead to impurity three days in advance, and they should study the *kavonos* (intentions) behind the prayers and the sounding of the shofar. This directive is based on the Zohar.

THURSDAY, 28 ELUL

Minchah: On the afternoon prior to *erev Rosh Hashanah*, Tachanun is recited.

THURSDAY NIGHT, EVE OF ROSH HASHANAH

DAY OF "ZECHOR BRIS"

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*.⁴³

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

HIGHEST RETURN

"We are now concluding the Divine service of the month of Elul," the Rebbe states.⁴⁴ "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

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

43) This is explained in the *sichah* of *Erev Rosh Hashanah* 5723.

44) *Sichah* of 27 Elul, 5751

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 15th of Av, regarding which our Sages state, ‘The Jewish people had no greater festivals than the 15th of Av and Yom Kippur.’ That date is compared to Yom Kippur, the most unique date in the annual calendar. The Divine service of Yom Kippur is the innermost form of *teshuvah* and *teshuvah ila'ah*. Within *teshuvah ila'ah* itself, Yom Kippur is the time for the *pnimiyus* of the *pnimiyus*, the deepest dimension of the innermost form of supernal *teshuvah*...

“The main point is that today’s Divine service of *selichos* and *teshuvah*, meaning, *teshuvah ila'ah*, must be carried out with the very greatest joy, in the spirit of *kiflayim 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! They have the power and ability to ascend from the state of *ad d’lo yada* to an even higher state of *ad d’lo yada*, just as the joy of Purim in the year of *Tinaseh* (תנשא—be uplifted and exalted, corresponding to the year 5751) was even greater than the joy of Purim, *shnas Nissim* (an acronym for תשׁׁׁ—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, they cause the *kesivah* and *gmar chasimah tovah* and *piska tova* (good note from Above) to be accomplished immediately, right now. In fact, they immediately celebrate *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, they experience 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!⁴⁵

A SLEEPLESS NIGHT

The Frieddiker Rebbe says: “The night preceding the eve of Rosh Hashanah was a *vach nacht*—a night to remain awake. Since my sixth year of life, I do not recall sleeping on this night as on usual nights. Each person according to their level prepared for the approaching Rosh Hashanah and the following days of judgment.”⁴⁶

45) *Sichas Ohr Leyom v'Erev Shabbos Kodesh Parshas Nitzavim, Zach (27) Elul, 5751*

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

“*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)!⁴⁷”

AND A BIG SEUDAH

The Rebbe states⁴⁸ 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,⁴⁹ 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 says⁵⁰ that our preparation for the eating and drinking on Rosh Hashanah itself takes place on *erev Rosh Hashanah*.

FRIDAY, 29 ELUL - EREV ROSH HASHANAH

MORNING PRAYERS

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

During *Shacharis*, however, 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.⁵¹

The *Pri Chadash* records⁵² a personal custom of sending gifts of food to poor 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. However, the custom is to do it with a *minyán*. If the Hebrew text is not understood by the one

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

48) *Sichas Tzom Gedaliah* 5752

49) *Orach Chayim* 581

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

51) 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.

52) at the end of 581. Various *sichos* mention this custom—e.g. *Likkutei Sichos*, vol. 14, p. 371, fn. 22; vol. 24, p. 314, fn. 18. *Sefer Hasichos* 5751, vol. 2, p. 771, fn. 49. *Sichas Parshas Teitzei*, 5745.

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.⁵³

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*.⁵⁴

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 only 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).

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*

53) 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.)

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

Pesach and *erev Sukkos* as well, as a precaution, and many apply it to every *erev Yom Tov*.⁵⁵

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: MAASER OF ANIMALS

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

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 Tur⁵⁶:

“We wash ourselves and take haircuts, in accordance with the following teaching of the Midrash,⁵⁷ It is stated, “For what great nation is there that has Hashem so

55) 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 ז”ל. I found the same concept explicitly mentioned in *Noheig Katzon Yosef*, p. 262.

56) *Orach Chayim* 581

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

near to it...?!⁵⁸ 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.”⁵⁹] 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: RITUALLY PURE

Rambam states⁶⁰: “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.⁶¹

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.”

Honey: 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.

58) Devarim 4:7

59) *Yalkut Shimoni*

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

61) 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 those that will be eaten when davening has concluded).⁶²

There are those who have the custom to continue these restrictions throughout the *Aseres Yemei Teshuvah*; others, merely on *erev Yom Kippur* as well; and some do so all the way until *Hoshana Rabbah*.⁶³

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.

Shofar: If a new shofar bears a sticker from the manufacturer, it should be removed before Yom Tov—a shofar must be inspected for cracks and a sticker may cover an imperfection. As well, anything layered over the shofar body can affect its pure sound.⁶⁴

EREV YOM TOV AFTERNOON

The practice of reading the *parshah* on *erev Shabbos* in the manner of *shnayim mikra va'echad targum* is dispensed with today.

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 Friediker Rebbe enjoins us⁶⁵ 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

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

63) see www.asktherav.com #5673

64) See www.asktherav.com #5524. Regarding shellac finishes on a shofar, see *ibid.* #5474.

65) *Sefer Hamaamarim* 5703

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.

MINCHAH TIME

Since today is also *erev Shabbos*, *Hodu* and *Pasach Eliyahu* are recited in preparation for Minchah.

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* fund⁶⁶ in multiples of **383** (the number of days in 5784). This Rosh Hashanah marks 70 years since the founding of this fund in 5714.

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.⁶⁷ 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 gas 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 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 tab that supports the wick will not stick to the bottom of the glass, which would cause a halachic issue on the

⁶⁶ *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.

⁶⁷ Alter Rebbe's *Shulchan Aruch* 502:1

second night of Yom Tov. (See details below in the entry for the second night of Rosh Hashanah.)

If you use floating wicks with disks that need to be punctured by the wick, preassemble all you need for both days on *erev Yom Tov*, so you do not create a hole on Yom Tov.

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

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.

Reminder: Since the first day of Rosh Hashanah is also Shabbos this year, it is essential to bring all necessary *machzorim* to Shul before Shabbos, unless there is an *eiruv* that allows carrying for those who desire to utilize it.

Please be aware that there is **no** *eiruv* in Crown Heights. You are not allowed to carry in the streets on Shabbos and Yom Kippur. On Yom Tov, you may carry only items that are necessary for Yom Tov. Guests who have arrived to Crown Heights from cities that do have an *eiruv* are advised to review the basic laws of carrying as they apply to a *reshus harabim* (the public domain) and the transfer of items from one domain to another.

CANDLE LIGHTING

Candle lighting is at **6: 47 pm**, eighteen minutes before sunset.

Two blessings are recited on the candles: (1) *lehadlik ner shel shabbos v'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.

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.

Since it is Shabbos, if the time for candle lighting has passed, it is not permitted to light them later, G-d forbid.

5784 STATS

This year's *siman* (mnemonic for the calendar's setup) is *zayin-ches-gimmel* (ז"חג), indicating that Rosh Hashanah begins on Shabbos (represented by *zayin* for the seventh day of the week); the year is *chaseirah* (*ches*), "lacking," i.e., the months of Cheshvan and Kislev consist of 29 days each⁶⁸; and that Rosh Chodesh Nissan will occur on Tuesday (*gimmel*, the third day). Other years with this setup were: 5730 and 5733.

This year is a leap year containing 383 days and 55 *Shabbosim*. The Rebbe issued numerous public letters "to all Jews wherever they may be" in honor of each new

⁶⁸ Ten months of the year have fixed lengths; only Cheshvan and Kislev fluctuate.

year. In the following public letters, the Rebbe addresses the theme of a leap year: *Vav Tishrei* 5736; *Vav Tishrei* 5738 (and at its conclusion, *Chai Elul* 5738); *Shishi Lachodesh Hashevi'i* 5744 (also *Rosh Chodesh* and *Yud-Alef Nissan* 5744); *Vav Tishrei* 5749 (and *Rosh Chodesh* and *Ohr l'Yud-Alef Nissan* 5749).

It is the second year into the current *Shemita*h cycle. The *ma'asros* for this year are: *Ma'aser Rishon* and *Sheni*.

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

It is 3335 years from the redemption from Mitzrayim and the giving of the Torah at Har Sinai and 1,955 years since the destruction of the second *Beis Hamikdash*.⁶⁹

On legal documents, we count 2,335 years.

MILESTONE DATES THIS YEAR:

250 years since the Mittlerer Rebbe's birth on 9 Kislev 5534 (1773)

95 years of the Rebbe and Rebbetzin's anniversary. Their marriage took place in Warsaw, Poland on 14 Kislev, 5689 (1928)

110 years from the passing of Rebbetzin Rivkah, the wife of the Rebbe Maharash on 10 Shvat, 5674 (1914)

Beginning the 75th year from the Frierdiker Rebbe's passing and the Rebbe's subsequent defacto leadership of Chabad on 10 Shvat, 5710 (1950)

40 years since the establishment of the daily Rambam study campaign on the last day of Pesach, 5744 (1984)

190 years from the Rebbe Maharash's birth on 2 Iyar, 5594 (1834)

160 years since the passing of the tzaddik Reb Hillel Paritcher on 11 Av, 5524 (1764)

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

290 years since the Baal Shem Tov took on the mantle of leadership on 18 Elul, 5494 (1734)

LETTERS TO READ

Concerning the first day of Rosh Hashanah falling on Shabbos: See the Rebbe's public letters dated: 18 Elul, 5732 (and in continuation, 6 Tishrei, 5733); 18 Elul

69) This year, it is also 30 years since 3 Tammuz, 5754—a day of the darkness and obscurity of our current *golus* intensified. May the positive aspects of the day be revealed way before this anniversary date, and "May we merit to greet the Rebbe's actual physical presence, and he will redeem us." (These are the Rebbe's own words concluding his *maamar* on the first anniversary of the Frierdiker Rebbe's *histalkus*, 10 Shevat, 5711)

5735; *Motzoei Shabbos*, Days of Selichos 5742; 18 Elul and 25 Elul 5749.⁷⁰ See also telegrams the Rebbe sent for the New Year in 5737, 5740, 5743, 5747, and 5750.

FRIDAY NIGHT, 1ST NIGHT OF ROSH HASHANAH

Recite Tehillim before Maariv. *Avinu Malkeinu* is not sung on Shabbos.

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 Friediker Rebbe describes⁷¹ 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.

Kabbalas Shabbos begins with *Mizmor L'Dovid*. During the final stanza of *Lecha Dodi*, the usual phrase of *b'rinah uv'tzahalah* is used. The Yom Tov version (*b'simchah*) is not used because unlike the *Yomim Tovim*, the Torah does not designate the *Yamim Nora'im* (in this case, Rosh Hashanah) as occasions for *simchah*.

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

References to Shabbos are included in the *Amidah* throughout the first day of Rosh Hashanah.

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

On Shabbos, the phrase *yom teruah* (“day of sounding the *shofar*”) is replaced with

⁷⁰ These letters can generally be found in appendices to *Likkutei Sichos* (the volumes for Devarim); the appendices to *Sefer Hasichos* for the appropriate year; also in its chronological sequence in the Rebbe's *Igros Kodesh*—and, in Hebrew translation, in the series called *Igros Melech*.

⁷¹ *Sefer Hamaamarim* 5703

zichron teruah (“remembrance of the shofar sounding,” because the *shofar* is not actually blown).⁷²

The silent *Amidah* is followed by the usual four Shabbos paragraphs of *Vayechulu*, *Barchu*, *Magen avos*, and *Elokeinu*. However, a change is made to the blessing of *Magen avos*, so that instead of *Hakel Hakadosh*, the phrase *Hamelech Hakadosh* is recited. If an error was made here, see the chart at the end of the booklet.

This is the only change made to *Magen avos*. The blessing is concluded as usual with a reference exclusively to Shabbos (*mekadeish hashabbos*) and not to Rosh Hashanah.

These Shabbos paragraphs are followed by the Rosh Hashanah addition of *L’Dovid mizmor*.

The congregation recites *L’Dovid mizmor* with deep concentration. This is an aid to merit an adequate supply of livelihood throughout the coming year; it serves as a *keili* (tool) to receive blessings for material needs for the entire year.

L’Dovid mizmor is followed by *Kaddish Shalem*; *Mizmor l’Dovid Hashem ro’i*; *chatzi Kaddish*; *Barchu*; *Aleinu* and *Kaddish Yasom*.

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 tikaseivi vesechaseimi*.

We also wish each other, “*Gut Shabbos, Gut Yom Tov*”⁷³

KIDDUSH

The Shabbos preparations for *Kiddush* are recited quietly. They are: *Shalom aleichem*; *Eishes chayil*; *Mizmor l’Dovid*; and *Da hi seudasa*.⁷⁴

72) Many communities add the word *yom* to this change, so that the phrase reads: *yom zichron teruah* (“a day of remembering the sounding of the *shofar*”). Even among *Anash*, there are those who recite this version, which is surprising, seeing that this phrase is not found in any verse, whereas *zichron teruah* (without the word *yom*) is always given as the Shabbos alternative. Nevertheless, one who recites the longer version has not caused any harm, especially since many communities have already adopted this version, and it does appear in a minority of sources.

73) Note that the Alter Rebbe mentions in his *Shulchan Aruch* that some have the practice of reading *Bameh madlikin* every Shabbos. (The Alter Rebbe omits this practice from his *siddur*, and it is not Chabad custom to recite it.) Nevertheless, he states that they should not read it when Shabbos coincides with either *Yom Tov* or *Chol Hamo’ed*. The reason? “In order to speed up the *simchas yom tov*” by not delaying the *Yom Tov* meal.

According to *Match Efraim*, the same is true of Rosh Hashanah. However, it is not clear whether the above reasoning truly applies to Rosh Hashanah. Possibly, the comparison was made simply to avoid confusion, by creating a blanket principle that when Shabbos coincides with **any** major date, *Bameh madlikin* is omitted.

74) It seems obvious that *Askinu* is also recited quietly, especially as there is no *Askinu* for Rosh Hashanah

Kiddush begins with *Yom hashishi*. Then *borei pri hagafen*. In the next section, the references to Shabbos are added, and the concluding blessing reads: *mekadeish hashabbos veyisrael veyom hazikaron*. Finally, the blessing of *Shehechyanu* is recited. 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*.

If you made a mistake in *Kiddush*, see the chart at the end of the booklet.

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

CHALLAH IN HONEY

Dip your slice of challah into honey. This custom is carried on from Rosh Hashanah until Hoshana Rabbah.⁷⁵

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.⁷⁶

APPLE IN HONEY

After eating a *kezayis*⁷⁷ of 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.⁷⁸

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

at all (unlike the three *Yomim Tovim*). See Hebrew version for references.

Similarly, there is no clear directive regarding reciting or singing the Shabbos *zemiros* such as *Azamer Bishvachin*. It seems pretty clear that these are not recited or sung tonight, even if one is scrupulous to do so every other Shabbos of the year. This is certainly the widespread practice. On the other hand, there is still room for debate in light of the fact that the Rebbe would publicly (instruct to) sing *B'nei Heichalah* to the Alter Rebbe's tune during the *farbrengen* of the last day of Yom Tov that coincided with Shabbos.

⁷⁵ For further details, see *Sefer Hasichos* 5704, p. 24; *Sefer Haminhagim Chabad*, p. 67; and *Likkutei Sichos*, vol. 14, p. 372, fn. 27.

⁷⁶ However, see *Sefer Hasichos* referenced in the previous footnote.

⁷⁷ This is the volume of challah that would fit into a small matchbox.

⁷⁸ For insight into this custom, see *Igros Kodesh*, vol. 3, p. 146.

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.⁷⁹

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 the entry above for *erev Yom Tov* food preparations.

The Rebbe gave a directive concerning saying *L'chayim* on spirits during the meals of Rosh Hashanah. (See footnote.)⁸⁰

During *Birchas Hamazon*, add *Retzei* and *Ya'aleh veyavo, Harachaman* for Shabbos and 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 *Harachaman* for Rosh Hashanah aloud, and after *bentching* commented: “When we were printing the (*Tehillas Hashem-Kehos*) *siddur*, I asked the (Friediker)

79) 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.

80) It is recorded in the notes on what occurred during the second night of Rosh Hashanah, 5731: The *Chassidim* present asked the Rebbe to say *L'chaim*. The Rebbe replied that he will do so at the *farbrengen*, but concerning the present time, “This is the table of my father-in-law (the Friediker Rebbe), and I do not want to veer from his custom of not saying *L'chayim* on Rosh Hashanah. (On the second day of Pesach, 5730, the Rebbe mentioned this custom too, and specified that his father-in-law wouldn't say *L'chayim* on the first night of Rosh Hashanah). Subsequently, on *motzoei Yom Kippur*, 5731, the Rebbe asked to say *L'chayim* to ‘make up’ for Rosh Hashanah. At the meal of the second day of Rosh Hashanah, 5727, (the Rebbe allowed for *L'chayim* and) stated, “In this regard, we are already past the major judgment.” On the first day of Rosh Hashanah, 5729, one of the participants at the Rebbe's meal made a sort-of *L'chayim*, explaining that while he wouldn't do so explicitly, we might take some liberties after blowing the shofar, when the more lenient form of judgment has already been passed. The Rebbe responded, “It says in *Shulchan Aruch* that on Rosh Hashanah we act in a way that is explicit, avoiding any ambiguity.”

The communal form of *L'chayim* regularly occurred at *farbrengens* on Rosh Hashanah. See also *Likkutei Sichos*, vol. 19, pp.283ff. It is recorded that the Rebbe said, at the *farbrengen* of Rosh Hashanah 5746, “Everyone should say *L'chayim* with joy and good feeling, and sing a happy song—a *niggun* appropriate for *Simchas Torah!*”

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 lettering⁸¹ for this line, whether it was because he did not have a smaller type set or some other reason, so from then on (the practice was altered)...may it be ‘a good and sweet year, meritorious and blessed.’”

SHABBOS, 1 TISHREI, 1ST DAY OF ROSH HASHANAH

Rise early in the morning, *Neitz hachamah* (sunrise), when the optimal period for reciting the morning *Shema* begins, is at approximately **6:37 am**.

Poskim write that we must take care to rise early, before dawn, or at least before sunrise. Practically, this means waking much earlier than usual.⁸² Children above the age of *chinuch* should also be encouraged to wake earlier than they usually do.

It was an ancient tradition that on Rosh Hashanah morning, the *shamesh* of the shul would come around calling while it was still dark—an hour so before dawn—so that once it turned light, everyone would already be in shul.

The latter-day *poskim* give all sorts of justifications as to why this *minhag* is no longer popular, pointing out that our body constitution has become weaker, and the like, and a person should sleep as many hours as needed to be able to daven properly (instead, they encourage people to stay awake and avoid napping later in the day, as will be discussed). However, at whatever time you do awake, you should certainly get up immediately from bed (“Conquer [your *yetzer*] and rise like a lion”, as the *Shulchan Aruch* directs) and not fall back asleep.

Shema can be recited until **9:41 am**.

This year, because the *shofar* will not be sounded (due to Shabbos), it is permissible to drink and/or eat before *Shacharis*—as can be done throughout the year, if hunger or thirst will prevent concentration on one’s prayers.

Before *Shacharis*, *Avinu Malkeinu* is not sung, as it is Shabbos.

SHACHARIS

During *Shacharis*, add *Shir hama’alos mima’amakim*. If you forgot the *Shir hama’alos*, see the chart at the end of the booklet.

Bar’chu is followed by *Hakol yoducha* for Shabbos. Similarly, the Shabbos additions are included in the *Amidah*.

Due to Shabbos, certain lines in the *yotzros* are omitted, as indicated in the *Machzor*, to avoid implying that the *shofar* is sounded today.

81) In the original: “with big, *Kiddush-Levanah*-sized letters...”

82) Someone who is prone to headaches or other maladies from lack of sleep should still wake early and then find time to rest in the afternoon.

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

Hallel is not recited on Rosh Hashanah. Some authorities state that in the Era of Redemption, *Hallel* will indeed be recited on Rosh Hashanah.⁸³

Upon the opening of the *Aron Hakodesh*, recite *Hashem Hashem Keil Rachum* etc. three times, followed by *Ribono shel olam*. This applies even when Rosh Hashana falls on Shabbos.

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. This section is divided into seven aliyos this year, as it is Shabbos. In the second Torah, *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.

In the blessings that follow the *Haftorah*, both Shabbos and *Yom Hazikaron* are mentioned. If the one reading errs, see the chart at the end of the booklet.

After reading the Torah, recite *Yekum purkan*.

The shofar is not sounded because today is Shabbos. This concept will be explored extensively below:

1. The halachic argument for not blowing the shofar:

Strictly speaking, sounding a shofar is not a prohibited activity on Shabbos and Yom Tov, according to Torah law. Rather, it is forbidden by Rabbinic restriction because of its similarity with weekday activities (*ovdin d'chol*). This raises a serious question: Seeing that it is not a strict prohibition, why did the Sages not suspend their restriction when Rosh Hashanah coincides with Shabbos, so that the Torah's positive command (*mitzvas aseï*) to blow the shofar could be implemented?

After all, even a weekday Rosh Hashanah is a Yom Tov, and the Sages do, in fact, suspend their decree to allow shofar-blowing on Rosh Hashanah (when it does not coincide with Shabbos). Moreover, blowing a shofar is not an absolute *shvus* (restricted activity⁸⁴ to begin with, so it is not of major concern.

The answer is that "every Jew needs to hear the shofar, but few are fluent" in its laws and their blowing skills. It was deemed likely that people might unthinkingly take a shofar to an expert to have the expert sound it for them, thereby transgressing the major Torah prohibition of carrying an item on Shabbos through the public domain. The Sages therefore decreed (with a

⁸³ see Hebrew section for references.

⁸⁴ This includes actions restricted on Shabbos and Yom Tov because: (1) they would impede on the day's holiness; (2) they resemble forbidden work (3) are a precautionary measure because they may lead to forbidden work; or (4) an observer may assume that the worker is engaged in something expressly forbidden.

gezeirah) against blowing the shofar on Rosh Hashanah that coincides with Shabbos (beyond the relatively weak restriction mentioned earlier).

2. The spiritual argument for not blowing shofar:

From a spiritual perspective, however, the question remains: How could our Sages withhold the tremendous mitzvah of sounding the shofar from so many great *tzaddikim* simply because of the remote fear of a transgression on the part of an ordinary person who lacks the presence of mind to remember not to carry on Shabbos?

The answer, as explained in *Chassidus*, is that when Rosh Hashanah coincides with Shabbos, sounding the shofar is not necessary to the same extent as it would be regularly, because the powerful effect that Shabbos has on Rosh Hashanah automatically elicits the Divine energy that normally requires sounding the shofar. For that reason, our Sages were not concerned with suspending (for the sake of forestalling transgression) a mitzvah that is largely superfluous, from a spiritual perspective, due to the enormous power of Shabbos.

3. The halachic basis of the spiritual position:

The Rebbe further clarifies that since Hashem commanded us to sound the shofar, and our obligation persists even when Rosh Hashanah coincides with Shabbos, the concern of carrying a shofar in the public domain could not possibly—on its own—override our obligation. Otherwise, we would be forced to make the highly illogical conclusion that Hashem designed the world in a way that compels us to forgo a mitzvah in His Torah.

Rather, the fact that our Sages took the concern of carrying into consideration in this case is itself an absolute proof that—as *Chassidus* indeed reveals—we do not truly require shofar-blowing to accomplish our spiritual goals, due to the power and holiness of Shabbos.⁸⁵

4. The incredible superiority of *not* blowing the shofar:

“When we sound the shofar on Rosh Hashanah,” the Rebbe says,⁸⁶ “it elicits Hashem’s deepest pleasure in being our King, with the result that our action (sounding the shofar) causes Hashem to be crowned anew. Now, Shabbos itself elicits a powerful pleasure from Hashem, which makes the shofar unnecessary.

“This presents a problem: How can we suggest that when Rosh Hashanah coincides with Shabbos, the pleasure that causes Hashem’s coronation occurs all on its own, without an act of service on the part of the Jewish people?

“We must therefore conclude that our act of refraining from sounding the shofar is itself the required service. In other words, our service is not suspended due to Shabbos, but rather, our shofar-sounding service is indeed performed, but in the manner of negation.

“In fact, this form of service contains a superiority over the actual blowing that

85) *Likkutei Sichos*, vol.7, *Sichah L’chag Hapesach*

86) *Sichas Shabbos Parshas Nitzavim-Vayeilech 5749*

occurs when Rosh Hashanah is on a weekday. After all, we cannot suggest that Shabbos damages the quality of our Rosh Hashanah service, *chas veshalom*. To the contrary, Shabbos raises our Rosh Hashanah service to a whole new level:

“...Sounding the shofar is associated with *bittul*, our self-nullification to Hashem. In this, there is a major difference between the *bittul* achieved on a weekday Rosh Hashanah through sounding the shofar, and the *bittul* achieved on a Shabbos Rosh Hashanah through withholding ourselves from sounding the shofar.

“To explain: Blowing a shofar is an act, a concrete manifestation of *bittul* that signifies our nullification to Hashem, and our acceptance of Him as our personal King and as the King of the entire universe. It is analogous to Adam’s initial proclamation of coronation, *Bo’u nishtachaveh*... (“Come, let us prostrate and bow, let us kneel before Hashem, our Maker!”⁸⁷). These activities indicate that there is a person who nullifies himself before Hashem; his existence remains part of the equation. (Or, in the terms of *Chassidus*: the person’s *metzi’us*, sense of self, is present.)

“By contrast, when one has become elevated to the point that his own existence is entirely nullified to Hashem—not that he actively nullifies himself, but that his self is nullified on its own—it is not possible for him to sound the shofar or to cry out *Bo’u nishtachaveh*, because there is no independent existence that can perform these actions. All that exists is the existence of Hashem!

“...We can therefore appreciate that when Rosh Hashanah coincides with Shabbos, Hashem indeed becomes King through the service of the Jewish people. However, their coronation service does not involve a direct activity, not even the activity of *hishtachava’ah*, prostrating oneself in advanced self-nullification (which is equivalent to actively sounding the shofar). Rather, it is accomplished through the service of absolute nullification, to the point that we cannot even blow the shofar.”

LAW OF REDEMPTION: SHOFAR ON SHABBOS

In the true and complete Redemption, the shofar will be sounded when Rosh Hashanah coincides with Shabbos, both in the third *Beis Hamikdash*, and in *Yavneh* and all other places in which a *Sanhedrin* will sit. Not only will it be sounded in these places, it will be done in a far superior manner. It is also possible that the shofar will be sounded everywhere, wherever a Jew is to be found, because in the Era of Redemption, the Rabbinic decrees that were designed to forestall transgression (including the decree against sounding the shofar on Shabbos) will be superfluous and will therefore be canceled.

MUSAF

Av harachamim is not recited. The prayers continue with *Ashrei*, and then the *sifrei torah* are returned to the *aron*.

87) Tehillim 95:6

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 and *Ne'ilah*.

The Shabbos additions are included in the *Amidah*. As a rule, it is necessary to mention Shabbos **before** mentioning the special occasion; in this case, Rosh Hashanah. One should therefore pay attention to the order of the words, and recite *vatitein lanu...es yom hashabbos hazeh, v'es yom hazikaron hazeh...* and further, *v'es musfei yom hashabbos hazeh, v'yom hazikaron hazeh...* Similarly, the verses of *musaf* offerings are *Uv'yom hashabbos* and then *Uvachodesh hashvi'i*, followed by *Yismechu* for Shabbos, and eventually concluding with the blessing: *mekadeish hashabbos v'yisrael v'yom hazikaron*.

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

LAW OF REDEMPTION: TODAY'S SACRIFICES

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. This is in addition to the regular Shabbos *musaf* offerings.

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.”⁸⁸

BIRCHAS KOHANIM

The *Kohanim* recite *Birchas Kohanim*. Listen with intention, and only say “Amein” once **all** the *Kohanim* have concluded the brachah.⁸⁹ You must face the *duchan* (stage or area where the *Kohanim* stand)—do not turn sideways or back. Someone who stands behind the *duchan* is not included in their blessing. While they recite it, 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.

⁸⁸) *Sichas Yom Beis D'Rosh Hashanah* 5752.

⁸⁹) The continuity of the singing accounts for inclusion of each Kohen's blessing in your “Amein” in this case. However, if a single Kohen is singing beyond the others' conclusion, do not wait for him, but say *Amein* immediately.

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

The Frierdiker Rebbe instructed that *Velakachta soles* be recited on a Shabbos that coincides with Yom Tov.

LAW OF REDEMPTION: DIVIDING THE DIVINE BREAD

There are twenty-four divisions (*mishmaros*) of *Kohanim* who rotate their service in the *Beis Hamikdash*. When Rosh Hashanah coincides with Shabbos, the *Lechem hapanim* is distributed equally among all the members of all the *mishmaros*, and not only those assigned to that particular week.

Sheish zechiros (the daily Six Remembrances) is recited.

FARBRENGEN & SEUDAH

It has become our custom of late to hold a *farbrengen* on each Shabbos. This practice should be observed on this Shabbos as well. In fact, if we *farbreng* on an ordinary Shabbos then we should **most certainly** do so on a spiritually superior Shabbos that carries the uniqueness of being Rosh Hashanah.

In preparation for *Kiddush*, the paragraphs that are associated with Shabbos are recited quietly. They are: *Mizmor l'Dovid*; *Askinu*; *V'sham'ru*; *Im tashiv*; *Da hi*; *Zachor*; and *Al kein*.

Afterwards, the Rosh Hashanah *kiddush* of *Tiku* is recited out loud, followed by: *Savri maranan... borei pri hagafen*.

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

It is a mitzvah to eat, drink, and rejoice on Rosh Hashanah, especially when it falls on Shabbos. 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."⁹⁰

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.⁹¹

90) The Frierdiker Rebbe's *Igros Kodesh*, vol. 4, p. 416.

91) 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

If you forgot to recite *Retzei* or *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. There does not appear to be an explicit directive in this regard.

Shofar: A shofar is *muktzah* for the duration of Shabbos, including when Shabbos coincides with Rosh Hashanah. It can be moved only for the use of the space it is occupying, or to use it for an activity that is permissible on Shabbos. Some authorities maintain that nowadays we should not move it directly for any purpose, but only in an awkward manner, such as with the elbows or the back of the hand.

If a child picks up a shofar and blows it this Shabbos, they must be stopped. Even if the child has not yet reached the age of *chinuch*, and acts of his own initiative, the sound may be heard by others who may erroneously conclude that we do indeed sound the shofar on a Shabbos that coincides with Rosh Hashanah.

MINCHAH

We recite *Korbanos*, *Ashrei* and *Uva l'Tziyon*; since it is Shabbos, we also recite *V'ani tefilasi*.⁹² The beginning of *Parshas Ha'azinu* is read. Say the *Amidah* for Rosh Hashanah with the Shabbos additions.

In *Mi chamocha*, the phrase *Av Harachamim* is said (and not *Av Harachaman*).⁹³

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)."

92) seeing that fasting is prohibited, and that there is an emphasis on celebrating with food and drink.

93) During Minchah of Shabbos, there is a spiritual elevation similar to that of Musaf. In fact, it is greater than the Musaf elevation, for during Musaf, the seven *middos* are elevated to the level of *Mochin*, whereas during Minchah on Shabbos, they are elevated **beyond** the *Mochin*. The phrase *Av Harachman*, meaning "The

Later, the phrase *shabosas kadshecha veyanuchu vam* is added for Shabbos.

Avinu Malkeinu is not recited.

Although it is Shabbos, *Tzid'kasecha* is not recited because it includes the phrase *mishpatecha tehom rabbah* (“Your judgments extend to the great deep”) and we don’t wish to arouse judgment on this day. Besides, today is also Rosh Chodesh, and *Tzid'kesacha* is not recited on Rosh Chodesh.

The *Amidah* is followed by *Kaddish Tiskabel* and *L'Dovid Hashem Ori*, then *Aleinu*.

Information on when and how to rectify any errors during davening can be found in the chart at the end of the booklet.

Tashlich is deferred to the second day of Rosh Hashanah due to Shabbos. The Rebbe explains that this delay was instituted as a response (not to a mere concern, but rather) to actual cases of people carrying *siddurim* through public domains, thereby desecrating Shabbos in their observance of *Tashlich*. For that reason, it became an established custom even in the homes of the Chabad Rebbeim to perform *Tashlich* on the second day of Rosh Hashanah. Since this decision was made according to the rules of the Torah, there is no doubt that whatever is usually achieved through *Tashlich* that is performed on the first day of Rosh Hashanah is now achieved to the identical extent through *Tashlich* that is performed on the second day.

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

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 world; when your wellsprings, what I have taught you and you have understood, will have spread outward.”

Many *maamarim* that were delivered by the Chabad Rebbeim on a Rosh Hashanah that coincided with Shabbos began with the verse *Uveyom simchas'chem* (“And on the days of your rejoicing [on your festivals, and on your Rosh Chodesh celebrations, you should blow on the trumpets for your burnt-offerings and your peace-offerings, and it will be a remembrance before your G-d...]⁹⁴”).

Merciful Father,” is associated with the *middos* of *Atzilus*, and refers to the *Rachamim* that is found within *hishtalshelus*, the spiritual hierarchy of worlds. By contrast, *Av Harachmim*, meaning “The Father of Mercy,” i.e., the Source of *Rachamim*, is associated with the *middos* of *Kesser* that transcend *Chochmah*; it refers to the *Rachamim* that is higher than all of *hishtalshelus*.

94) Bamidbar 10:10

It is forbidden to prepare anything on the first day of Rosh Hashanah for the second day of Rosh Hashanah **until nightfall**—at **7:45 pm**. Even past this time, *Baruch hamavdil bein kodesh l'kodesh* or *Vatodi'einu* during Maariv must be recited before doing any work prohibited on Shabbos but permitted on Yom Tov. According to the Alter Rebbe, we may not request a non-Jew to perform such activities either.⁹⁵

Cooked 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.⁹⁶

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.

MOTZOEI SHABBOS, 2ND NIGHT OF ROSH HASHANAH

Today is the *yahrtzeit* of Rebbetzin Sheina Horenstein, daughter of the Frierdiker Rebbe, who was led to the gas chambers in Treblinka on this day in 5703 (1942). The Rebbe would say Kaddish for her on this 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*.⁹⁷ 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).⁹⁸

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*).⁹⁹ This is why it is the custom to sleep less than usual on Rosh Hashanah.

⁹⁵ See Hebrew halachos for extensive references on this topic.

⁹⁶ 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.

⁹⁷ For an explanation of why it is still forbidden to cook on the first day (when it is not Shabbos) for the second, see the Hebrew footnote.

⁹⁸ *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 the middle of “one long day”.

⁹⁹ 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

“One long day” also manifests in the way Rosh Hashanah introduces a force that is higher than time 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.

“Rosh Hashanah is a whole year long,” the Frieddiker Rebbe says.¹⁰⁰ “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 excitement into a fervor for Torah, davening, and good character.”

MAARIV

We recite Tehillim before Maariv. It is common to sing the *niggun* of *Avinu Malkeinu* before Maariv, as has been the usual practice in 770 over the years.

Vatodi’einu is added to the *Amidah*. If you forgot to recite this section, or made other omissions or errors associated with the *Amidah* or *Havdalah*, see the chart at the end of the booklet. Note that if you omitted *Vatodi’einu*, you may not perform activities that are forbidden on Shabbos but are permitted on Yom Tov—until you recite *Havdalah* during *Kiddush* or the phrase, *Baruch hamavdil bein kodesh l’kodesh*.

“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.¹⁰¹

Someone who will not be using a particular item (such as a *machzor*) further during Yom Tov itself may nevertheless carry it home from shul on Yom Tov, if the purpose in doing so is to prevent its theft or misplacement. However, if they own a shul locker or have an established location in shul in where to keep such items, they may not bring it home if it will not be needed at home during Yom Tov. Naturally, if you intend to use it at home, you may certainly bring it home.

CANDLE LIGHTING

Before lighting Yom Tov candles or performing any other *melachah* (activity that is prohibited) on Shabbos but permissible during Yom Tov, recite Maariv and include *Vatodi’einu*, which is effectively a *Havdalah* prayer. At the very least, recite *Baruch hamavdil bein kodesh l’kodesh* before performing these activities.

its deepest, most essential level where the divisive qualities of distinct traits do not exist.

100) *Sefer Hasichos* 5701, p. 26

101) *Sefer Hasichos* 5751

Don't Smoke! 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.

Light the Yom Tov candles **after**—not before—**7:45 pm**, taking a flame from a fire source that was lit before the onset of Rosh Hashanah.

Note that tonight (unlike the second day of a regular Yom Tov) candles should be lit immediately before *Kiddush*, so the new fruit can be eaten as close as possible to the recitation of *Shehecheyanu*.

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 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 Neironim, 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.¹⁰²

The solution, if you are using wax candles, is to suspend the holder over to the garbage (since the glass holder is not *muktzah*¹⁰³), 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 tab 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 tab 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.

102) 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 for the sake of food preparation.

103) for reasons beyond the scope of this publication.

When Yom Tov follows Shabbos, we are prohibited from relighting the blackened wick of a candle that burned out on Shabbos,¹⁰⁴ because prelit wicks are easier to light—and in this case, the wick’s preparation will have been performed on Shabbos for Yom Tov, which is forbidden. This prohibition applies even if a portion of the wick has remained unlit.

NO PRE-EXISTING FLAME?

Someone who forgot to light the gas burner or another 48-hour flame before the start of Yom Tov is permitted to ask a non-Jew to light it now.

If obtaining a flame for lighting from a neighbor, these precautions apply: Carry burning liquid paraffin (or an oil lamp) in a steady hand and walk slowly to prevent it from lashing out. Do not carry any open flame outdoors, since a sudden breeze can put it out; protect the flame by placing the candle in an appropriate vessel with tall sides and enough air circulation for it to remain lit in transport.¹⁰⁵

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.

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*.

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.

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 & HAVDALAH

Tonight, *Kiddush* also contains *Havdalah*. *Kiddush* is recited in the following order: (1) *borei pri hagafen*; (2) *Kiddush (mekadesh yisrael v’yom hazikaron)*; (3) *borei meorei ha’esh* (4) *hamavdil bein kodesh l’kodesh* (5) *Shehechyanu*.

The blessing over spices is not recited.¹⁰⁶

The Chabad custom is to simply gaze at the candles during *Havdalah* of Yom Tov, but not to draw two candles together, nor are the fingernails extended close to the flames.

The final word of *Havdalah* is changed from *l’chol* to *l’kodesh*. If you mistakenly

104) This does not apply if the wick was prelit and extinguished in preparation **before** Shabbos began.

105) See more (in Hebrew): [#28604](http://www.asktherav.com).

106) See *Likkutei Sichos*, vol. 31, p. 191ff.

said *l'chol*, or If you forgot to make *Havdalah* altogether, see the chart at the end of the booklet.

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.

Since tonight is *motzoei Shabbos*, it is customary to eat more than usual in lieu of *melaveh malka*.

Bentching: *Birchas Hamazon* is recited as on the first day of Rosh Hashanah but without the Shabbos additions.

CLEANUP

May garbage be put out to the curb on Yom Tov? A full bag of kitchen trash is generally not considered *muktzah* (on account of it being offensive and ruining the *simchah* of Yom Tov if left around). Nonetheless, there are those who are halachically stringent on account of carrying on Yom Tov,¹⁰⁷ given that there are generally ways to store the trash bags until after Yom Tov in a hygienic manner, and the purpose in taking it out is primarily to remove it from your property. Practically, if there is an issue of a stench that in any way inhibits your Yom Tov, or if there is insufficient storage for all the garbage that accumulates, it may be put to the curb. However, if it is already in bins out in the yard (assuming you don't establish your dwelling place in the yard, i.e. it isn't a lived-in space) and you merely want to take it out to the street to be collected, it is forbidden to do so on Yom Tov.¹⁰⁸

¹⁰⁷) The dispensation for carrying on Yom Tov applies primarily to foodstuffs and other items necessary for personal use.

¹⁰⁸) See www.asktherav.com #21569

SUNDAY, 2 TISHREI, 2ND DAY OF ROSH HASHANAH

Shema can be recited until 9:42 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*¹⁰⁹ 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.¹¹⁰

The one who blows the shofar for the congregation (or on *mitzvoim*) 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.

DAVENING

Before Shacharis, the congregation sings *Avinu Malkeinu*

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

During Shacharis, add *Shir hama'alos mima'amakim* and *Avinu Malkeinu*. These additions are continued throughout the *aseres yemei teshuvah*.

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

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 *Efraim* 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.

SHOFAR PREPARATIONS

Before the shofar is blown, prepare yourself spiritually, mentally and

¹⁰⁹ The size of the *k'beitzah* is the volume of an egg, or two *kezeisim* (olives)—each *kezayis* is the amount of food that fits into a small matchbox.

¹¹⁰ 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 #17141

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.¹¹¹

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

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

This year, the shofar is sounded for only today, on the second day of Rosh Hashanah. Since the Shehecheyanu on blowing is recited for the first time, it is not necessary for the one who sounds the shofar to wear a new garment.

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.

Those who require hearing aids or have cochlear implants, may not use them to listen to the shofar. An individual should remove the hearing aids prior to the blowing of the shofar, and either move as close to the shofar-blower as possible or have the shofar blown privately and loud enough to hear it without the use of hearing aids.

If it is not possible for the individual who is hard of hearing to hear the shofar even with the above, they should blow the shofar, without any electronic aids, **on their own**. If they can hear their own blowing unassisted, they should say the brachos. If they cannot, they should still blow, but not say the brachos.

The *shevarim-teruah* 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.

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

SILENT EXCHANGE

“During the sounding of the shofar, *teshuvah* wells from the very depths of the heart,” the Friediker Rebbe says.¹¹² “The pause between the sets of blasts, at which point one is instructed to engage in *vidui b'lachash* (silent confession),¹¹³ 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 *tekiyah* 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*.

Musaf is the same as that of the first day of Rosh Hashanah, omitting the additions for Shabbos.

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 meumad*), we sound the *shevarim* and *teruah* in two separate breaths.

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

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

112) *Sefer Hasichos* 5704, pp. 31, 41. See more sources in the Hebrew section.

113) 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.

LAW OF REDEMPTION: NEW ORDER

In the Era of Redemption, we will no longer follow the current order of sounding the shofar, which calls for a set of blasts to be sounded after reciting verses that express *malchiyos*, Hashem's kingship, and then again after *zichronos*, Hashem's acts of remembrance, and finally, after *shofros*, verses that mention the sounding of the shofar. Rather, we will recite *shofros* alone.¹¹⁴ (There may be other differences, see footnote.¹¹⁵)

DAY SEUDAH

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

If you forgot to recite *Shehechyanu* last night during *Kiddush*, see the chart at the end of the booklet.

Birchas hamazon is the same as on the first day of Rosh Hashanah, omitting the additions for Shabbos.

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 (who 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 *mitzvoim* 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.¹¹⁶

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:

Tekiah; shevarim-teruah; tekiah

tekiah; shevarim-teruah; tekiah

tekiah; shevarim-teruah; tekiah.

¹¹⁴) *Likkutei Torah*

¹¹⁵) 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.

¹¹⁶) *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.

Tekiah; shevarim; tekiah

tekiah; shevarim; tekiah

tekiah; shevarim; tekiah.

Tekiah; teruah; tekiah

tekiah; teruah; tekiah

tekiah; teruah; tekiah gedolah.

It is entirely unacceptable to merely sound *tekiah*, *shevarim-teruah*, *tekiah* 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.¹¹⁷

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:

Tekiah; shevarim-teruah; tekiah.

tekiah; shevarim; tekiah.

tekiah; teruah; tekiah gedolah.

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

This week, the Chumash/Rashi studied daily as part of *Chitas* is the same as last week—*Parashas Ha'azinu* (for the second time).

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.

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

¹¹⁷ See the Hebrew section of this publication for detailed references.

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

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

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 *Shema* or *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: PREPARATIONS START NOW

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.

SUNDAY NIGHT, MOTZOEI ROSH HASHANAH

Rosh Hashanah **ends at 7:43 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. However, 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 10th 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 sacrifices¹¹⁸: “the suspicion of sin requires more *teshuvah* than a definite sin.”

During this time, we should be punctilious to observe extra stringencies, even if

¹¹⁸ The cost of an *asham tolui* (offered when a person is not certain of having sinned) is double that of a regular sin-offering.

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.

LULAV & ESROG

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

Make certain that the *minim* you buy are entirely kosher and also *mehudar*; buy an *esrog* that has not been grafted, without a doubt. **Buy your *minim* only from reputable vendors who are known to be scrupulous in their observance of mitzvos.** The *minim* to be used on the first day of Sukkos, including *aravos*, may not be purchased from a minor.¹¹⁹ See the entry of *motzoei Yom Kippur* for more details about this.

FASTING SHAALOS

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 they remain, 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 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 them is to lay in bed and fast! Indeed, Hashem prefers that an individual spend Yom Kippur at home in an air-conditioned room and in a comfortable bed and to fast the entire day, rather than push themselves to attend shul, thereby exhausting themselves and increasing 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

¹¹⁹ The detailed laws are recorded in the Alter Rebbe's *Shulchan Aruch* (645-9).

to the extent of staying in bed all day at the expense of davening or other holy pursuits. A husband should stay home from shul to assist his wife, should this practically make a difference to her ability to consummate her fast. If, even with all these precautions, a woman feels her health has deteriorated to the point of danger—and certainly if she may faint from lack of fluids or nutrition—she breaks her fast (making the assessment of her well-being on her own in the moment, without consulting a Rav) by using *shiurim*—minute quantities of food and drink imbibed at prescribed intervals (see details 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 practitioners ahead of the fast for guidance concerning potential issues.

If you require **daily medication**, it is 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.

MONDAY, 3 TISHREI, TZOM GEDALIAH

Day of Rejoicing-to-Be

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

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

The *nevi'im* established fasts on the days that 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).

The 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 *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: A MATTER OF LAW

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.”¹²⁰

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 explains¹²¹ 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.

MOST TRANSFORMATIVE

In 5751, the Rebbe says¹²²: *Tzom Gedaliah* was **established** in the first place as a **deferred** fast.¹²³ This fact lends itself to an even more powerful impetus **to have the fast uprooted forever**—in the days of Moshiach all fasts will be transformed to days of rejoicing and festivals. In our times, there is an additional attribute in this day that applies, *Tzom Gedaliah* having been established within the time period that is already in the festive season, as the days of *Aseres Yemei Teshuvah* are referred to as “*mo’ed*”.

In fact, particular details of Gedaliah’s tragedy, for which the fast was originally established, also contain a transformative concept that relates to the permanent deferment that will occur in the days of Moshiach. Gedaliah ben Achikom was assassinated by Yishmael ben Netanya, **a descendent of the House of King David**—a detail that is emphasized in the original telling of the story. This was

120) 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.]

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

122) *Sefer Hasichos* 5751, vol. 1, pp. 22 ff. Further details are brought there. See also *ibid.*, vol. 2, p. 832.

123) It commemorates the assassination of the Jewish leader, Gedaliah, whose actual passing occurred on Rosh Hashanah.

the motivation in this nefarious act, as he felt that he was more worthy of the leadership than Gedaliah, who he thought¹²⁴ lacked royal blood.

Now, the assassination of a righteous leader of *Bnei Yisrael* is a true calamity (and accomplished nothing positive), especially considering that his passing snuffed out the last embers of Jewish settlement under the authority of *Malchus Beis Dovid* during the Babylonian Exile. Nevertheless, the **catalyst** for this (negative) event, Yishmael's jealousy and self-righteousness in deserving the governor's role over Gedaliah contains within it the most deeply-seated inkling of positivity—a **desire** for not only a Davidic settlement in the Holy Land, but the reinstatement of the kingship of *Beis Dovid* with a leader who is of the Davidic line.

In this point, *Tzom Gedaliah* emphasizes the transformative power of a fast day—the desire for a leader of the House of David for the remnants of settlers (the very reason for the fast). This should have the opposite effect than the historical one (Gedaliah's assassination) as an injection of **Gedaliah's life**, represented by the immortal quality of the Jewish people, especially as will be expressed in the descendent of Dovid (in a **powerful** manner, as indicated by the name “Gedaliah” [containing the word “great”]). May it take place now, with the actual arrival of the complete and final Redemption through *Melech Hamoshiach*, who (as the Rambam states), “will arise and reinstate the kingdom of Dovid...and will build the *Beis Hamikdash*, and gather in the forsaken of Israel.”

FASTING

The fast begins at the break of dawn (*alos hashachar*), at **5:17 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.¹²⁵

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*¹²⁶, eaten within the time frame of *k'dei achilas pras*¹²⁷), or a small quantity of liquid was drunk (less than a *revi'is*¹²⁸), it is still considered fasting and the *Aneinu* prayer in the *Amidah* of Minchah may be recited. If, however, these

124) It seems that he was, indeed, from *Beis Dovid*, see the *sichos* and earlier sources brought in the Hebrew footnote. However, in a note to the editors of the *sichah* of *Tzom Gedaliah*, 5747, the Rebbe did not want them to emphasize this point.

125) 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.

126) a large date

127) four minutes

128) 2.9 oz.

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”).

Someone who is not fasting should not be given an *aliyah*. However, after the fact, a non-faster¹²⁹ who is called up to the Torah and is embarrassed (and concerned of *chillul Hashem*) to decline, may continue with the *aliyah*. Even this year—when the Torah reading is on an established *Yom Kriah* (Monday) and not merely a consequence of the fast day—a non-faster should initially not be called up. However, once called up he can take the *aliyah* only during **Shacharis**; at Minchah, he should decline.

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 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: The *chazzan's* repetition is followed by *Tachanun* and *nefilas apayim*; *Vehu Rachum*, *Selichos*, the long *Avinu Malkeinu* and then *Va'anachnu lo nedah*; half-*Kaddish*, *Keil erech apayim*. 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 from *Selichos*: *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*.¹³⁰

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*.

¹²⁹) This applies to someone who broke their fast by mistake as well. See [#29087](http://www.asktherav.com)

¹³⁰) See *Yoman Tzom Gedaliah* 5751.

The *minhag* in 770 is that when there is a *chosson*, a *bris* was held, or the like, the congregation (aside for 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.

We read the Torah portion of *Vayechal*.

LAW OF REDEMPTION: SEVEN PREPARATORY DAYS

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."

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

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 *Anienu*) 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: MAFTIR FOR MOSHIACH

“Today may be the day Moshiach arrives,” the Rebbe said on a fast day.¹³¹ “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 Moshiach comes today, we will reserve the Minchah *aliyah* for him.”¹³²

The end of the fast, and the time for Maariv, is **7:28 pm**¹³³

WEDNESDAY, 5 TISHREI**LAW OF REDEMPTION: DAY 3 TO PURITY**

The *Kohen Gadol* is sprinkled with the ashes of the Red Heifer on the third day of his isolation.

THURSDAY, 6 TISHREI

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

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”

FRIDAY, 7 TISHREI, EREV SHABBOS SHUVA**SEVENFUL**

“The 7th of Tishrei,” the Rebbe says on this day in 5751,¹³⁴ “is the seventh consecutive day from Rosh Hashanah (and a full week into the New Year). Having experienced each day of the week, which corresponds to and encapsulates that day of the week for the entire year (Sunday for all Sundays, etc.), we have reached a pinnacle of the weekly cycle and are receptacles for even greater brachos from Hashem.”

Yom Kippur Preparations: The *chazzan* must isolate himself from any possible source of tumah three days prior to Yom Kippur. He should spend this time learning about the meaning of the davening.

131) 18 Tammuz (17 Tammuz *Nidcheh*), 5751

132) 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.

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

134) Sefer Hasichos 5751, vol. 1, p. 31

EREV SHABBOS AFTERNOON

Review *Parshas Haazinu* with *shnayim mikra v'echad targum* in the afternoon, together with the *Haftorah* for *Shabbos Shuvah*. Some have the custom of reading the *Haftorah* for *Parshas Haazinu* that begins *Vayedaber Dovid*.

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*.¹³⁵

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 the second day of Rosh Hashanah, when carrying was permitted.

Candle lighting is at **6:35 pm**.

SHABBOS SHUVAH (TESHUVAH), 8 TISHREI PARSHAS HAAZINU

Today, the 8th of Tishrei, began the *Chanukas Habayis* (dedication) of the first *Beis Hamikdash*.¹³⁶

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

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 *posuk*: *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 blesses 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*!

¹³⁵ 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.

¹³⁶ See Hebrew footnote for sources. The Rebbe speaks of the lessons for this particular occasion in the *sichah* of *Shabbos Parshas Haazinu*, 5737. See also *Sefer Hasichos*, 5750, vol. 1, pg. 20, fn. 56.

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 hata'anug* (the 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, 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*.

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*.

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

SHACHARIS & MUSAF

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

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.

SHABBOS AFTERNOON

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

During Minchah, the Torah portion of *V’zos Habracha* is read. Recite *Tzidkascha* following the *Amidah* of Minchah.

In 770, the *Shabbos Shuvah drashah* will be held at **7:00 pm**.

MOTZOEI SHABBOS SHUVAH

Shabbos ends at **7:33 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 *Vihy 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 *melaveh 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.

SUNDAY, 9 TISHREI - EREV YOM KIPPUR**TACHANUN**

From the 9th 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* (even after *chatzos*).

KAPPOROS

WHEN SHOULD I DO KAPPOROS?

We *shecht* the *kapporos* 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*.¹³⁷ 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 6th of Tishrei is optimal, though it may actually be performed at any time during *Aseres Yemei Teshuvah*—the closer to Yom Kippur the better.¹³⁸

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..."¹³⁹ 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 *pesukim* 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.

137) see www.asktherav.com #5817

138) see www.asktherav.com #16850

139) 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.*

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.

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 all 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 *kapporos* 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.¹⁴⁰

It is proper to compensate the *shochet* for this honor.¹⁴¹

Before saying the brachah, wash *netilas yadayim*. You do not say *Shehechianu*, 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 with tools but not 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.¹⁴²

WHY DO WE DO KAPPOROS?

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

140) 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.

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

142) 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.

We donate the monetary equivalent of the *kapporos* 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 *kapporos* 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.¹⁴³ “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 *Kapporos*.

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*.

This week, the Chumash/Rashi studied daily as part of *Chitas* is for *Parashas Vezos Habrachah*, for the first time.

LEKACH

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

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

¹⁴³) in 5745. See *Likkutei Sichos*, vol. 29, p. 319.

LAW OF REDEMPTION: DAY 7 TO PURITY

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 12:47 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.

SECOND HALF, WHOLLY DIFFERENT

"*Erev Yom Kippur*...in Lubavitch.." the Frieddiker Rebbe recalls.¹⁴⁴ "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."¹⁴⁵

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

BEFORE MINCHAH

Before immersing in a *mikveh* and praying Minchah, ask someone to administer

¹⁴⁴) *Sichas Chag Hapesach* 5694, printed in *Likkutei Dibburim (Yiddish)*, vol. 1, pp. 264 ff.

¹⁴⁵) 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*])

thirty-nine *malkos* (lashes) to your back while you are bent over, facing north. They should 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 for 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 person. The wronged party should forgive immediately. The laws of forgiveness are detailed in *Shulchan Aruch*.¹⁴⁶

¹⁴⁶ Alter Rebbe's *Shulchan Aruch* 606

LAW OF REDEMPTION: SPECIAL ACCOMODATION

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 *seudah 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 stated¹⁴⁷ that we should eat soup three times on *erev Yom Kippur*.” the Rebbe tells.¹⁴⁸ “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 meat¹⁴⁹ 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 *seudah 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 *seudah 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.

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

148) *Sichas Shabbos Parshas Kedoshim* 5717

149) 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 and 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 **6:31 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 **6:49 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.¹⁵⁰”

FIVE INUYIM

It is a Torah obligation (*d'oraisa*) to commence Yom Kippur a little early, to add

¹⁵⁰) Taanis 5:8

from the mundane and to sanctify it—at least from the time of visible sunset, **6:49 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.¹⁵¹ 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 veyavo* 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.¹⁵² If you are about to pray, wash your hands in this manner even if you did not touch a covered area.

151) 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.

152) If you entered the bathroom without actually using the facilities, and left with clean hands, you should not wash them. You can rub them off on some surface (like a stone or wall), even if you are usually stringent about washing.

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 finds 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.¹⁵³

(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 need 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.¹⁵⁴

LAST LICKS

“Toward the evening of Yom Kippur, many feel trembling and tearful,” says *Kesser Shem Tov*. “This is on account of the close of *Aseres Yemei Teshuvah*. On Yom Kippur itself, the *Satan* has no permission to act, so in these last moments before it begins, he comes with his greatest powers to attempt to besmear each person. Each individual can sense this intense effort, and men, women, and children are all affected.”

In Machzor Vitri it is recorded: “I have heard that the *Satan* has no power over a person on Yom Kippur, unlike every other day. The name *HaSatan* (השטן) has a

¹⁵³) 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.

¹⁵⁴) See [#11282](http://www.asktherav.com).

numeric value of 364, indicating that there is this one day of the solar year that is free of his influence. This is what is stated in the Navi,¹⁵⁵ that Hashem invites the *Satan* to “visit the judgment” for Yom Kippur has arrived, and he can see us all dressed in white and standing without shoes like angels, winged and draped (in *taleisim*) and he is given no permission to speak.”

FREED

The *Shita Mekubetzes* writes that *Kol Nidrei* was established to avoid a common pitfall where some people make vows and then forget those promises and neglect to annul them before the Rav, and consequently, transgress inadvertently. Now, at the start of Yom Kippur, this public annulment of vows will aid those of us who tend to be forgetful to remember.

As the Zohar states: On this day of Yom Kippur which is called *kadosh*—holy, “the living tree” is dominant; it is completely disassociated with the power of the *Satan* and his harmful ways. From this perspective, there is only good, no evil, which is why it is the time in the year of Yovel that all slaves are set free. It is also the time that those who are sentenced with the power of promises and vows are vindicated, as is indicated by the institution to recite then the *Kol Nidrei* prayer, listing all types of *nedarim* and the varied ways in which they are nullified.

In *Likkutei Torah* it explains how it is Hashem Who is the true annuler of vows, just as a father annuls his daughter’s vows, for it is the all-consuming love of our Father that overrides all bonds and entanglements in which we Yidden are caught. “He who is bound cannot untie himself”. So it is the overwhelming love from the Divine Father that must free us. From what are we freed? It is the general state of weakness in which the *neshamah* finds herself when tied up in the materialism, bodily constraints, and animalistic instincts we encounter every day. These bonds, which are called *sirchos*, surround the soul to the point that it cannot escape. But then, with the cancellation of vows that we read on Yom Kippur and our sincere *teshuvah*, we are able to arouse the “annulment” and with it the soul’s true freedom through the revelation of Hashem’s all-consuming love within our *neshamos*.

In the act of annulling vows, *Ohr Hatorah* states, we transform the negative aspects of *klipah* to positivity and light. This is why the act of *hataras nedarim* generally requires the presence of a *Chachom*, who is able to awaken the higher levels of G-dly emanation—through a revelation of *Kesser* (representing *Ratzon*, the Divine Will) that is higher than *Chochmah*, we turn transgressions into merits and dark into light. What is this process? Unfulfilled vows (and by extension, all transgressions) emanate from a person’s power of speech. Therefore to cancel this negative aspect, it necessitates a course of correction from an attribute higher than speech, which is a faculty of a “*chocham*” and the parallel Divine attribute for the source of speech on High. But this is not enough, as mentioned. The person who takes a vow must regret it—which, essentially means that he is changing his

155) Yirmiyahu 21:12

ratzon (a desire he has had), and only then, the *chocham* can come and set him free.

The parallel process occurs Above in the spiritual realm. All things that are forbidden are a result of the Torah's words (speech), thus: "Speak to the Children of Israel," etc. So, when, on the level of Hashem's *Chochmah*, we have transgressed, we must reach higher to *Kesser* and *Ratzon*, levels that remain completely unaffected. How? Here comes the holy day of Yom Kippur, a day which enables us to reach a higher level where we can be forgiven for those transgressions initiated by our power of speech. Of course, this requires that the person who has transgressed regret their actions (as is required in the case of annulling an actual vow), but once we have achieved true remorse and do *teshuvah*, our sins are transformed to merits through a revelation of Divine Light higher than the source of speech, and even the Torah. In this manner, the opening prayer of Yom Kippur, *Kol Nidrei*, epitomizes our process of forgiveness through the means of vow annulment, where *ratzon* overpowers speech.

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.

A HIGHER PLANE

In a *maamar*,¹⁵⁶ 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 *kapitel*.

¹⁵⁶ *Beha'aloscha* 5748

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.

MONDAY, 10 TISHREI - YOM KIPPUR

MORNING

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 rising 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 the morning brachah of *she'asah li kol tzarki* at all on Yom Kippur.

Morning *Shema* can be recited until **9:44 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

On Yom Kippur, the *tallis* is worn for all *tefillos*. 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*.

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 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 *sifrei Torah* should be held when reciting *Yizkor*.¹⁵⁷

It is customary to pledge *tzedakah* while saying *Yizkor*, whether as a general pledge or actually specifying the amount—both are legitimate practices.¹⁵⁸

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,¹⁵⁹ a process that is aided by the act of *tzedakah* on their behalf—that Hashem will surely recognize (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.¹⁶⁰

DOUBLE BENEFIT

“We say *Yizkor* even for those (lofty) *neshamos* that are not needy of any rectification,” the Rebbe says.¹⁶¹ “We can derive this from the well-known custom 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.

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

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

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

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

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

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: ALL THE KORBANOS

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 Gadol*.

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, but it must be done only after the time of *minchah ketanah* (earliest Minchah, approximately **4:21 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 a *segulah* (good omen) for wealth, and increases the individual's power to do *teshuvah*.¹⁶²

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?”¹⁶³

NE'ILAH

AT THE GATE

This *tefillah*, which means “locking”, is named for the gates of the *Beis Hamikdash* 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*.¹⁶⁴ 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*.

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

163) Alter Rebbe's *Shulchan Aruch*

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

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

SEALED!

Torah Ohr explains that the concept of ‘sealing’ is analogous to the wax seal on the outside of an important letter. The function of the seal is to prevent a stranger from reading private correspondence and learning what might be secret information. This time, then, is the ‘seal’ that all the blessing and emanation should be directed only to the one addressed and not any stranger on the outside. This occurs at the *Ne’ilah* prayer of Yom Kippur, at a time when we have reached an even higher spiritual plane than is accessible through the normal route of G-dly revelation through the name *Havaye*.

WHAT’S GOOD?

In *Likkutei Sichos*,¹⁶⁵ 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.”¹⁶⁶

AS ONE

From a *maamar Chassidus*¹⁶⁷: 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, lofty plane with the *avodah* of *Ne’ilah*, which concludes with a revelation of our inner essence of Yiddishkeit and our identity 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

165) vol. 29, p. 526

166) 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 the \ *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.]

167) *Vayaged Lecha* 5691

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 Frieddiker 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 their 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, 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 of—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. In addition, there is 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*,¹⁶⁸ the Rebbe elaborates on special qualities of *Aseres Yemei Teshuvah*, which culminate in the absolute loftiness of Yom Kippur. And within 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

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

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 v'imru 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*, and *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 bein kodesh lechol*.

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 7:29 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).

After *Havdalah*, we recite *Kiddush Levanah*, while wearing a *gartel*, and inside the *siddur*.¹⁶⁹

A woman should recite her own *Havdalah* if she is unable to wait for her 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, or at any point in the evening thereafter, see the chart at the end of the booklet for the correct way to do it.

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

¹⁶⁹ Regarding eating before *Kiddush Levanah*: In *Sefer Haminhagim*, it seems to support the opinion that you should eat before reciting *Kiddush Levanah*. See also *Roshei Devarim* of the *sichah* of the first day of Sukkos, 5730. This is what the Rebbe did in 5731. But in later years, this has not been the Rebbe's practice. See also *Igros Kodesh* of the Frierdiker Rebbe, vol. 3, p. 228.

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,¹⁷⁰ “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 *tekiah 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.

TUESDAY, 11 TISHREI

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

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

¹⁷⁰) *Sichah* of Simchas Torah 5750

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*, with the exception of a *chossan* 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.¹⁷¹

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).

WEDNESDAY, 12 TISHREI

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).

THURSDAY, 13 TISHREI

L'CHATCHILA ARIBER

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

Shacharis: The beginning of *Parshas Vezos Habrachah* is read.

THURSDAY NIGHT, 14 TISHREI

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

¹⁷¹) see www.asktherav.com #11312

“Oops! I made a mistake...”

Rosh Hashanah, Fast of Tzom Gedaliah Aseres Yemei Teshuvah & Yom Kippur 5784

What did I do?	When did I remember?	Now I should...
Candle Lighting for Rosh Hashanah & Yom Kippur		
on the 1st night said להדליק נר של יום טוב	within <i>k'dei dibbur</i> ¹	say immediately להדליק נר של שבת ושל יום הזכרון
	after <i>k'dei dibbur</i> ¹	do nothing; I am <i>yotzeh</i> .
on the 1st night said להדליק נר של שבת קודש	within <i>k'dei dibbur</i> ¹	say immediately להדליק נר של שבת ושל יום הזכרון
	after <i>k'dei dibbur</i> ¹	do nothing; I am <i>yotzeh</i> .
on the 1st night said להדליק נר של יום הזכרון	within <i>k'dei dibbur</i> ¹	say immediately להדליק נר של שבת ושל יום הזכרון
	after <i>k'dei dibbur</i> ¹	do nothing; I am <i>yotzeh</i> .
on the 2nd night said להדליק נר של יום טוב	within <i>k'dei dibbur</i> ¹	say immediately להדליק נר של יום הזכרון
	after <i>k'dei dibbur</i> ¹	do nothing; I am <i>yotzeh</i> .
on the 2nd night said להדליק נר של שבת קודש	within <i>k'dei dibbur</i> ¹	say immediately להדליק נר של יום הזכרון
	after <i>k'dei dibbur</i> ¹	make the brachah again ²
on Yom Kippur said להדליק נר של יום טוב	within <i>k'dei dibbur</i> ¹	say immediately להדליק נר של יום הכיפורים
	after <i>k'dei dibbur</i> ¹	do nothing; I am <i>yotzeh</i> .
on Yom Kippur said להדליק נר של שבת קודש	within <i>k'dei dibbur</i> ¹	say immediately להדליק נר של יום הכיפורים
	after <i>k'dei dibbur</i> ¹	make the brachah again ²
on the 1st or 2nd night forgot שהחיינו	/	
on Yom Kippur forgot שהחיינו	/	
Kiddush for Rosh Hashanah		
on the 1st night forgot to say ויכולו	בורא פרי הגפן after beginning	say it on another cup of wine during the meal ³

Notes

1. the (short) amount of time that it would take to say the words: *Shalom alecha Mori V'Rabbi*.

2. for as long as the candles remain lit.

3. but do not repeat *Hagafen*, unless you had specific intent not to drink more wine during the meal. This applies both before and after washing for the meal.

What did I do?	When did I remember?	Now I should...
on the 1st night recited Kiddush for Shabbos	before saying Hashem's name at the end of the brachah	go back to the words אשר בחר בנו
	after saying Hashem's name at the end of the brachah	say למדני חוקיך and repeat the brachah of בורא פרי הגפן
	after concluding the brachah ⁴	repeat the brachah of בורא פרי הגפן & say Kiddush again correctly
on the 1st night did not mention Shabbos	before saying Hashem's name at the end of the brachah	go back to the words אשר בחר בנו
	after saying Hashem's name at the end of the brachah	say למדני חוקיך and go back to the words אשר בחר בנו
	after concluding the brachah ⁴	repeat the brachah of בורא פרי הגפן & say Kiddush again correctly
on the 1st night mentioned both Shabbos and Yom Tov in the middle, but concluded with only one of them	within <i>k'dei dibbur</i> ¹	immediately say מקדש השבת וישראל ויום הזכרון
	after <i>k'dei dibbur</i> ¹	repeat the brachah of בורא פרי הגפן & say Kiddush again correctly
on the 2nd night recited Kiddush for Shabbos	before saying Hashem's name at the end of the brachah	go back to the words אשר בחר בנו
	after saying Hashem's name at the end of the brachah	repeat the brachah of בורא פרי הגפן & say Kiddush again correctly
on the 2nd night mentioned Shabbos additions	before saying Hashem's name at the end of the brachah	go back to the words אשר בחר בנו
	after saying Hashem's name at the end of the brachah	conclude with the words מקדש ישראל ויום הזכרון ⁵
concluded with מקדש ישראל והזמנים	within <i>k'dei dibbur</i> ¹	conclude with the words מקדש (השבת ו)ישראל ויום הזכרון
	after <i>k'dei dibbur</i> ¹	repeat the brachah of בורא פרי הגפן & say Kiddush again correctly

Notes

4. if *k'dei dibbur* has passed. Within *k'dei dibbur*, say: מקדש השבת וישראל והזמנים immediately, and you are *yotzeh*.

5. If you concluded with מקדש ישראל ויום הזכרון within

k'dei dibbur, say the correct version immediately; if *k'dei dibbur* has passed, say *Hagafen* and then repeat the brachah correctly.

What did I do?	When did I remember?	Now I should...
skipped מלך על כל הארץ at the end	within <i>k'dei dibbur</i> ¹	conclude with the words מלך על כל הארץ מקדש (השבת ו) שראל ויום הזכרון
	after <i>k'dei dibbur</i> ¹	do nothing; I am <i>yotzeh</i> .
on the 2nd night forgot to make Havdalah	after drinking the Kiddush wine ⁶	pour another cup & say the brachah on the candle & Havdalah ³
	after washing hands for hamotzi ⁶	pour another cup & say the brachah on the candle & Havdalah ³
	after saying hamotzi ^{6 7}	taste a bit of bread, then pour another cup & say the brachah on the candle & Havdalah ³
	once I started the meal ⁶	pour another cup & say the brachah on the candle & Havdalah ³
	on the second day of Yom Tov	make Havdalah as soon as I remember ⁸
	after Yom Tov	do nothing; I am <i>yotzeh</i> with Havdalah of motzoei Yom Tov ⁸
on the 1st night said המבדיל בין קדש לחול	within <i>k'dei dibbur</i> ¹	immediately say המבדיל בין קודש לקודש
	after <i>k'dei dibbur</i> ¹	be <i>yotzeh</i> with someone else's Havdalah ⁹
forgot to make Shehechyanu ¹⁰	any day of Yom Tov	say it now
said שהחיינו at candle lighting & again now	before saying Hashem's name In the brachah	conclude למדני חוקיך & go back to the brachah of בורא פרי הגפן
	after saying the word אלוקינו	stop & say the brachah of בורא פרי הגפן

Notes

6. If you also forgot *Vetodienu*, repeat the *Amidah* now as well. But do not interrupt to do so between *Kiddush* and washing.

7. or *mezonos* on cake.

8. Do not make a brachah on a candle.

9. If there is no other *Havdalah* to listen to, you should repeat *Havdalah* correctly yourself and make a *Hagafen* again.

10. This applies to both the first and second days of Rosh Hashanah.

What did I do?	When did I remember?	Now I should...
Birchas Hamazon on Rosh Hashanah (& the ill & young on Yom Kippur)		
on the 1st night/day רצה forgot	before saying Hashem's name at the end of the brachah	go back to רצה
	after saying Hashem's name at the end of the brachah	conclude the brachah and then say the brachah of שנתן שבתות ¹¹
		After <i>shki'ah</i> : conclude the brachah and don't say שנתן שבתות ¹²
	after saying ברוך at the beginning of the brachah הטוב והמטיב	repeat bentsching ¹⁴
after Seudah Shlishis: don't repeat bentsching ¹³		
on the 1st night/day יעלה ויבוא said רצה before	before saying ביום הזכרון הזה ¹⁵	interrupt and say רצה יעלה ויבוא
	after saying Hashem's name at the end of the brachah	do nothing. I am <i>yotzeh</i> . ¹³
on the 2nd night/day & And Yom Kippur said רצה	before saying Hashem's name at the end of the brachah	return to רחם
	after saying Hashem's name at the end of the brachah	do nothing. I am <i>yotzeh</i> . ¹³
יעלה ויבוא forgot	before saying Hashem's name at the end of בונה ברחמי ירושלים	say יעלה ויבוא now
	after saying Hashem's name at the end of בונה ברחמי ירושלים	Rosh Hashanah: conclude the brachah and then say the brachah of אשר נתן ¹⁶
		2nd day After <i>shki'ah</i> or on Yom Kippur: conclude the brachah & don't say the brachah of אשר נתן
	after saying ברוך in the brachah of הטוב והמטיב	on Rosh Hashanah night: bentsh again from the beginning
Rosh Hashanah day¹⁷ & Yom Kippur: don't repeat bentsching. ¹³		

Notes

11. as it says in the *Siddur*:

ברוך אתה ה' אלוקינו מלך העולם שנתן שבתות למנוחה לעמו ישראל באהבה לאות ולברית ברוך אתה ה' מקדש השבת.

If you also forgot *ya'aleh veyavo*, say:

ברוך אתה ה' אלוקינו מלך העולם שנתן שבתות למנוחה לעמו ישראל באהבה לאות ולברית וימים טובים לזכרון את יום הזכרון הזה, ברוך אתה ה' מקדש השבת וישראל ויום הזכרון.

12. However, if you also forgot *ya'aleh veyavo*, include Shabbos as well, as it says in the *Siddur* (see second brachah in previous footnote).

13. If you err and begin *bentsching* again, then realize your mistake, stop immediately—even in the middle of a brachah.

14. and say *ya'aleh veyavo* again.

15. even if you remember after saying ביום הזכרון הזה or even completed *ya'aleh veyavo* altogether, it is better to repeat *Retzei* and then *ya'aleh veyavo* again.

16. as it says in the *Siddur*:

ברוך אתה ה' אלוקינו מלך העולם אשר נתן ימים טובים לישראל לזכרון את יום הזכרון הזה. ברוך אתה ה' מקדש ישראל ויום הזכרון.

If, on the first day of Rosh Hashanah, you also forgot to say *Retzei*, say:

ברוך אתה ה' אלוקינו מלך העולם שנתן שבתות למנוחה לעמו ישראל באהבה לאות ולברית וימים טובים לזכרון את יום הזכרון הזה. ברוך אתה ה' מקדש השבת וישראל ויום הזכרון.

17. Concerning the day meal of *Shabbos Teshuvah*: There are sources stating that since it is permissible to fast on this

What did I do?	When did I remember?	Now I should...
mentioned Rosh Chodesh or another Yom Tov by mistake	before saying Hashem's name at the end of בונה ברחמינו ירושלים	return to רחם
	after saying Hashem's name at the end of בונה ברחמינו ירושלים	Rosh Hashanah: conclude the brachah and then say the brachah of אשר נתן ¹⁶
		2nd day After shki'ah or on Yom Kippur: conclude the brachah & don't say the brachah of אשר נתן
	after saying ברוך in the brachah of הטוב והמטיב	on Rosh Hashanah night: bentsh again from the beginning Rosh Hashanah day¹⁷ & Yom Kippur: don't repeat bentshing. ¹³
said ותחזינה עינינו after יעלה ויבא (as in davening)	before saying Hashem's name at the end of the brachah	start בונה ירושלים now & continue as usual
	after saying Hashem's name at the end of the brachah	say בונה ירושלים ¹⁸ then start למדני חקיק
	after concluding המחזיר שכינתו לציון	start רחם
Me'ein Shalosh - Rosh Hashanah		
forgot to say וזכרנו רצה or לטובה	before saying Hashem's name at the end of the brachah	return to say וזכרנו לטובה or רצה & conclude as usual
	after saying Hashem's name at the end of the brachah	do nothing; I am <i>yotzeh</i> ¹⁹
The Additions for Aseres Yemei Teshuvah		
I forgot שיר המעלות	before starting יוצר אור or answering ברכו	say שיר המעלות now
	after starting יוצר אור ²⁰ or answering ברכו	don't interrupt; say it when you conclude davening
Chazzan forgot שיר המעלות	after Kaddish	don't interrupt; say it when davening concludes
forgot מי זכרנו, מי כמנוח, וכתוב, ובספר	before saying Hashem's name at the end of the brachah	say it now and then continue where you are holding
	after saying Hashem's name at the end of the brachah	don't say it

Notes

Shabbos (for the purpose of *teshuvah*), *bentshing* is not repeated if *Retzei* is omitted. What should be done if you started the *brachah* of הטוב והמטיב before recalling the need to say *Retzei* is not conclusive. However, if you remember after *Yerushalayim amen*, but before the following *Baruch*, the *brachah* of אשר נתן for Shabbos should be said.

- 18. If you already said, ירושלים בונה ברחמינו, you are *yotzeh*.
- 19. even when saying *Al Hamichya* on *mezonos*, except if the *mezonos* is eaten instead of bread (in which case you repeat *Al Hamichya*) on the nights of Rosh Hashanah.
- 20. even if you only uttered "*Baruch*".

What did I do?	When did I remember?	Now I should...
said הא-ל	before saying הקדוש	say המלך הקדוש ²¹
say המלך הקדוש ¹⁴	within <i>k'dei dibbur</i> ¹	immediately say המלך הקדוש
	after <i>k'dei dibbur</i> ¹	start the <i>Amidah</i> again ^{22 23}
	after starting the next brachah	start the <i>Amidah</i> again ^{22 23}
can't remember if I said המלך הקדוש ²⁴	within <i>k'dei dibbur</i> ¹	immediately say המלך הקדוש
	after <i>k'dei dibbur</i> ¹	start the <i>Amidah</i> again ^{22 23}
	after starting the next brachah	start the <i>Amidah</i> again ^{22 23}
forgot to say לדור ודור on Rosh Hashanah & Yom Kippur	before saying Hashem's name at the end of the brachah	say לדור ודור now and continue as usual
	after saying Hashem's name at the end of the brachah	say המלך הקדוש now and then continue with אתה בחרתנו
said מלך אוהב צדקה ומשפט on a weekday	within <i>k'dei dibbur</i> ¹	immediately say המלך המשפט
	after <i>k'dei dibbur</i> ¹	do not say it now or start over ²⁵
Chazzan said מגן in הא-ל הקדוש on 1st night Rosh Hashanah & Shabbos Teshuva	before saying Hashem's name at the end of the brachah	say המלך הקדוש and continue as usual
	after saying Hashem's name at the end of the brachah	do not repeat the repetition

Notes

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

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

23. On Rosh Hashanah during Musaf, repeat the entire *Amidah* (including the extra three brachos).

On *motzoei Rosh Hashanah* and *motzoei Shabbos Teshuvah* repeat *Atah Chonantanu*. On *Tzom Gedaliah* during Minchah (and the for *chazzan*, during Shacharis as well), repeat *Aneinu*. In Minchah of *erev Yom Kippur*, and all five *tefillas* of Yom Kippur itself, say *Vidui* again.

If you already removed your *tefillin* after Shacharis on a weekday, it's proper to don them again before repeating the *Amidah*.

If you remember after the time has arrived for the next *tefillah*, say the *Amidah*, and then repeat it to make up for the earlier one.

However, if you err in Musaf, and night has already fallen, do not repeat the *Amidah* by Maariv. (The same applies to *Ne'ilah* after Yom Kippur; it cannot be compensated.)

If, on *motzoei Yom Kippur*, you realize that you made a mistake in Minchah that day, you may repeat the *Amidah* after Maariv, but only as a *tefillas nedavah* (a "bonus", i.e., non-obligatory).

The earlier *tefillah* can only be compensated as long as you are occupied with the following one; once you have finished davening, you are no longer able to make it up. See details (in Hebrew) on www.asktherav.com #25750

24. However, if you know for certain that you said the entire section of *L'dor vador* (especially if davening from a *machzor*), you can assume you said the brachah correctly and do not have to repeat it. If you are uncertain, repeat it.

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

What did I do?	When did I remember?	Now I should...
Yom Tov <i>Amidah</i> Maariv Shacharis Minchah (Ne'ilah)		
said weekday brachos	after saying just the word אתה חונן אתה ²⁶	say בחרתנו מכל העמים and continue as usual
	in middle of a brachah ²⁷	finish the brachah ²⁸ you are saying then go to אתה בחרתנו
	after starting רצה	interrupt and start אתה בחרתנו
	after המחזיר שכינתו לציון but before מודים	say יעלה ויבוא now and then continue with מודים ²⁹
	before the second יהיו לרצון	Say אתה בחרתנו now and continue with the rest of the <i>Amidah</i>
	after the second יהיו לרצון ³⁴	repeat the <i>Amidah</i> ^{22 31}
on the 1st day of Rosh Hashanah recited the weekday <i>Amidah</i> ³²	/	I'm <i>yotzeh</i> ²⁹ if I mentioned Shabbos & Yom Tov (in יעלה ויבוא)
	/	recite the Yom Tov <i>Amidah</i> with Shabbos additions if I did not mention Shabbos and Yom Tov at all
	/	recite the Yom Tov <i>Amidah</i> with Shabbos additions if I'm not sure I mentioned Shabbos & Yom Tov
	after already reciting Musaf (if for Shacharis)	do not daven Shacharis again
on the 2nd day of Rosh Hashanah recited the weekday <i>Amidah</i> ³²	/	I'm <i>yotzeh</i> ²⁹ if I mentioned Yom Tov (in יעלה ויבוא)
	/	recite the Yom Tov <i>Amidah</i> if I did not mention Yom Tov at all
	/	recite the Yom Tov <i>Amidah</i> if I'm not sure I mentioned Yom Tov
	after already reciting Musaf (if for Shacharis)	do not daven Shacharis again
on Yom Kippur recited the weekday <i>Amidah</i> ³²	/	I'm <i>yotzeh</i> ²⁹ if I mentioned Yom Tov (in יעלה ויבוא)
	/	recite the Yom Tov <i>Amidah</i> if I did not mention Yom Tov at all
	/	recite the Yom Tov <i>Amidah</i> if I'm not sure I mentioned Yom Tov
	after already reciting Musaf (if for Shacharis)	do not daven Shacharis again

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

27. This applies to any of the weekday brachos in the *Amidah*.

28. If you mistakenly did not conclude a weekday brachah before starting *Atah B'chartanu* and you already concluded

What did I do?	When did I remember?	Now I should...
recited the Shabbos <i>Amidah</i>	in middle of the brachah for Shabbos	interrupt and start אתה בחרתנו
	after saying Hashem's name at the end of the middle brachah	say למדני חוקיך and start אתה בחרתנו
	after completing the brachah for Shabbos	start אתה בחרתנו
	after starting רצה	interrupt and start אתה בחרתנו
	after המחזיר שכינתו לציון but before מודים	on the 1st day: say יעלה ויבוא now and then continue with מודים ²⁹
	after המחזיר שכינתו לציון but before מודים	on the 2nd day & Yom Kippur interrupt and start אתה בחרתנו
	before the second יהיו לרצון	say אתה בחרתנו again
	after the second יהיו לרצון ³⁰	repeat the <i>Amidah</i> ^{22 31 33}
on the 1st day of Rosh Hashanah did not mention Shabbos	in middle of the (Shabbos-Yom Tov) brachah	interrupt & start אתה בחרתנו now
	after saying Hashem's name at the end of the brachah	say למדני חוקיך and start אתה בחרתנו
	after concluding the brachah	return to אתה בחרתנו
	after the second יהיו לרצון ³⁰	repeat the <i>Amidah</i> ^{22 31 *33}
on the 1st day of Rosh Hashanah mentioned both Shabbos and Rosh Hashanah in the middle, but concluded with only one of them	within <i>k'dei dibbur</i> ¹	conclude with the words מקדש השבת and you are <i>yotzeh</i>
	after <i>k'dei dibbur</i> ¹	<i>I'm yotzeh</i> ³⁴
on the 1st day of Rosh Hashanah omitted one mention of Shabbos in the middle brachah	before saying Hashem's name at the end of the middle brachah	return to the place you erred
	after saying Hashem's name at the end of the brachah	<i>I'm yotzeh</i>

the brachah, you cannot go back and conclude that brachah.

29. This applies if you are certain that you said *Hamelech Hakadosh*. If not, or you are unsure, you repeat the *Amidah*.

30. and you have also made the decision not to lengthen your *tefillah* with extra requests and supplications.

31. On Rosh Hashanah during Musaf, repeat the entire *Amidah* (including the extra three brachos).

On Yom Kippur, say *Vidui* again.

If you remember after the time has arrived for the next *tefillah*, say the *Amidah*, and then repeat it to make up for the earlier one.

However, if you err in Musaf, and night has already fallen, do not repeat the *Amidah* by Maariv. (The same applies to *Ne'ilah*

after Yom Kippur; it cannot be compensated.)

The earlier *tefillah* can only be compensated as long as you are occupied with the following one; once you have finished davening, you are no longer able to make it up. See details (in Hebrew) on www.asktherav.com/#25750

32. If you're unsure if you 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.

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

***33.** By Maariv do not rely on *Mein Sheva*.

34. It is still best to listen to the *chazzan's* repetition with the

What did I do?	When did I remember?	Now I should...
on the 1st day of Rosh Hashanah did not mention Shabbos in middle, but finished with מקדש השבת וישראל ויום הזכרון	after concluding the brachah	I'm yotzeh ³⁴
on the 2nd day of Rosh Hashanah mentioned Shabbos additions	before saying Hashem's name at the end of the middle brachah	interrupt & start אתה בחרתנו now
	after saying Hashem's name at the end of the brachah	say אתה בחרתנו למדני חקין then start
	after concluding the brachah	I'm yotzeh ³⁵
recited Musaf	before saying Hashem's name at the end of the middle brachah	interrupt & start אתה בחרתנו now
	after saying Hashem's name at the end of the brachah	say אתה בחרתנו למדני חקין then start
	after concluding the brachah	Maariv or Minchah: return to אתה בחרתנו finish Musaf and daven another (correct) Amidah for Shacharis
mentioned the wrong Yom Tov	before saying Hashem's name at the end of the brachah	interrupt and start ותתן לנו
	יהיו לרצון before the second	return to אתה בחרתנו and continue as usual
	יהיו לרצון ³⁰ after the second	start the Amidah again ^{22 31}
יעלה ויבוא יתחזינה עינינו said after	before saying Hashem's name at the end of the brachah	interrupt & start אלקינו ואלקי אבותינו
	after saying Hashem's name at the end of the brachah	immediately say מלך על כל הארץ מקדש (השבת ו)ישראל ויום הזכרון/הכפורים
	המחזיר שכינתו לציין after	say אתה בחרתנו again
	יהיו לרצון ³⁰ after the second	start the Amidah again ^{22 31}
can't remember if said אלקינו ואלקי אבותינו מלך/מחול or skipped to ³⁶ ותחזינה	יהיו לרצון before the second	return to אתה בחרתנו and continue as usual
	יהיו לרצון ³⁰ after the second	repeat the Amidah ^{22 31}

Notes

intent to be yotzeh through him.

35. If you concluded in the correct way with מקדש ישראל, it is still best to listen to the chazzan's repetition with the intent to be yotzeh through him. If you

concluded with ישראל ויום הזכרון/הכיפורים within the correct version immediately. If K'dei dibbur has passed, go back to Atah B'chartanu.

36. if you are davening by heart.

What did I do?	When did I remember?	Now I should...
after יעלה ויבוא said ובנה ירושלים	before saying Hashem's name at the end of the brachah	interrupt & start אלקינו ואלקי אבותינו
	after saying Hashem's name at the end of the brachah	conclude the brachah with מלך על כל הארץ מקדש (השבת ו) ישראל ויום הזכרון/הכפורים
	after concluding בונה ברחמי	return to אתה בחרתנו and continue as usual
	after the second יהיו לרצון ³⁰	repeat the <i>Amidah</i> ^{22 31}
concluded with מקדש ישראל והזמנים	within <i>k'dei dibbur</i> ¹	conclude the brachah with מלך על כל הארץ מקדש (השבת ו) ישראל ויום הזכרון/הכפורים
	after <i>k'dei dibbur</i> ¹	say the brachah again correctly
skipped מלך על כל הארץ at the end	within <i>k'dei dibbur</i> ¹	immediately say מלך על כל הארץ מקדש (השבת ו) ישראל ויום הזכרון/הכפורים
	after <i>k'dei dibbur</i> ¹	do not start over
Yom Tov Amidah Maariv on 2nd night of Rosh Hashanah		
forgot to say ותודיענו	before saying Hashem's name at the end of the brachah	say אתה ותודיענו now
	after saying Hashem's name at the end of the brachah	not say it again ³⁷
		I ate ³⁸ by mistake without Havdalah: daven again ³⁹
		even if I did melachah by mistake: not daven again ³⁷
Musaf Amidah		
did not say the pessukim of Musaf	before saying Hashem's name at the end of the brachah	go to the beginning of the section and say it correctly
	after saying Hashem's name at the end of the brachah	do not say it now or start over

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37. You are, however, still prohibited from work permitted on Yom Tov until you say: ברוך המבדיל בין קדש לקודש

38. before making *Kiddush* with *Havdalah* or if you forgot to

make *Havdalah* at the time.

39. even after making *Kiddush*. It is not considered an interruption to daven between *Kiddush* and washing.

What did I do?	When did I remember?	Now I should...
said the pessukim for the wrong Yom Tov	before saying Hashem's name at the end of the brachah	go to the beginning of the section and say it correctly
	after saying Hashem's name at the end of the brachah	say אתה בחרתנו again and continue as usual
	after the second יהיו לרצון ³⁰	repeat the <i>Amidah</i> ²²
on the 1st day of Rosh Hashanah did not mention the Shabbos additions for Musaf	before saying Hashem's name at the end of the brachah	go to the beginning of the section and say it correctly
	after saying Hashem's name at the end of the brachah	I said ואת מוספי יום השבת הזה ויום הזכרון הזה <i>I'm yotzeh</i>
		I didn't say ואת מוספי יום השבת הזה ויום הזכרון הזה say מקדש השבת וישראל והזמנים and then say before starting רצה: ונעשה לפניך בתמידי היום ובקרבת מוסף יום השבת הזה
	after starting רצה	I said ואת מוספי יום השבת הזה ויום הזכרון הזה <i>I'm yotzeh</i>
		I didn't say ואת מוספי יום השבת הזה ויום הזכרון הזה say והשב העבודה לדביר ביתך ונעשה לפניך בתמידי היום ובקרבת מוסף יום השבת הזה
	after המחזיר שכינתו לציין מודים but before	I said ואת מוספי יום השבת הזה ויום הזכרון הזה <i>I'm yotzeh</i>
		I didn't say ואת מוספי יום השבת הזה ויום הזכרון הזה say before starting מודים: ונעשה לפניך בתמידי היום ובקרבת מוסף יום השבת הזה
	before the second יהיו לרצון	I said ואת מוספי יום השבת הזה ויום הזכרון הזה <i>I'm yotzeh</i>
		I didn't say ואת מוספי יום השבת הזה ויום הזכרון הזה אתה בחרתנו return to
	after the second יהיו לרצון ³⁰	I said ואת מוספי יום השבת הזה ויום הזכרון הזה <i>I'm yotzeh</i>
		I didn't say ואת מוספי יום השבת הזה ויום הזכרון הזה start the <i>Amidah</i> again ²²

What did I do?	When did I remember?	Now I should...
concluded with מקדש ישראל והזמנים	within <i>k'dei dibbur</i> ¹	conclude the brachah with מלך על כל הארץ מקדש (השבת ו) ישראל ויום הזכרון/הכפורים
	after <i>k'dei dibbur</i> ¹	say the brachah again correctly
skipped מלך על כל הארץ at the end	within <i>k'dei dibbur</i> ¹	immediately say מלך על כל הארץ מקדש ישראל ויום הזכרון/הכפורים
	after <i>k'dei dibbur</i> ¹	do not start over
recited weekday or Shabbos brachos	after saying Hashem's name at the end of the brachah	interrupt & start the Yom Tov brachah
	before the second יהיו לרצון	say אתה בחרתנו again and continue as usual
	after the second יהיו לרצון ³⁰	start the <i>Amidah</i> again ²²
On Rosh Hashanah recited the regular Rosh Hashanah <i>Amidah</i> (not Musaf)	before saying Hashem's name at the end of the brachah	say ומפני חטאינו & continue as usual
	after saying Hashem's name at the end of the brachah	say אתה בחרתנו now and continue as usual
		if it is late enough for Minchah: complete the <i>Amidah</i> ⁴⁰
	after starting רצה	say אתה בחרתנו now and continue as usual
		if it is late enough for Minchah: complete the <i>Amidah</i> ⁴⁰
	after saying Hashem's name at the end of רצה	say אתה בחרתנו now and continue as usual
		if it is late enough for Minchah: complete the <i>Amidah</i> ⁴⁰
after the second יהיו לרצון ³⁰	start the <i>Amidah</i> again ^{22 41}	

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40. This *tefillah* will then be considered Minchah; go back and daven *Musaf*. (You may daven *Musaf* at any time throughout

the day.)

41. If it is already possible to daven Minchah, it will be

What did I do?	When did I remember?	Now I should...
On Yom Kippur recited the regular Yom Kippur <i>Amidah</i> (not Musaf)	before saying Hashem's name at the end of the brachah	say ומפני חטאינו & continue as usual
	after saying Hashem's name at the end of the brachah	before beginning רצה say ונעשה לפניך רצה ונתמיד היום וקרבתן מוסף יום הכיפורים הזה
	after starting רצה	והשב העבודה לדביר ביתך ונעשה לפניך רצה ונתמיד היום וקרבתן מוסף יום הכיפורים הזה
	after saying Hashem's name at the end of רצה	say בחרתנו now and continue as usual
	after the second יהיו לרצון ³⁰	if it is late enough for Minchah: complete the <i>Amidah</i> ⁴⁰
said ואת מוסף on Rosh Hashanah	before saying Hashem's name at the end of the malchiyos brachah	interrupt and go back to say ואת מוספי and continue as usual
	after saying Hashem's name at the end of the malchiyos brachah	continue without correcting
skipped some pesukim of malchiyos, zichronos or shofros on Rosh Hashanah	before saying Hashem's name at the end of the brachah	start over from where I erred
	after saying Hashem's name at the end of the brachah	start over from the beginning of this section
skipped ALL pesukim of malchiyos, zichronos or shofros on Rosh Hashanah	before saying Hashem's name at the end of the brachah	Go back and say the Pesukim
	after saying Hashem's name at the end of the brachah	repeat this section if the words of ככתוב בתורתך, וכן כתוב בדברי קדשך, וכן נאמר ע"י עבדיך הנביאים, were not said
said malchiyos, zichronos or shofros out of order on Rosh Hashanah		do not repeat if the words of ככתוב בתורתך, וכן כתוב בדברי קדשך, וכן נאמר ע"י עבדיך הנביאים, were said ⁴²
		repeat it in order

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considered as such.

42. This only works retroactively. If you have not said them

yet, you need to interrupt and go back to the beginning, as outlined above.

What did I do?	When did I remember?	Now I should...
Said Musaf brachos, but not malchiyos, zichronos or shofros on Rosh Hashanah	after the second ³⁰ יהיו לרצון	repeat the <i>Amidah</i> ²²
on the 1st day of Rosh Hashanah: mentioned both Shabbos and Rosh Hashanah in the middle, but concluded with only one of them	within <i>k'dei dibbur</i> ¹	conclude with the words מקדש השבת and you are <i>yotzeh</i>
	after <i>k'dei dibbur</i> ¹	I'm <i>yotzeh</i> ³⁴
Haftorah		
on the 1st day of Rosh Hashanah: said the Shabbos brachah without mentioning Yom Tov	before saying Hashem's name at the end of the brachah	repeat the brachah from the beginning
	after saying Hashem's name at the end of the brachah	Say למדני חוקיך and repeat the brachah from the beginning
	after concluding the brachah ⁴	repeat the brachah from the beginning
on the 1st day of Rosh Hashanah: did not mention Shabbos	before saying Hashem's name at the end of the brachah	repeat the brachah from the beginning
	after saying Hashem's name at the end of the brachah	Say למדני חוקיך and repeat the brachah from the beginning
	after concluding the brachah ⁴	repeat the brachah from the beginning
on the 1st day of Rosh Hashanah: mentioned both Shabbos and Yom Tov in the middle, only one of them	within <i>k'dei dibbur</i> ¹	conclude with the words מקדש השבת and you are <i>yotzeh</i>
	after <i>k'dei dibbur</i> ¹	repeat the brachah from the beginning
on the 2nd day of Rosh Hashanah & Yom Kipur: said the Shabbos brachah without mentioning Yom Tov	before saying Hashem's name at the end of the brachah	repeat the brachah from the beginning
	after saying Hashem's name at the end of the brachah	say למדני חקיך then repeat the brachah from the beginning
	after concluding the brachah	repeat the brachah from the beginning

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43. If you concluded with יהיו לרצון and you are **הטבת** מקדש השבת and you are *yotzeh* within *k'dei dibbur*, say the correct version immediately. If *k'dei dibbur*

What did I do?	When did I remember?	Now I should...
on the 2nd day of Rosh Hashanah & Yom Kipur: Added ועל יום השבת הזה	before saying Hashem's name at the end of the brachah	repeat the brachah from the beginning
	after saying Hashem's name at the end of the brachah	מקדש ישראל ויום הזכרון and I'm <i>yotzeh</i> ⁴³
concluded with מקדש ישראל והזמנים	within <i>k'dei dibbur</i> ¹	conclude the brachah with מלך על כל הארץ מקדש (השבת ו) ישראל ויום הזכרון/הכפורים
	after <i>k'dei dibbur</i> ¹	say the brachah again correctly
skipped מלך על כל הארץ at the end	within <i>k'dei dibbur</i> ¹	immediately say מלך על כל הארץ מקדש ישראל ויום הזכרון/הכפורים
	after <i>k'dei dibbur</i> ¹	do not start over
Havdalah on motzoei Yom Tov		
forgot to make Havdalah	after washing hands for hamotzi	make Havdalah immediately
	after saying hamotzi ⁴⁴	taste a bit of bread, then make Havdalah
	once I started eating	make Havdalah as soon as I remember
	the next day	
		forgot motzoei Shoabbos as well: make Havdalah as soon as I remember (until Tuesday)
said המבדיל בין קדש לקדש	within <i>k'dei dibbur</i> ¹	immediately say המבדיל בין קודש לחול
	after <i>k'dei dibbur</i> ¹	be <i>yotzeh</i> with another's Havdalah ⁴⁶
Amidah for Maariv on Motzoei Shabbos or Motzoei Yom Tov		
forgot to say אתה חוננתנו	before saying Hashem's name at the end of the brachah	say אתה חוננתנו now
	after saying Hashem's name at the end of the brachah	not say it again ⁴⁷
		I ate by mistake without Havdalah: daven again ²²
		even if I did melachah by mistake: not daven again ⁴⁷

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has passed, repeat the brachah correctly.

44. or *mezonos* on cake.

45. If it is *Tzom Gedaliah*, give the *Havdalah* wine to a child to drink.

46. If there is no other *Havdalah* to listen to, you should repeat *Havdalah* correctly yourself and make a בורא פרי הגפן again.

47. You are, however, still prohibited from work until you say: ברוך המבדיל בין קדש לחול

What did I do?	When did I remember?	Now I should...
Amidah Shacharis & Minchah • Fast of Tzom Gedaliah		
Chazzan forgot עננו	before saying Hashem's name at the end of the brachah of רפאנו	interrupt and say עננו, then start רפאנו from the beginning
	after saying Hashem's name at the end of the brachah of רפאנו	say עננו in שמע קולנו (like in the silent Amidah of Minchah) and conclude with: העונה בעת צרה ושומע תפלה ⁴⁸
	after saying Hashem's name for שומע תפלה	recite it as an independent tefillah after שים שלום
	after concluding the chazzan's repetition	not say it now nor repeat the Amidah
I forgot עננו	after saying Hashem's name for שומע תפלה	say it after אלקי נצור (before the second יהיו לרצון) but without the concluding brachah
	after the second יהיו לרצון ²	not say it now nor repeat the Amidah
I did not continue after כי אתה שומע בכל עת צרה וצוקה	after saying Hashem's name	say שומע תפלה now, and I'm yotzei
I concluded with ברוך אתה ה' העונה לעמו ישראל	within k'dei dibbur ¹³	say שומע תפלה
	after k'dei dibbur ¹³	say שמע קולנו again
I said עננו in a separate ברכה after גואל ישראל (like a chazzan)	/	not repeat it again in שמע קולנו
Yom Kippur Amidah (& erev Yom Kippur Minchah)		
forgot to say vidui	/	say it after concluding the Amidah
After Yom Kippur		
said המלך הקדוש or המלך המשפט	within k'dei dibbur ¹	immediately say the correct words
	after k'dei dibbur ¹	do not say it now, nor repeat the Amidah
said זכרנו לחיים	before וכתבנו	stop and continue the regular Amidah
	after וכתבנו	conclude the Amidah and then repeat it as a tefillas nedavah ³⁴
said מי כמוך	/	continue the regular Amidah

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48 . If you concluded with שומע תפילה you are yotzeh.

What did I do?	When did I remember?	Now I should...
said וכתוב...	/	conclude the <i>Amidah</i> , and then repeat it as a tefillas nedavah ³⁴
said ובספר	before וכתב	stop and continue the regular <i>Amidah</i>
	after וכתב	conclude the <i>Amidah</i> and then repeat it as a tefillas nedavah ³⁴