

Day-by-Day Halachic Guide

**Detailed instructions on the
laws and customs for the
month of Tishrei 5777**

**Part One:
Friday 20 Elul 5776 - Year of Hakhel
Shabbos 13 Tishrei 5777**

From the Badatz of Crown Heights

לעילוי נשמת
מרת אסתר פריאל בת ר' משה ע"ה כהן
נפטרה ט' תשרי ה'תשע"ה
ת.נ.צ.ב.ה.
נתרם ע"י מאיר הכהן וזוגתו שרה שיחיו כהן

Wishing all *toshvei haschechuna* a
כתיבה וחתימה טובה לשנה טובה ומתוקה

DC Life & Health

dchesney@gmail.com



Piano Lessons
Inspire your kids with a
fun, healthy, & creative outlet
Jewish or Classical Program
Discounted Packages available · Space is Limited

For more info visit www.JewishPiano.info
Concert Pianist Mikhoel Pais
"As a performer, I teach my students what worked for me
—not text-book theory."

**If you would like sponsor
future publications**

or

support our Rabbonim financially

call: (347) 465-7703

or on the website created by Friends of Badatz

www.crownheightsconnect.com

B”H

Day-by-Day Halachic Guide

**Detailed instructions on the
laws and customs for the
month of Tishrei 5777**

150th Anniversary
of the Tzemach Tzedek’s Histalkus

Part One:
Friday 20 Elul 5776 – Year of Hakhel
Shabbos 13 Tishrei 5777

Distilled from a series
of public shiurim delivered by
Horav Yosef Yeshaya Braun,
member of the Badatz of Crown Heights

4 | Day-by-Day Halachic Guide Tishrei 5777

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

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

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

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

* * *

The basic laws and customs presented below are derived from multiple sources. Due to a dearth of space and time, they are presented without their references and halachic notes. Primary sources include: Alter Rebbe’s Shulchan Aruch, Mateh Ephraim, Kitzur Shulchan Aruch, Sefer HaMinhagim Chabad, Lu’ach Colel Chabad, Sichos, Ma’amarim, and Igros Kodesh.

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.

* * *

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

“Hashem **begs** the Jewish people,” the Rebbe passionately 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.’” (*Likkutei Sichos*, vol. 18, p. 341 – *Emphasis in original.*)

“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.” (*From a Sichah addressed to N’shei u’B’nos 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., the close of Shabbos).

**The Badatz produces various publications
on a regular basis.**

If you are interested to subscribe to the email list
for publications released by the Badatz, email:

crownheightsconnect@gmail.com

The Month of Elul

On Shabbos *Re'eh* 5748, the Rebbe presented two directives for the month of Elul:

1. Each person should bless others (and be blessed in return) with the wish of *kesivah vachasimah tovah le'shanah tovah u'mesukah* (“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 or in writing – as noted by latter halachic authorities, “It is customary when one pens a letter to send regards to a friend, from Rosh Chodesh Elul until Yom Kippur, that he add a prayerful wish that his friend merit to be judged favorably in the approaching days of judgement and to be inscribed and sealed in the Book of Good Life.” The blessing of a Jew, especially at an auspicious time – during the month of mercy when “the King is in the field ... and displays a benevolent countenance to all, and fulfils their requests” – serves to increase Hashem’s blessings in fulfillment of the requests of each and every Jew for all they need, both materially and spiritually!

2. Latter halachic authorities record [see *Mateh Efraim, Orach Chaim*, 581:10], “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.” 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!

Is Hakhel Over?

“We must conclude each year with a *cheshbon nefesh*, an introspective reckoning of our performance,” the Rebbe announced on Elul 21, 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 spiritual 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 compassion. Hashem has infinite compassion for each Jewish person regardless of his 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 [as the opportunity arises]”) that these final days of the year offer us, and utilize them to the fullest extent – and even more than that!” (*Sichas Shabbos Parshas Ekev* 5748; *Sefer HaSichos*, vol. 2, p. 595).

“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?!” (*Sichas Shabbos Parshas Re’eh* 5748; *Sefer HaSichos* 5748, vol. 2, pp. 609 ff.).

“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.” (*Sichas Shabbos Parshas Shoftim* 5748; *Sefer HaSichos* 5748, vol. 2, pp. 621 ff.)

“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 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 ...

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

Friday, Elul 20

The twentieth of Elul (and another eight specific dates each year) is a day of celebration for the Kohanim and specific families who in the days of Ezra had undertaken to supply vast quantities of wood for the Altar. Each of these families received a date to bring wood and they would offer a special sacrifice and treat the day as a personal *yom tov*. The twentieth of Elul is celebrated by the descendants of Adin ben Yehudah. According to Rabbi Yehudah, these are descendant of Dovid *HaMelech*, from the tribe of Yehudah. According to Rabbi Meir, these are

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

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 ve-echad targum*, i.e. we read twice each verse and once the commentary of *Onkelos*. It is customary to do this Friday after *chatzos*, midday.

Today, we recite *shnayim mikra* of *Parshas Ki Savo*.

Candle lighting is at **6:32pm** (in New York), which is 18 minutes before sunset.

Shabbos Parshas Ki Savo, Shabbos Selichos, Elul 21

Today is the anniversary of the *chanukas ha-bayis* (inauguration) of 770, the central *shul* and *beis midrash* of Lubavitch (referred to as *Lubavitch she-b'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 *kuntras* (booklet) published, entitled, *Kuntras Chof-Alef Elul Tof Shin Nun*. It included a *ma'amar* (*Al Sheloshah Devarim* 5714). The *ma'amar* is printed in *Sefer HaMa'amarim Melukat*, vol. 4, p. 383. In that discourse, the Rebbe explains an earlier *ma'amar* (with identical title) that was delivered by the Rebbe Rayatz during the actual inauguration of 770.

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

“When my holy father-in-law, the Rebbe [Rayatz], entered his home for the first time, he entered the *Beis Knesses* and *Beis Midrash*, and he proclaimed [see *Sefer HaSichos Kayitz Tof Shin*, p. 175]: ‘*Yehi ratzon*, May it be Hashem’s will, *az der tefilos zol zein mit ah penimius*, that the prayers be recited with innermost sincerity, *un es zol zich davenen mit dem emes-avodah-penimiusdiker geshmak*, 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 *tefilah*, meaning “connection” (as in *ha-tofel*), whose goal was to connect all Jews with their Father in Heaven.”

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.

The following is an excerpt from the English version of *Likkutei Dibburim* (p. 244):

Pesach 5694 (1934), Warsaw:

Every day brought you nearer to the Shabbos before *selichos*. The Chassidus which 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 you went to the mikveh before dawn.

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

All kinds of ideas are running around in your own head, too. One thought that suddenly presents itself is a clarion call: *Lecha Hashem Hatzdakah* – “Righteousness belongs to You.” But more insistently than that, you are now reminded of the continuation of that verse: *Vilanu Boshes Ha’Panim* – “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 reptile in his hand.

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

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

The latest time for reciting *shema* is at **9:44 am** (in New York).

Parshas Ki Savo is read from the Torah during Shacharis. The reader raises his voice for the verse *hashkifah min ha-shamayim* (“Gaze from the Heavens and bless Your people, Yisrael...”).

For the sixth *aliyah*, the *ba'al korei* himself takes the *aliyah* (without being summoned), and recites the blessings before and after. The passages of rebuke are read in a slightly lowered voice, but in a manner that the crowd can hear it properly.

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

The reading at Minchah is from *Parshah Nitzavim*. For the third *aliyah*, the final verse – *Ha-nistaros* (“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.

Tzidkascha is recited as usual.

Minchah is followed by *Pirkei Avos*, chapters 3 and 4. [The Rebbe often mentions the debate whether to recite the passages of *Kol Yisrael* and *Rabbi Chananya* twice, before and after each chapter when two chapters are read together. See *Sefer HaSichos* 5750 (vol. 2, p. 681, fm. 104); *Sefer HaSichos* 5751 (p. 797, fn. 15); as well as the following *sichos*: *Ki Teitzei* 5741, *Ki Teitzei* 5745, *Nitzavim-Veyeilech* 5746, *Ki Savo* 5747, *Nitzavim-Veyeilech* 5747, *Ki Teitzei* 5749.]

Motza'ei Shabbos

Shabbos ends at 7:30 pm (in New York).

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

On Shabbos *Parshas Nitzavim-Vayeilech* 5743, the Rebbe recounted that the *chassidim* “once arrived to recite *selichos* – *vakeldikerkeit* (wobbling unsteadily)!” He explained that “since a *chassidische farbrengen* was held that Shabbos, at which the *chassidim* drank *mashkeh*, it had an effect on their heads, which in turn had an effect on their feet, and so off they went to *selichos* – *vakeldik*!” On *Chai Elul* 5741, the Rebbe identified an alternative catalyst – “since they heard a *ma'amar* of *chassidus* from the Rebbe that Shabbos....” On Shabbos *Parshas Nitzavim-Vayeilech* 5742, the Rebbe referred to yet another cause – the nature of the Shabbos preceding Rosh Hashanah, when the *haftorah* beginning *Sos Asis* (“I will greatly rejoice in Hashem...”) is read, and when a joy similar to *zman simchaseinu* prevail. (For a source for this in Gemara, see *Sichas Chai Elul* 5741. See also below, entries for the Night of Erev Rosh Hashanah.)

During “Shabbos *Selichos*” of 5734, the Rebbe declared: “It would be beneficial to combine the recital of *selichos* –

which is a prayer service – with Torah study. Since public study would delay the congregation unnecessarily if it were conducted after *selichos*, it would be better to study before *selichos*. The same is true of giving *tzedakah*. Some refrain from giving *tzedakah* at night, but after *chatzos* (halachic midnight) it is unquestionably permissible.

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

“At the beginning of the book of *selichos*, there is a *ma’amor* 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*, one should study Torah and give *tzedakah*. And it is therefore worth studying that *ma’amar*, or at least its start and conclusion.

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

Selichos is begun soon after midnight. This is because one of the sections begins with the words *be-motza’ei menuchah* – “At the termination of [the Day of] Rest,” and *selichos* and the Thirteen Attributes are not recited before midnight.

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

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 Midos Ha-rachamim* (thirteen attributes of divine mercy), and the Gemara states that Hashem wrapped Himself in a *tallis* like a *shliach tzibbur* when teaching Moshe to recite these attributes for forgiveness.

It is customary to say *selichos* while wearing Shabbos clothing.

One who is reciting *selichos* at a measured pace and cannot keep up with the congregation should interrupt his own recital whenever the *minyán* reaches the *yud gimel midos ha-rachamim*, the thirteen attributes of mercy (i.e., *Hashem, Hashem, E-l*

rachum ve-chanun, etc.). He should join the congregation in this recital and then resume his own *selichos* from the point at which he interrupted.

Preferably, one should stand when reciting *selichos*. If this is difficult, one should ensure to stand at least while reciting *Keil melech yoshev*, the *Yud Gimmel Midos Ha-rachamim*, and when reciting *vidui*.

Sunday, Elul 22

This year, the Torah portions of *Nitzavim* and *Vayeilech* are separated. The current week is associated with *Nitzavim* exclusively. This occurs whenever Rosh Hashanah occurs on a Monday or Tuesday. The mnemonic for this sequence (פתב"ג המלך) is explained at length in *Sefer HaSichos* 5752 (p. 12).

Monday, Elul 23

Today is the *yahrtzeit* of the Rebbe's maternal grandfather – "My grandfather, the *Rav, Gaon, Chassid*, etc., Rabbi Meir Shlomo *HaLevi* Yanovsky, one of the close disciples of the Rebbe Maharash and the *Rav* of Nikolayev." (*Sefer HaSichos* 5749, vol. 2, p. 713, fn. 83. See also *Shabbos Parshas Nitzavim Vayeilech*, Elul 23 – 5746 and 5749.)

From Monday and on, *selichos* are recited early in the morning. They may be recited at night, following *chatzos*. When reciting *selichos* earlier than the time of *misheyakir*, the *chazan* dons a *tallis* without a *beracha*.

It is important to remember to recite the morning *berachos*, and at least *birchas ha-torah* before starting *selichos*.

One who recites *selichos* without a minyan should omit the *Yud Gimmel Midos Ha-rachamim*.

Tuesday, Elul 24, 3rd day of Selichos

The Rebbe wrote the following in a public letter on 13 Elul 5710. (The translation is excerpted from **Proceeding Together** pp. 147-9 by *Sichos in English*):

Concerning the third day of *selichos*, my revered father-in-law, the Rebbe [Rayatz], once recounted that this day was "the day set aside by the Alter Rebbe (and likewise for his successors) for the private delivery of a *maamar* in the presence of his illustrious son, the Mittlerer Rebbe (and when my great-great-grandfather, the *Tzemach Tzedek*, was about ten years old, he delivered it for him, too), with the

instruction that no one was to know of it. On the third day of *selichos*, the *Tzemach Tzedek* used to deliver a *maamar* of the Alter Rebbe in the presence of the Rebbe Maharash, with the instruction that no one was to know of it. On the third day of *selichos*, the Rebbe Maharash used to deliver a *maamar* in the presence of my father, the Rebbe [Rashab], and on the third day of *selichos*, 5655 [1895], my father delivered this *maamar* for me, instructing me to keep this a secret until he told me otherwise.”

... For many years, the content of *Chai Elul* and the third day of *selichos* were hidden away. Now permission has been given to make them known, and indeed, my revered father-in-law, the Rebbe [Rayatz], 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 an increasing obscurity and screening of spiritual light in this generation [that can hear the approaching] footsteps of *Mashiach*; “even the store-houses of precious treasures that [until now] were hidden and locked away from all eyes are opened up.”

The Previous Rebbe revealed many deep concepts in Chassidus in *ma’amorim* that were delivered on the third day of *selichos*, many of which were published and widely distributed. The Rebbe related on this day in 5751: “The practical implication of speaking about the multitude and scope of these *ma’amorim* is that each individual should take the time during these days to learn from these *ma’amorim*, each according to his ability and his particular interests,” the Rebbe directed.

The Rebbe continues: “Certainly it will be decided that already tonight 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 the *sichah* of the third day of *selichos* 5749, the Rebbe said: “The unique significance of the third day of *selichos* was revealed to us by the [Previous] Rebbe. On that day, he also recited a *ma’amar* and asked that it be printed and publicized. Significantly, the [Previous] Rebbe did not reveal this concept until the later years, after moving to America. Since the [Previous] 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.” (In the *sichah*

of the third day of *selichos* in 5748, the Rebbe suggests that the significance of this day is associated with the number three itself). Whether or not we discover the true reasons that made the third day of *selichos* unique, the main point is that it each of us further increase in Torah, in proper conduct. and the like. For every addition in Torah, *mitzvos* and *chassidus* is in itself the ultimate truth.

Wednesday, Elul 25

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 Elul 26, and so forth. The intention behind this conduct is as follows: the creation of the world – described in the mentioned portions – was an *isarusa dile'eila*, uninitiated from below [i.e., man's service] and was spurred solely by Divine desire. We study these portions, in order to achieve the unique advantage of *avodah*, man's effort from below (which, in many ways, is far greater than which is accomplished from above). These portions are studied on days which represent *isarusa dile'eila*, to effect a fusion between these two methods of relationship which the Jewish people have with their Creator. (*Likutei Sichos*, vol. 16, p. 488, fn. 54.)

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

Thursday, Elul 26

The Previous Rebbe relates: "I personally remember that when I, as an eight-year-old, experienced such Elul *farbrengens*, it affected me to improve my conduct, during my childhood days. As the *selichos* days approached, the atmosphere of sincerity strengthened and the awe-inspiring days began to move in." (*Sefer HaSichos*, Summer 5700, p. 10.)

"We are now concluding the divine service of the month of Elul," the Rebbe stated on Elul 27, 5751. "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 judgement – for that would be stating the obvious! No, the novelty of *teshuvah* is not merely to spare a Jew from concern regarding the day of judgement! Especially after all that the Jewish people have gone through, and on the heels of their [accumulated] deeds and divine service performed over thousands of years, and after – and this is the main factor – the diligent study of *chassidus*, there is absolutely no novelty in the fact that a Jew is no longer associated with judgment, and not even a hint of it! Rather, the service of *teshuvah* that is required from us now and for which we recite *selichos* is *teshuvah ila'ah*, the higher form of *teshuvah* – and the loftiest form of *teshuvah ila'ah* itself! ... Furthermore, since *teshuvah ila'ah* is performed with tremendous joy, our current divine service must be done with great joy!

“The message for each and every Jew is as follows: There is no point in thinking about judgement, or even a hint of it, since you already received a *kesivah va-chasimah tovah* (to be inscribed and sealed for the good) from Rosh Chodesh Elul – and even earlier, from Shabbos mevorchim Elul, and even from the fifteenth of Av, regarding which our Sages state, ‘The Jewish people had no greater festivals than the fifteenth of Av and Yom Kippur!’ That date is compared to Yom Kippur, the most unique date 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 *penimiyus* of the *penimiyus*, 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 le-sushiyah*, a redoubled joy that outranks even the joy of Purim that is referred to as *ad d’lo yada* (beyond all reasoning).

“You may wonder how any joy can supersede the already transcendent joy of *ad d’lo yada*, but that’s what a Jew is all about! He has the power and ability to ascend from the state of *ad d’lo yada* to an even higher state of *ad d’lo yada*, just as the joy of Purim in the year of *tinase* (be uplifted and exalted, corresponding to the numerical value of the year 5751) was even greater than the joy of Purim, *Shnas Nissim* (the year of miracles, i.e. 5750), in the spirit of *ma’alin ba-kodesh*, a constant ascent in all matters of sanctity. ... Not only that, but because a Jew is given control of the occurrence of time itself, he causes the *kesivah* and *gmur chasimah tovah* and *piska tova* (good note from Above) to be accomplished immediately, right now! In fact, he immediately celebrates Simchas

Torah, including its preceding celebrations of *simchas beis ha-sho'eivah* – “And you shall draw waters with joy from the wellsprings of the salvation!” Moreover, he experiences these with greater intensity because the result of celebrating these occasions outside of their usual timing is that the joy is also infinitely greater than at the usual timing!” (*Sichas Ohr LaYom VeErev Shabbos Kodesh Parshas Nitzavim, Zach (27th) Elul, 5751*)

Friday, Erev Shabbos Parshas Nitzavim, Elul 27

The *Shelah* (tractate *Rosh Hashanah*) states that the one leading the prayers must separate himself from all matters that lead to impurity three days in advance, and he should study the intentions (*kavonos*) behind the prayers and the sounding of the *shofar*, and that this directive is based on the Zohar. (*Magen Avraham 581:9.*)

We recite *shnayim mikra* of *Parshas Nitzavim*.

Candle lighting is at **6:20 pm** (in New York), which is 18 minutes before sunset.

Shabbos Parshas Nitzavim, Shabbos Selichos, Elul 28

This Shabbos is the second Shabbos *Selichos* (occurring within the days of *selichos*). The Rebbe explains the uniqueness of this occurrence in *Sefer HaSichos 5752* (p. 24, fn. 136).

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

The latest time for **reciting Shema** is at **9:45 am** (in New York).

Birchas ha-chodesh is not recited this Shabbos, because Hashem personally blesses the month of Tishrei. (*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; vol. 9, p. 184; 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.)

The new moon (“molad”) will appear on Shabbos afternoon, at 2:40 pm, 4 *chalokim*.

Recite *av ha-rachamim*.

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

Recite *tzidkascha* during Minchah.

Study chapters 5 and 6 of *Pirkei Avos* following Minchah.

Motza'ei Shabbos

Shabbos ends at **7:18 pm** (in New York).

Do not recite *vihi no'am* and *ve-Atah kadosh* following Maariv.

The Rebbe explains the superiority of this year's sequence of special dates, containing three consecutive uniquely holy days – Shabbos, Erev Rosh Hashanah and Rosh Hashanah – in *Sichas Erev Rosh Hashanah* 5752 (a year with an identical calendar).

Sunday, Erev Rosh Hashanah, Elul 29 – “Z'chor Bris”

Today is often referred to as *Z'chor Bris*, after the opening words of today's *selichos*. Nevertheless, it is not Chabad custom to recite this particular section of *selichos*. This is explained in *Sichah Erev Rosh Hashanah* 5723.

Today marks the 207th anniversary of the birth of the Tzemach Tzedek in 5549 (1789) – *erev* Rosh Hashanah 5550.

“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 judgement.” (*Sefer HaSichos*, Summer 5710, 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, see the *sichos* of *Chai Elul* 5711 and *Shabbos Parshas Nitzavim-Vayeilech* of the years 5713 and 5716]!” (Elul 5694)

The Rebbe states in *Sichas Tzom Gedaliah* 5752, that “a great *se'udah* (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 (*Orach Chayim* 581), which in turn quotes the Midrash [which we will quote in full further below] – “...not so the Jewish people! They don white clothing and

enwrap themselves in white ... and they eat and drink and rejoice ... for they know that the Holy One blessed be He will perform a miracle for them!" See *Roshei Devarim* to *Sichas Erev Rosh Hashanah* 5752 (as well as the edited version in *Sefer Hasichos* 5752, p. 6), where the Rebbe states that our preparation for the eating and drinking on Rosh Hashanah itself takes place on **erev** Rosh Hashanah.

Recite the lengthy *selichos* service for *erev* Rosh Hashanah. Include the *tachanun* sections of *selichos* (*va-yomer Dovid el Gad*) even if the sky has already grown light.

During *Shacharis*, do not recite *tachanun*, *lamnatze'ach ya'anacha*, and *tefilah le-Dovid*.

Do not blow the *shofar*. This applies throughout the day. Whether one may blow privately, behind closed doors, in order to practice, see *Magen Avraham* (581:14) and *Peri Megadim, ibid.*, as well as *Hashlamah LeShulchan Aruch Admor HaZaken* (end of 581).

Recite *hataras nedarim* (annulment of vows) **before** midday. According to the strict law, this must be done in the presence of three men. The custom, however, is to do it with a *minyán*.

One who does not comprehend the Hebrew text must recite it in a language that he understands.

It is not a widely accepted custom for a child who is old and mature enough for his vows to be binding to recite *hataras nedarim*. 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 u'Teshuvos Divrei Moshe*, 66.)

Neither do women 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 the *kol nidrei*. (This can be understood according to a number of halachic factors, which are too intricate for the present publication.)

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

This *hataras nedarim* only annuls vows that you no longer recall having made (because there is no other option). Similarly, the concluding statement regarding any future vows is to be used only under extremely pressing circumstances.

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

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

To avoid misunderstanding, Chazal forbade bloodletting procedures, practiced in former times as a standard form of improving the body's health, on every *erev* Yom Tov. They were primarily concerned with bloodletting performed on *erev* Shavuos, in which case a degree of actual danger exists. Regarding bloodletting on *erev* Rosh Hashanah and *erev* Yom Kippur, see *Sha'alos u'Teshuvos Rivavos Efraim*, vol. 1, 340 in the name of my grandfather *zt"l*. I found the same concept explicitly mentioned in *Noheig Katzon Yosef*, p. 262.

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.

This law will become relevant with the Redemption:

We do not separate *maaser beheimah* from animals born in one year for those born in a different year. All those born between 1 Tishrei and 29 Ellul may be combined, and we separate *maaser* from these for those. The Sages established three annual dates for tithing animals. Once such a date arrives, no animal may be sold or slaughtered before *ma'aser* has been taken. These dates are referred to as the harvest time of *ma'aser beheimah*. If an animal was slaughtered at this point despite *ma'aser* not having been taken, it is permissible. One of these dates is fifteen days before Sukkos, i.e. the final day of Elul. These 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.

T'rumas 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* prior to the start of Sukkos.

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

The Rebbe's *sichos* are replete with the following halachic statement of the Tur (*Orach Chayim* 581):

“We wash ourselves and take haircuts, in accordance with the following teaching of the Midrash (*Talmud Yerushalmi, Rosh Hashanah, 1:3; Yalkut Shimoni, Va'eschanan, Remez 825*), ‘It is stated, “*For what great nation is there that has Hashem so near to it...?!*” (*Devarim 4:7*). 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 enwrap themselves in white, 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 judgement in their favor and He will shred (negative) decrees against them” – *Yalkut Shimoni*.] It is therefore customary to take haircuts and to launder clothes on *erev* Rosh Hashanah, and to send gifts for Rosh Hashanah.”

This law will become relevant with the Redemption:

Rambam states that “all Jews are cautioned to be ritually pure at each festival so that they are ready to enter the *beis hamikdash* and partake of the sacred offerings.” This is explained at length in *Likkutei Sichos*, vol. 32, *Parshas Shemini*. As far as this requirement pertains to Rosh Hashanah and Yom Kippur, despite the fact that there is no obligation to ascend

to *beis hamikdash* and to offer private offerings on these dates, 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 U'maishiv*, vol. 3, 123.)

Bake or buy round challahs for Rosh Hashanah. Put aside apple, 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 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.”

Avoid using vinegar when preparing food for Rosh Hashanah.

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

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

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

Spend extra time and concentration praying the final Minchah service of the outgoing year (5776).

“We have already prayed the Minchah service, regarding which it is stated, ‘Be scrupulous with the Minchah prayer for even Eliyahu HaNavi was answered [by Hashem] only during the Minchah prayer!’ It is a therefore now a time of ‘As for me, may my prayer to you, Hashem, be at a favorable time!’ (*Tehillim* 69:14). The Zohar explains that at this time, all matters that are not merciful are transformed for the good. This is especially [true this afternoon], for this prayer service marked the conclusion of the year of joy – 5748 [that can be read in Hebrew as] *tismach* and *tisamach*, you shall rejoice and you shall make others rejoice, and a *hakhel* year.

“It should be noted that the themes of rejoicing and of *hakhel* continue into the first night of Rosh Hashanah as well, just as the Torah law permits the sacrificial parts of any particular day’s offerings to be offered throughout the entire subsequent night as well. Even according to Rabbinical decree (imposed in order to distance a person from error), the sacrificial parts may be offered until midnight.

“We can therefore appreciate the great superiority, preciousness, and importance of this time, and the extent to which we ought to utilize its every second!” (*Roshei Devarim of Sichas Erev Rosh Hashanah Le’achar Tefilas Minchah* 5748; *Hisvaaduyos*, p. 387. See there, at length.)

Further in the above *sichah* the Rebbe calls for “using the time to ‘erect new buildings,’ which can be accomplished easily through affixing a *tzedakah* box to the walls of an existing home.” In another *sichah*, the Rebbe calls for “using the remaining hours of the *hakhel* year to sign up [additional] children for [their own letters in] the *sefer torah* that is being written especially for Jewish children.” (*Sichas Leil Erev Rosh Hashanah, Chaf Tes* (29th) *Elul*, 5741.)

Provide the needy with ample Yom Tov supplies.

Give *tzedakah* in advance for both days of Yom Tov (and donate to the Keren Hashanah Fund in multiples of **353** for the entire coming year in advance). See *Sefer HaSichos* 5752, p. 171, regarding the advantage of a year that has the largest and most complete number of days.

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.

It is forbidden to generate a new flame on Yom Tov because creating something new is akin to performing a prohibited activity, and since you could have easily prepared a flame in advance of Yom Tov, you are forbidden to do so on during Yom Tov itself (*Shulchan Aruch Admur HaZaken* 502:1). 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.

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

A word of caution: Fire and safety organizations recommend that if you leave a burner lit over Yom Tov, make sure that a nearby window is open at least 4 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 active.

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

Light the Yom Tov candles before reciting the blessings, as on *erev Shabbos*. Recite *le-hadlik neir shel yom ha-zikaron* and *shehechyanu*. If a man lights the candles, he should reserve the blessing of *shehechyanu* for the *kiddush* he will recite later tonight. In New York, today's **candle lighting** is at **6:17 pm** (in New York), which is 18 minutes before sunset.

If you accidentally recite *le-hadlik neir shel shabbos kodesh* instead of the appropriate blessing, you should immediately correct yourself with the words *shel yom ha-zikaron*. However, if a number of seconds pass before you realize your error, you must repeat the entire blessing correctly from the beginning. You can do this as long as the candles remain lit.

If you accidentally recite *le-hadlik neir shel yom tov*, you have fulfilled your obligation.

If you forgot to recite *shehechyanu*, concentrate on fulfilling your obligation when you hear *shehechyanu* recited during *kiddush*, later tonight.

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

The Year 5777

This year's *siman* is *beis-ches-gimel*, indicating that Rosh Hashanah occurs on a Monday (*beis*), the year is *chaseirah*, "incomplete," (*ches*), i.e., the months of Cheshvan and Kislev consist of 29 days each, and that *Rosh Chodesh* Nissan will occur on a Tuesday, the third day of the week (*gimel*).

It is an "ordinary" (non-leap) year, with 353 days and 50 *shabbosos*.

It is the second year into the current *shemittah* cycle (also considered the ninth year from the start of the previous *shemittah* cycle). The *ma'aseros*, agricultural tithes, that apply to this year are *ma'aser rishon* and *ma'aser sheni* (the First and Second Tithe).

It is the beginning of a *machzor katan*, the nineteen-year Small Cycle of the moon.

This year represents a state of completion for the number seven, from every possible angle. It includes 7 in units, 7 in tens (representing that each 7 includes a full range of 10 dimensions within it), and 7 in hundreds (an even greater and more detailed perfection). Moreover, all of these states of perfection are combined in a single number – 5777.

It is the 1948th year since the destruction of the Second *beis hamikdash*. (“Over ninety thousand years of exile!!” – the Rebbe.)

Recent years with identical calendar sequences are 5726, 5753, and 5773.

It is 150 years to the *histalkus* (passing) of the Tzemach Tzedek.

It is the ninetieth (*tzaddik*) year to the Festival of Liberation, *Yud Beis Tammuz* 5697.

It is thirty years to *didan natzach*, the Victory of the Sefarim, *Hei Teves*, 5747.

The Rebbe issued numerous public letters “to all Jews wherever they may be” in honor of the New Year. Most of the above-referenced public letters are published in the *hosafos* (appended material) to various volumes of *Likkutei Sichos*, generally in the books on Devarim. They also appear in the *hosafos* to *Sefer HaSichos*; in various volumes of *Igros Kodesh*; and in Hebrew translation in *Igros Melech*.

For a *nichtav kelali* regarding the conclusion of a *hakhel* year – more specifically, regarding the special *cheshbon nefesh* that must be conducted in association with *hakhel* – see the letter dated *Yemei Selichos* 5727. Also see public letter dated *Yud Alef Nisan* 5727. Regarding the continuation of *hakhel* activities during the coming non-*hakhel* year, see the public letter dated *Vav Tishrei* 5749.

Sunday Night, Tishrei 1, First Night of Rosh Hashanah

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

Recite Tehillim before Maariv. Immediately before Maariv, the

congregation sings *avinu malkeinu*.

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 the Chassidim.

Remember the numerous additions to the *amidah* for the *yamim noraim* and *aseres yemei teshuvah*. [These are: *zochreinu, mi chamocha*, (on Rosh Hashanah and Yom Kippur only: *le-dor va-dor*), *hamelech ha-kadosh, u-kesov, u-ve-sefer, oseh ha-shalom* (remember this in *kaddish* as well). The laws that apply if you omitted any of these are recorded in the Alter Rebbe's Shulchan Aruch 582:1,2,6.]

Specifically: If you forget *zochreinu, mi chamocha, uch'sov, u'vseifer* – if you remember before saying Hashem's Name at the end of the *berachah*, say it where you remember, but if you remember after saying the *Shem* at the end of the *berachah*, do not say it. If you forget to say *le-dor va-dor, u'vechein tein pachdecha*, etc.: if you have not yet said the *Shem* of *ha-Melech ha-kadosh*, go back and say it; if you have already said the *Shem*, e.g., *uk'doshim bechol yom yehallelucha selah, baruch Atah Hashem ha-Melech ha-kadosh*, do not say it, just continue *atah vechartanu*. If you mistakenly said *ha-E-l ha-kadosh* (or even if you are in doubt), if you remember immediately, go back and say *ha-Melech ha-kadosh*, and you have fulfilled the obligation. However, if you remember after a short while has passed, or if you already started the next *berachah*, go back to the beginning of *shemone esrei*. If you only said *ha-E-l* but did not say *ha-kadosh*, even if some time has passed, you may conclude *ha-Melech ha-kadosh* and need not restart the *shemone esrei*. If you are in doubt as to whether you said *ha-Melech ha-kadosh*, but you are sure that you said the complete text of *le-dor va-dor, u'vechein tein pachdecha*, etc., you do not need to restart the *shemone esrei*.

The congregation recites *le-Dovid mizmor* with deep concentration following the *amidah* of Maariv. This is an aid to merit an adequate supply of livelihood throughout the coming year; it serves as a tool (*keili*) to receive blessings of one's material needs for the entire year.

This is followed by *kaddish shaleim* and *aleinu*.

We wish each other “*le-shanah tovah tikaseiv(i) ve-seichaseim(i)*” – using the Hebrew singular. Women and girls greet each other with the feminine, singular form of the blessing: *Le-shanah tovah tikaveivi ve-sechaseimi*.

For kiddush, recite (1) *borei peri ha-gafen* (2) *mekadesh*

yisrael ve-yom ha-zikaron, and (3) *shehechyanu*. Note: 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 a woman recites *kiddush*, she does not repeat the blessing of *shehechyanu* that she recited earlier over the candles.

Dip your slice of challah into honey. This custom applies from Rosh Hashanah until Hoshana Rabbah included. For further details, see *Sefer HaSichos* 5704, p. 24; *Sefer HaMinhagim Chabad*, p. 67; and *Likkutei Sichos*, vol. 14, p. 372, fn. 27.

After eating the challah, take a piece of sweet apple, dip it in honey, recite (1) *borei peri ha-eitz* and (2) *yehi ratzon milfanecha she-techadeish aleinu shanah tovah u'mesukah*—and then eat it. For insight into this custom, see *Igros Kodesh*, vol. 3, p. 146.

If you recited *borei peri 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 even on the table (and you failed to have it in mind), then you should indeed recite *borei peri ha-eitz* when you later eat the pomegranate.

Regarding the blessing recited over dessert (if the dessert would normally require *borei peri ha-eitz*), the Rebbe would leave some of the apple for end of the meal. In this way, he would have in mind when originally reciting *borei peri ha-eitz* at the start of the meal that this blessings includes the dessert eaten at the end of the meal. That way, the same blessing is not recited twice. 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.

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

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

Avoid eating all nuts and bitter foods on Rosh Hashanah.

It is customary to eat a pomegranate, whose wealth of seeds is symbolic of the 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 at the tail” during the coming year. In any case, we do not recite a *yehi ratzon* over these items.

During *birchas ha-mazon*, add *ya'aleh ve-yavo, ha-rachaman hu yanchileinu* for Yom Tov, as well as *ha-rachaman hu yechadesh. Oseh shalom* is said, not *ha-shalom*.

If you forgot to recite *ya'aleh ve-yavo* on the night (specifically) of Rosh Hashanah, and recalled the omission after you already began to recite *baruch ... ha-E-l avinu*, you must restart the entire *birchas ha-mazon*.

However, if you realized your error before reciting the word *baruch*, then you should recite the text prepared for such circumstances that appears in the *siddur* or *machzor*: *Baruch ... asher nasan yamim tovim le-amno Yisrael le-zikaron, ess yom ha-zikaron*, etc.

Monday, Tishrei 1, Rosh Hashanah Day I

Rise early in the morning. *Neitz ha-chamah* (sunrise) is at approximately 6:50 am (in New York).

Shema can be recited until 9:47 am (in New York).

Individuals in good health should not eat before shofar. 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.

The one who blows the shofar for the congregation prepares in advance by studying in the morning the *ma'amar* entitled *Le-havin Inyan Teki'as Shofar* that is printed in *Siddur Im Dach*. Needless to say, he must have also familiarized himself with all of the laws of shofar sounding.

Regarding children going on *mitvza'im* 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 (having sprouted two pubic hairs) to perform this *mitzvah* on behalf of others. (*Mateh Efraim*, 589:7). Whether a child younger than that could sound the *shofar* on behalf of others on the second day of Rosh Hashanah, when the requirement of *shofar* is Rabbinical in nature, in a matter of debate.

One who sounds the *shofar* on behalf of women, or on behalf of men who are capable of reciting the blessing themselves, should leave the blessing for his audience to recite. However, if he has not fulfilled his personal obligation until that point, and is doing so with the present blowing, he should indeed recite the blessing on his own behalf and on behalf of his audience at the same time.

Before Shacharis, the congregation sings *avinu malkeinu*.

During Shacharis, add *shir ha-ma'alos mima'amakim* as well as *avinu malkeinu*. This is 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.

Upon the opening of the *aron ha-kodesh*, recite *Hashem Hashem Kel rachum*, etc. three times, followed by *Ribono shel olam*.

Two *Sifrei Torah* are read today. In the first, the story of Yitzchok's birth is read because it began with Hashem remembering Sarah on Rosh Hashanah. In the second, *Maftir* is read from *Parshas Pinchas* (*u'va-chodesh ha-shevi'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 removed on Rosh Hashanah. The honor of reading the *haftorah* is granted to a person worthy of reverence.

Maftir is given to a respected individual.

Before the shofar is blown, each person should ready himself spiritually, mentally, and emotionally, and he should consciously intend to fulfill his obligation of hearing the shofar.

He should also prepare himself 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. See at length, *Likkutei Sichos*, vol. 39, pp. 43 ff.

Do not respond *baruch hu u'varuch shemo* to the blessings recited by the shofar blower.

At a minimum, listen to 30 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 who will disturb the adults around them during the blowing of the shofar to the **men's** section of the synagogue.

The *shevarim* and *teru'ah* in the first set of blowing (referred to as *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.

Look at the individual blowing shofar after he concludes blowing.

During Musaf, recite *mi chamocha av ha-rachamim* and not *ha-rachaman*. This follows the opinion of the Arizal and applies to every Musaf, as well as the Minchah of Shabbos and Ne'ilah.

We sound another 70 blasts of the *shofar*, bringing the total to 100. These additional blasts are sounded during the silent recital of Musaf, during the *chazzan's* repetition, and during the *kaddish shaleim* that follows.

During these additional 70 blasts (referred to as *d'me'umad*), we sound the *shevarim* and *teru'ah* in two separate breaths.

We bow on the floor in the recital of *aleinu* during *chazaras ha-shatz*. If the floor is made of stone or stone tiles, place a cloth or something similar on the floor before bowing on it.

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, *ve-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 *ve-yaseim*, recite from *Ribono* until *ha-tzaddik*. While they sing before *lecha*, recite from *ve-im* until *Elisha*. While they sing before *shalom*, recite from *u'kesheim* until *le-tovah*. Then, as they pronounce *shalom*, recite the three final words *ve-sishmereini*, etc. Once the *kohanim* conclude *shalom*, say *amein* followed by *adir ba-marom*, while still covered by the *tallis*.

After the prayers have concluded, it is our custom to sound another 30 shofar blasts to “confuse the Satan.”

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

For daytime *kiddush* recite: (1) *tiku ba-chodesh... ki chok hu...* and (2) *savri maranan... borei peri ha-gafen*. We do not recite *askinu seudasa*.

It is a *mitzvah* to eat, drink, and rejoice on Rosh Hashanah. Nevertheless, one should not eat until complete satiation to avoid lightheadedness and to preserve his awe of Hashem throughout the day. In fact, the Rebbe Rayatz cautions “to reduce the quantity of food and drink” (*Igros Kodesh Admor Moharayatz*, vol. 4, p. 416).

One who failed to recite *shehechyanu* on the first night of Rosh

Hashanah and only realized his error during the subsequent day should recite the blessing immediately, even without a cup of wine.

On Rosh Hashanah, it is the Jewish custom to eat a large meal including meat, for on this day one cannot do without meat and everyone purchases it in honor of yom tov, because at the beginning of the year it is a good omen to eat a large meal; therefore, the Sages relied on the original law of the Torah on *erev yom tov*, that by paying the money one legally acquires the meat, without needing to take physical possession (and someone who sells an animal to another on *erev yom tov* must inform him if he has sold its mother or its child to be slaughtered (so that the second animal will not be slaughtered the same day).

If you forgot to recite *ya'aleh ve-yavo* during *birchas ha-mazon* for the daytime *seudah*, do not repeat *birchas ha-mazon*.

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

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

On each occasion that we blow *shofar* for a fellow Jew, we must sound a complete set of 30 blasts. These are:

תשר"ת תשר"ת תשר"ת, תש"ת תש"ת תש"ת, תר"ת תר"ת תר"ת.

It is entirely unacceptable to merely sound תשר"ת 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 unacceptable for a large variety of reasons. See the Hebrew version of this publication for detailed references.

If it is absolutely impossible to sound 30 blasts in a particular instance, one may sound 10 blasts, but without reciting a blessing. These are: תשר"ת תש"ת תר"ת.

If the Redemption occurs in time, this law will become relevant: During Musaf, we offer the following 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.

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

Recite *avinu malkeinu* during Minchah.

Go to a spring or other natural source of water that contains live fish after Minchah – but before sunset – in order to recite Tashlich. Following Tashlich, shake the corners of your *tzitzis* (*tallis katan*).

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

It is forbidden to prepare anything on the first day of Rosh Hashanah for the second day of Rosh Hashanah **until nightfall** – at **7:15 pm** (in New York).

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

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

Monday Night, Tishrei 2, Second Night of Rosh Hashanah

Light the Yom Tov candles **after**—not before—**7:15 pm** in New York, taking a flame from a source of fire that had been lit before the onset of Rosh Hashanah.

Recite two blessings over the candles: (1) *le-hadlik neir shel yom ha-zikaron* and (2) *shehechyanu*.

During the recitation of *shehechyanu*, either wear a new garment or gaze at a “new fruit” that will be eaten immediately after *kiddush*. Even if none of these are available, *shehechyanu* is nevertheless recited.

Some are careful to avoid using the *yom tov* candle to light a flame that is not specifically for *yom tov* or to light the gas.

Do not warm the base of a candle and stick it to its holder. This is prohibited as a precaution, so that you will not come to directly smoothen or straighten the bottom of the wax candle. Similarly, do not trim the bottom of a candle to insert it more easily into its holder. This would violate the prohibition of *mechateich* (cutting to shape or size). However, you may firmly press a candle into its position in the holder, even if this will cause its base to 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 fixing an article on Yom Tov. Similarly, if using Neronim, you may clean a used glass holder from the metal disk that held the used wick in order to insert a new candle in its place. There is an issue, however, of *muktzah* with the remnants of used wax, charred wicks, or spent metal disks. These items are considered *muktzah* and may not be moved on Yom Tov. (This is especially an issue nowadays, when such items are considered disposable and will not be reused. Even in pre-modern times, when such materials were indeed reused, moving them was somewhat problematic. As the Alter Rebbe explains, “Although according to the strict letter of the law these items are not *muktzah*, it is appropriate to be careful not to move them unless for great need”. It is prohibited to move them even when moved for the sake of food preparation.”).

The solution, if you are using wax candles, is to take the holder over to the garbage (since the glass holder is not *muktzah* (for reasons beyond the scope of this publication), and shake it out so that the remnants of wax and wick fall directly into the garbage can. If it cannot be removed through shaking, or if you are using liquid wax candles and the spent disk has become stuck to the base of the glass holder so that it cannot be removed without prying it out with a knife or a similar 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. One may however remove it with a *shinui*, using an item which is not the normal way to remove it. The preferred solution is to think ahead (as mentioned earlier) and pour a small quantity of oil into the holder on erev Yom

Tov, which would prevent the disk from sticking to the glass in the first place. This would enable you to take the holder to the garbage can during Yom Tov and to empty its contents directly into the garbage.

We recite Tehillim before Maariv.

Immediately before Maariv, the congregation sings *avinu malkeinu*. This was the common practice in “770” over the years. However, during some years, the Rebbe did not encourage the singing before Maariv.

“Perhaps, we should wish each other *le-shanah tovah tikaseiv(i) ve-seichaseim(i)* on the second night of Rosh Hashanah as well.” (The Rebbe)

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

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

Immediately after *kiddush*, before washing your hands for *ha-motzi*, eat the “new fruit.” Remember to recite *ha-eitz* before eating the fruit. Eat enough to recite the *brachah acharonah* for the fruit (but not for the wine of *kiddush*!).

Birchas ha-mazon is recited as on the first day of Rosh Hashanah.

Tuesday, Tishrei 2, Second Day of Rosh Hashanah

On the second day of Rosh Hashanah in the year 5703 (1942), Rebbetzin Sheina Horenstein, the youngest daughter of the Rebbe Rayatz and the Rebbe’s sister-in-law, was taken to the gas-chambers in Treblinka. May Hashem avenge her blood! (See the Rebbe’s Introduction to *Kuntras* 86 that appears in *Sefer HaMa’amarim* 5711, p. 106.)

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

The Torah portion of the *akeidah* is read in order to invoke its merit in our favor. The *maftir* is identical to yesterday’s. The *haftorah* is from Yirmiyah (*Ko amar... ha-bein yakir....*) due to the obligation to recite verses of remembrances today (in this case, “*Is Ephraim not My beloved son ... whenever I speak of him, I recall him even more....*”).

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

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

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

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

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

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

“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 ha-mazon*, Maariv, havdalah, and the distribution of wine to all those present from *kos shel berachah*, the cup over which the blessings *birchas ha-mazon* were recited.” (*Sefer Haminhagim Chabad*.)

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

The Rebbe writes: “My revered father-in-law, the 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 *motza’ei* 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.”

The Rebbe often called for continuing and increasing *hakhel* activities during the non-*hakhel* year that follows – “for all matters of sanctity must constantly be on the increase.” See *Sichas Yom Beis DeRosh Hashanah* 5749. Here is one such quote, from *Sichas Tzom Gedaliah* 5749:

“This is the appropriate time to raise the topic of *hakhel*. Although [last year,] the year of *tismach* and *tesamach*

[5748], was the *hakhel* year, we should nevertheless continue these activities in the current year as well ... especially when we contemplate and observe how we the *hakhel* activities conducted in the year that has just ended has achieved tremendous results. There is a famous teaching of the Leader of our generation that just as one must be aware of his faults, so must he be aware of his qualities, so that he can use his qualities for Torah and *mitzvos* and in the service of his Creator. In our case, last year's successes should spur us to resume such activities in the current year. In fact, we should use our past successes as an aid to our sustained activities – they are a source of encouragement that inspire us to continue energetically, with joy, and with success!"

"Our divine service of *hakhel* continues even after Rosh Hashanah ... This is also understood regarding Sukkos: Although the festival of Sukkos includes themes that are present during other festivals, such as the obligation to rejoice, nevertheless, Sukkos harbors signature themes that are not present on any other festival. Sukkos has qualities that Pesach does not have, such as [extremely intense rejoicing, an obligation derived from] the Torah repeating the obligation to rejoice on Sukkos three times. The same is true of Shavuot [and Pesach in their own ways].

Themes that are unique to Sukkos are drawn into entire year that follows and they continue all the way until the Sukkos of the following year. Therefore, in a year in which Sukkos includes the celebration of *hakhel*, the theme of *hakhel* will continue throughout that year, so that the entire year becomes a *hakhel* year. And the same theme will continue all the way until the subsequent Sukkos – including *chol ha-mo'ed*." (*Roshei Devarim* of *Sichas Shabbos Parshas Ha'azinu* 5728. The editors of the *Sicha* have noted that they don't recall accurately this part of the *Sicha*)

The Rebbe delivered the same message in *Sichas Shabbos Parshas Ha'azinu* 5749, adding that the perpetuation of one year's theme into a subsequent year is expressed in the Torah regarding the *mitzvah* of *hakhel* itself. This *mitzvah* is introduced with the words, "At the end of every seven years, at an appointed time, in the festival of Sukkos after the year of *shemita*..." In other words, the Torah associates Sukkos of the eighth year with *shemita* – the theme of the seventh year.

A law that will become relevant with the Redemption:

Some say that towards evening (according to other opinions – tomorrow 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*.

Tuesday Night, Motza'ei Rosh Hashanah

Rosh Hashanah **ends at 7:13 pm** (in New York).

During Maariv on *motza'ei* Rosh Hashanah, include the additions for the *aseres yemei teshuvah* as well as *atah chonantanu* and *ha-melech ha-mishpat*. For the laws about one who forgets these additions, consult the guidelines printed in the Siddur.

Much of the detail was presented above, for the First Night of Rosh Hashanah.

A note regarding *ha-melech ha-mishpat*: If one accidentally recited the year-round formula of *melech oheiv tzedakah u'mishpat*, but immediately realized his error, he should recite the words *ha-melech ha-mishpat* straight away. However, if a number of seconds elapsed until he realized his error, he should continue the *amidah* until its conclusion and then after taking three steps backward, he should restart the entire *amidah*, bearing in mind that he is offering it to Hashem not as an obligation but as a gift (*nedavah*). Apart from making certain to recite *ha-melech ha-mishpat* this time, he does not need to introduce any other changes.

Recite *havdalah* without a flame and spices.

Any fast day in which one is permitted to eat during the eve of the fast, such as tonight – the eve of Tzom Gedaliah – he may eat and drink all the way until the crack of dawn. That is, as long as he has not retired permanently for the night, although he may have taken a brief nap. If he wishes to go to sleep for the night and to then arise before dawn to eat or drink, he must make this condition before retiring. If he usually follows such a schedule on an ordinary day – rising before dawn to eat or drink – then he does not need to stipulate before going to sleep tonight.

Wednesday, Tishrei 3, Fast of Tzom Gedalya

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, *Tzom Gedaliah*, marks the assassination of Gedaliah ben Achikam. *Chazal* consider his assassination a tragedy equal to the destruction of the *beis hamikdash*.

The fast begins at the break of dawn, at **5:36 am** in New York.

Those who are ill, and pregnant or nursing women who are caused pain by the fast do not need to fast.

The following will become relevant with the Redemption: All of the fast days (except Yom Kippur) will be canceled in the era of Moshiach. In fact, they will become “*yomim tovim* and days of feasting and gladness.” 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*.]

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

Only the *chazzan* recites *aneinu* during Shacharis.

In Shacharis and Minchah, the *chazzan* adds *aneinu* in the Amidah, between the blessings of *go’eil Yisrael* and *refa’einu*. If he omitted *aneinu* and has not yet pronounced Hashem’s name at the conclusion of *refa’einu*, he should return to recite *aneinu*. If he already pronounced Hashem’s name, he should recite *aneinu* in the blessing of *shema koleinu* as each individual does when praying Minchah silently. In that case, he should conclude the blessing with the words: *ha-oneh ba-eis tzarah ve-shomei’a tefillah*. If he already passed *shema koleinu*, he should recite *aneinu* as a passage for itself after the blessing of *sim shalom*.

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

Today’s *selichos* begin with *Dirshu* and not with any of the earlier text. For according to Chabad custom, when *selichos* is recited after the *amidah* as part of the Shacharis service, and not as a pre-Shacharis prayer service of its own, then the following introductory sections are omitted: *ashrei*, *lecha Hashem, shomei’a tefilah*, *selach lanu*, *E-l erech apayim*, and *ashamnu*. The section that begins *az terem* is likewise intended as an introduction to the main body of *selichos* and for that reason it is similarly omitted. The paragraphs *va-yomer Dovid* and *rachum ve-chanun* also appear superfluous in light of the *tachanun* that has already been recited immediately after the *amidah*. Hence, as a result of omitting these prefatory sections, *selichos* begins today with *Dirshu*. After *selichos*, the lengthy *avinu malkeinu* is recited, followed by *chatzi kaddish*, and not *full kaddish*. (See *Yoman Tzom Gedaliah 5751*.)

On a usual day, the presence of a *chossan* or a parent whose son will have a *bris milah* that day negates the recital of *tachanun* for the entire congregation. Today, however, is a fast day, and

tachanun, *selichos*, and the lengthy *avinu malkeinu* are more critical than usual. The Rebbe issued a range of directives to individuals regarding this matter over the course of many years, and it is beyond the scope of this publication to quote or analyze them. Suffice it to say that in 770, it is customary for the congregation to recite *selichos* in such a case, but to omit *tachanun*, *viduy*, and *avinu malkeinu*, in deference to the *simchah*. The groom himself, and similarly the father whose son is having a bris, do not recite any of the above.

Avinu malkeinu is recited. We recite the *nusach* for *aseres yemei teshuvah* (i.e., *kasveinu*). *E-l erech apayim* is omitted because it is not a Monday or Thursday.

We read the Torah portion of *va-yechal*.

A law that will become relevant with the Redemption:

For seven days (starting from today), the Kohen Gadol is personally involved in sprinkling the blood of the daily *tamid* offerings, offering incense, trimming the lamps, and burning the parts of the daily *tamid* offerings in order that he become accustomed to the Yom Kippur service. Each day, the elders of the *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.

We repeat the reading of *va-yechal* during Minchah, followed by the *haftorah* of *dirshu*.

At Mincha prayers, each person recites *aneinu* in the blessing of *shome'a tefilah*. If he remembered it before stepping back at the end of the Amidah, he should recite it after *elokai netzor*. If he had already stepped back, he should not recite it at all.

The *chazzan* recites *aneinu* following the blessing of *go'eil yisrael*. The *chazzan* also adds the *nusach* of *birchas kohanim* as he regularly does during Shacharis.

Avinu malkeinu is recited. We recite the *nusach* for *aseres yemei teshuvah*.

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

The **fast ends at 6:58 pm** in New York.

Thursday, Tishrei 4, Aseres Yemei Teshuva

Throughout the *aseres yemei teshuvah*, each person scrutinizes his conduct over the past year and amends their ways in the spirit of *teshuvah*. During this time, one should be punctilious to observe extra stringencies, even if they does not observe these stringencies throughout the year, being especially careful regarding *kashrus*.

One who has not arranged for the annulment of his vows on *erev* Rosh Hashanah should do so during these days.

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

Make certain that the *minim* you buy are entirely kosher and also *mehudar*; buy an esrog which is not grafted, without a doubt. **Buy them 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. The detailed laws are recorded in the Alter Rebbe's Shulchan Aruch (645-9).

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

If you require daily medication, is it advisable to schedule your taking of the medication 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 methods of accomplishing this.

As a matter of principle, one who is weak and cannot fast the entire day unless he remains in bed throughout Yom Kippur, should not attempt to attend the Yom Kippur services in Shul, or even to pray at home, if this will result in him needing to eat or drink (even if eating or drinking “*shiurim*”, very small amounts at a time, as prescribed for patients who must break the fast due to danger). What Hashem asks of him is to lay in bed and fast! Indeed, Hashem prefers that he spends Yom Kippur at home in an air-conditioned room and in a comfortable bed – and to fast the entire day – rather than pushing himself to attend Shul and thereby exhausting himself and increasing his hunger to a medically harmful degree that requires food or drink to correct (even once and in a minimal quantity). Attending Shul and praying with a *minyan* is secondary to the *mitzvah min ha-Torah* (Biblical Commandment) to fast for the full duration of Yom Kippur.

Erev Shabbos, Tishrei 5

Tekufas Tishrei, the Autumn or Fall season in the Jewish calendar (marked by the vernal equinox) begins tonight, at 3:00am.

(The *tefukos*-seasons are mentioned in the introduction to the calendar in *HaYom Yom* and in *Luach Colel Chabad*. For detailed laws, See *Beis Yosef, Orach Chayim*, 455 (end); *Rema, ibid.*, par. 1; (*Shulchan Aruch Admur HaZaken, ibid.*, par. 15-16, and in 206:14); *Yoreh De'ah*, 116:5; and many other places. See *Likkutei Sichos*, vol. 16, p. 98, fn. 33; vol. 21, p. 233, fn. 33; vol. 16, p. 577.)

The following law will apply with the coming of the Redemption: The Kohen Gadol is sprinkled with the ashes of the Red Heifer on the third day of his isolation.

We recite *shanyim mikra* of *Parshas Vayeilech* with the *haftorah* of *Shabbos Shuva*.

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*.

See *Sichas Shabbos Shuvah* 5721 for the Rebbe's directive to the public regarding this practice. In *Sichas Vav* (6th) *Tishrei* 5742, the Rebbe states that it is the Chabad custom to kindle three *teshuvah* lights.

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*.

Candle lighting is at **6:09 pm** (in New York), which is 18 minutes before sunset.

Shabbos Shuvah/Teshuvah, Tishrei 6

Today marks the 52nd (י"ב) *yahrtzeit* of Rebbetzin Chanah, the mother of the Rebbe, who passed away in 5725 (1964).

Recite *ha-Melech ha-kadosh* in the blessing of *magen avos* that is recited after the *Maariv amidah*.

Some say that if you forget *retzei vehachalitzeinu* in bentching on the **day** of *Shabbos Shuva*, and you remember after beginning the beracha of *ha-tov ve-ha-meitiv*, you do not have to repeat bentching, because some say that one ought to be fasting on this day. In actual fact, this needs to be clarified (see *Matteh Efraim* 583:3) even when *Rosh Hashanah* falls on *Shabbos*. (Also, note what is implied by the text of the Alter Rebbe in *Shulchan Aruch* 188:10, that on *Rosh Hashanah* there is no obligation to eat bread. See Alter Rebbe's *Shulchan Aruch* 529:6. Even according to those who permit fasting on *Shabbos Teshuva*, it is apparently not a *mitzvah* like on *Rosh Hashanah*, but merely on account of the laws of *teshuva*, like a *ta'anis chalom*). If

you remember after *baruch atah Hasham boneh Yerushalayim*, before beginning the fourth beracha, everyone agrees that you must say the *berachah* of *asher nasan*....

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

It is reported that when the *sefer torah* was removed from the *aron ha-kodesh* during Shacharis on Shabbos *Shuvah*, the Rebbe would recite the *yamim nora'im* phrase of *kadosh ve-norah shemo*.

“Here we observe something wondrous to which not many pay attention!” the Rebbe remarked on Shabbos *Parshas Vayeilech*, Tishrei 6, 5749. “The theme of Simchas Torah, meaning the joy at having completed the entire Torah, is also relevant to *Parshas Vayeilech*. Indeed, the concept of completing the Torah is clearly stated in this week’s *parshah*! In a way, it is emphasized to a greater extent that the actual conclusion of the Torah – the end of *Parshas Berachah* – for that is merely the Torah’s practical conclusion [where its words draws to an end]. By contrast, in *Parshas Vayeilech*, the Torah itself describes its own completion, and [as a rule,] the Torah’s explicit description of a matter is far greater than the reality of that same matter.

“As a result, we already have now, in *Parshas Vayeilech*, (something similar to) the joy of Simchas Torah, which is itself the climax of *z’man simchaseinu*, the season of our rejoicing. Its joy is greater than the rejoicing of the seven days of Sukkos (that include the entire set of days of the week, the natural cycle), and we can even suggest that it is higher than the joy of Shemini Atzeres (that represents the divinity that transcends the natural cycle and ensures its existence). Rather, it is an entirely unlimited joy!” (*Sefer HaSichos* 5749, vol. 1 p. 6, with footnote.)

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

Recite *av ha-rachamim* following the reading of the Torah.

The Torah portion of *Ha’azinu* is read during Minchah. Recite *tzidkasecha* following the *amidah*.

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

In 770, the Shabbos *Shuvah drashah* will be held at **6:10 pm**.

Sunday, Tishrei 7

Shabbos ends at **7:07 pm** (in New York).

In *Maariv* at the conclusion of Shabbos, add the additions for the *aseres yemei teshuva* as mentioned earlier; also *atah chonantanu*.

Do not recite *vihy no'am* and *ve-Atah kadosh* on this *Motza'ei Shabbos*.

Recite *havdalah* over wine, spices, and a flame, followed by *vayiten lecha*.

Even if one usually makes do with fruit or other light refreshment on *motza'ei Shabbos*, he should nevertheless spread a tablecloth and eat at least a *kezayis* of bread for *melava malka* tonight. This should indeed be done every *motza'ei Shabbos*, but especially tonight, because the *aseres yemei teshuvah* is a time to put extra effort into each *mitzvah*.

Monday, Tishrei 8

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

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

Tuesday, Tishrei 9, Erev Yom Kippur

From the ninth of Tishrei until the second day of Rosh Chodesh Cheshvan (not included), do not recite *tachanun*, *lamnatze'ach ya'anacha*, and *tefilah le-Dovid*.

It is forbidden to fast on this day.

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.

“There is an exceptional spiritual quality to the act of eating and drinking on *erev Yom Kippur!*” the Rebbe exclaimed during his annual *erev Yom Kippur* blessing in the year 5745. “To the extent that it has been observed that those exalted individuals who are careful throughout the year to use only one hand while eating, now – at the festive meal on *erev Yom Kippur* – deliberately use both of their hands to eat. I personally witnessed this in my own father's conduct. The reason he expressed for this change was that ‘this is the eating of *erev Yom Kippur*, the ninth of the month!’” (*Likkutei Sichos*, vol. 29, p. 319.)

Kapparos: We *shecht* the *kapparos* chickens at the break of dawn, after approx. 2:50 a.m. (The significance of this is explained in the *siddur*). We use one chicken per household member, a chicken for a female and a rooster for a male. A pregnant woman uses two chickens and one rooster. It is a *hiddur* to personally cover the blood of the chicken or rooster *kapparos* after it has been *shechted*, and to recite the blessing *al kisuy ha-dam be-afar*. Donate the monetary equivalent of the *kapparos* to the poor.

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

Immerse in a *mikveh* before Shacharis.

Do not spend a great time in prayer during Shacharis. Do not recite *mizmor le-sodah*, *tachanun*, *avinu malkeinu*, *lamnatze'ach*, and *tefilah le-David*.

Even for breakfast, you should only eat foods that are easily digestible, such as fish and fowl. Do not eat sesame seeds. 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.

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

On *erev* Yom Kippur, the Rebbe would distribute *lekach* (honey cake) to each individual who approached him. The Rebbe wore his silk Shabbos *kapota* and his *gartel* for this occasion. He wished each individual *shannah tovah u'mesukah*, a good and sweet year. (*Sefer Minhagim Chabad*.)

The following law will apply with the coming of the Redemption: The Kohen Gadol is sprinkled with the ashes of the Red Heifer on the seventh day of his isolation. The Kohen Gadol stands in the Eastern Gate of the *beis hamikdash*. We parade bulls, rams, and lambs in front of the Kohen Gadol so that he is familiar with them for the sake of the following day's service.

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

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

meat-filled dough, generally served in soup).

Before immersing in a *mikveh* and praying Minchah, ask someone to administer 39 *malkos* (lashes) to your back while you bend over facing north. These are struck lightly, preferably with a leather strap 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 13 times, in total 39 times. Both you and the one administering the lashes should together recite the verse *ve-hu rachum yechaper avon...*—one word per strike.

Following the lashes, immerse in a *mikveh* to achieve purity and *teshuvah*. Immerse 3 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.

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!

Recite *vidui* and *al cheit* during Minchah, following the first *yiheyu le-ratzon*. 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. (This is also true of each time that *vidui* is recited in the *chazzan's* repetition). It is preferable to bow slightly while reciting *vidui*, as when reciting *modim*. Lightly strike your chest with your fist while reciting *ashamnu*, etc., as well as *al cheit shechatanu*, *ve-al chata'im she-anu chayavim*, and *selach lanu*, etc.

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 *ha-Melech ha-kadosh* and *shome'a tefilah*. If the *chazzan* begins *kedushah*, you may respond for *kadosh*, *baruch*, and *yimloch*. You may also answer *amein yehei Shmei rabba* and *amein* after *d'amiran b'al'ma*.

Yom Kippur does not atone for wrongs done to others, unless the wronged parties express their forgiveness. One should take pains to appease whoever they wronged—even if it was “only” a matter of spoken words. When requesting forgiveness, specify the wrong that you performed unless it would embarrass the injured party. The wronged party should forgive immediately. The laws of forgiveness are detailed in *Shulchan Aruch Admor HaZaken* 606.

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

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

“It is stated (in *Sefer HaSichos* 5697, end of p. 156) that we should eat soup three times on *erev* Yom Kippur. My father-in-law the Rebbe [Rayatz] 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 plate. This was considered a second plate. He ate a second spoonful of soup. Then they added more soup; this was considered a third plate....” (*Sichas Shabbos Parshas Kedoshim* 5717.)

On *erev* Yom Kippur, is it customary to eat *kreplach* (pastry pockets filled with meat and boiled in soup). For insight into this practice, see *Sefer HaMinhagim Chabad*.

[Incidentally, there is some debate over this practice, because we avoid eating meat on *erev* Yom Kippur. Some use chicken instead of meat. Others suggest that such a minimal quantity of meat cannot have an adverse effect (for a similar reasoning regarding bread soaked in wine, see *Bach*, 608; regarding tea with milk, see *Pri Megadim*, *loc. cit.*, *Eshel Avraham* 6; *Mateh Efraim* 605:18; *Elef LaMateh*, *ibid*; *Elef HaMagen* 608:1).]

If you intend to eat or drink after reciting *birchas ha-mazon* at the conclusion of the *se'udah ha-mafsekes*, state so explicitly before concluding your meal.

Some are accustomed to immersing in the *mikveh* following the *se'udah ha-mafsekes* in proximity to the onset of Yom Kippur. This can only be done 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. (See below in the introduction to Yom Kippur).

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

Nowadays, universal custom prohibits preparing food on the actual day of Yom Kippur to be eaten after the fast. Therefore,

extra care should be taken that all preparations should be completed before the fast.

Every married man should light a *lebidike licht*, a candle for the living, in the *shul*. One also lights *yahrtzeit* candles (*ner neshamah*) for departed parents at home. Prepare a candle that will be used on *motza'ei* Yom Kippur (see below in connection to *havdalah*).

Candle lighting is at **6:02 pm** (in New York), which is 18 minutes before sunset. Recite two blessings: (1) *le-hadlik ner shel yom ha-kipurim* and (2) *shehechyanu*. For errors regarding the recitation of the blessings, see above, regarding Erev Rosh Hashanah.

The candles should burn long enough so that they are still lit when you return home from *shul* after Maariv. One should also leave a light on in the bedroom. Regular electric lighting is sufficient for this purpose.

Men should stop eating and observe the other restrictions of Yom Kippur in advance, no later than visible **sunset**, which is at **6:20 pm** (in New York). 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 *chupah*. Do not enter a bathroom while wearing a *kittel*. Put on your *tallis* with a blessing before sunset (*sheki'ah*). If you only do 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 ha-banim* 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*.

Tuesday Night, Tishrei 10, Yom Kippur

“There are no greater festivals for the Jewish people than ... Yom Kippur.” (Taanis 5:8)

It is a Torah obligation (*d'Oraisa*) to commence Yom Kippur a little early, to add from the mundane and to sanctify it— at least from the time of visible sunset, 6:53 pm in New York.

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 specific quantities (*shiurim*) at a time. Obviously, this should be under the direct guidance of a Rav. They do not recite *kiddush*, nor do they use *lechem mishneh*. If they will be eating a bread, they should wash their hands first; if they eat small quantities at a time (*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*, they must recite *birchas ha-mazon*; they include *retzei* and *ya'aleh ve-yavo*, and use the phrase *es yom selichas ha-avon hazeh es yom mikra kodesh ha-zeh*.

(2) Any washing of the body is forbidden, even to remove sweat. Rinsing the mouth is prohibited. If a person became sullied with dirt or excrement, he should wash the sullied area only. One who touches a part of the body that is normally kept covered should wash his fingers until the knuckles. When visiting the bathroom, touch such a covered area of the body so that you can wash your hands as described. If you are about to pray, wash your hands in this manner even if you did not touch a covered area. An ill person washes in their ordinary manner.

(3) It is forbidden to place oils or lotions on the skin, even in the tiniest amount and even for the sake of removing sweat. It is permissible for medical reasons.

(4) It is forbidden to wear leather footwear, even if only the outer covering is made of leather. It is preferable not to use wooden footgear either. Chabad *minhag* does not follow the opinion that bans rubber galoshes and the like. A woman within 30 days of childbirth, someone who is ill, and someone with a foot injury—who find cold floors particularly uncomfortable—are permitted to wear regular footwear. However, they still should invite some discomfort such as switching the right shoe for the left, if feasible. Nowadays when non-leather shoes are very common and comfortable, one should not seek to be lenient in this regard.

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

It is forbidden to dress children with leather shoes, even if they are under the age of *chinuch*. They should not be bathed, and

creams or oils should not be applied on them. If they do so of their own accord, their father must stop them. Once they reach the age of *chinuch*, they should fast an appropriate number of hours, during which time it is forbidden to give them food and drink; if they take it themselves, their father must stop them.

Before *kol nidrei*, *avinu malkeinu* is sung. Recite chapters 115-123 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. After *aleinu* and *kaddish yasom*, recite chapters 1-4 of Tehillim, followed by another *kaddish yasom*. Then read the entire book of Tehillim, from its beginning.

Recite *kri'as shema al ha-mitah* as on every Shabbos and Yom Tov. Recite *baruch shem* out loud. Do not recite *tachanun* or *al cheit*. Before going to sleep, recite chapters 124-132 of Tehillim. Do not wrap yourself snugly in blankets and covers; at least leave your feet uncovered.

Wednesday, Tishrei 10, Day of Yom Kippur

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

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

The verse *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.

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

Avinu malkeinu zechor rachamecha is recited during each *tefillah* of Yom Kippur daytime.

Recite *avinu malkeinu* after the conclusion of *chazaras ha-shatz*.

Upon opening the *aron ha-kodesh*, recite *Hashem Hashem Kel rachum* etc. three times, followed by *Ribono shel olam*.

In order to complete the daily quota of 100 blessings, concentrate on the blessings that are recited over the *aliyos* and *maftir*. If possible, recite a blessing 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 is recited after the reading of the Torah and *haftorah*. One who is praying alone without a congregation may nevertheless recite *Yizkor*.

Anyone who has both living parents must exit the shul during *yizkor*. During the year of mourning, one remains inside the shul, but does not recite *yizkor*.

Recite *av ha-rachamim*.

Whether those who are not saying *yizkor* should say *av ha-rachamim*: they should do as they wish. This is a public *hazkaras neshamos*, and so it is not said on days when *tachanun* is not said; but on Yom Kippur, when we say individual *hazkaras neshamos*, this may also be said.

Kneel on the floor four times during Musaf – during *aleinu* and the *avodah*. While reciting *vidui* as part of the account of the *avodah*, strike your chest in the usual manner.

The *kohanim* recite *birchas kohanim*. While they do so, the congregation should move their heads in the following sequence: *Yivarechaha* – head erect, *Hashem* – lean head to the right, *Ve-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 *ve-yaseim*, recite from *Ribono* until *ha-tzaddik*. While they sing before *lecha*, recite from *ve-im* until *Elisha*. While they sing before *Shalom*, recite from *u'kesheim* until *le-tovah*. Then, as they pronounce *Shalom*, recite the three final words *ve-sishmereini*, etc. Once the *kohanim* conclude *Shalom*, say *amein* followed by *adir ba-marom*, while still covered by the *tallis*.

Do not recite *ein keilokeinu*. It is postponed until after the conclusion of Ne'ilah.

Recite the daily portion of Tehillim, followed by chapters 133-141 and *kaddish yasom*.

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

The following law will become relevant with the coming of the Redemption: We offer two lambs as *temidim*, as we do each day of the year. For the Musaf offering (described in *Parshas Pinchas*): An ox, a ram, 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, the communal 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 15 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*. In the sicha of 6 Tishrei 5748, it is mentioned that the gatherings of hakhel should be held especially on festival days, and most certainly on Yom Kippur, the **one day** in the year.

As mentioned, nowadays, universal custom prohibits preparing food on Yom Kippur that is to be eaten after the fast. A weak person may prepare food after the time of *minchah ketanah* (3:59 pm in New York); in such a case, it is preferable that they give some of the food to a child who is not fasting to eat before the conclusion of Yom Kippur.

Recite *va-yedaber* and *ketores* before Minchah as usual. Do not recite *ashrei*, *u'vo le-tzion*, and *va-ani tefilasi*. *Va-ani tefilasi* 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 on Yom Kippur.

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

Minchah is concluded with *avinu malkeinu*, *kaddish tiskabel*, *le-Dovid Hashem ori*, and *kaddish yasom*. Do not recite *aleinu* at the conclusion of Minchah.

Begin Ne'ilah in proximity to sunset (*sheki'ah*). "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?" (Alter Rebbe's *Shulchan Aruch*).

Open the *aron* before reciting *ashrei*. During *kaddish*, repeat *le-eila u'le-eila*.

Replace all mention of “inscribing” with “sealing” – *chasmeinu be-sefer ha-chayim... va-chasom le-chayim tovim... nizacheir ve-neichaseim le-fonecha*. In *avinu malkeinu*, say *chasmeinu be-sefer*. Recite *mi chamocho av ha-rachamim* and not *ha-rachaman*.

In *Likkutei Sichos* (vol. 29, p. 526), 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 *ha-tov 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.” 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 *ma'amor* entitled *Anochi Anochi* 5687 (*Sefer HaSichos* 5687, pp. 21 ff.).”

[For further information on this, see *Likkutei Dibburim*, vol. 1, p. 59; *ma'amor* entitled *Basi LeGani* 5722; *Shemu'os VeSippurim* (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.]

At the conclusion of *Ne'ilah*, after proclaiming *Shema Yisrael*, *Baruch Shem*, and *Hashem hu ha-Elokim*, the *chazzan* recites *kaddish tiskabel* as far as *da'amiran b'al'ma v'imru amein*. Then Napoleon's March is sung, followed by a single blast of the *shofar*. The *shofar* may not be sounded until after nightfall. Then *le-shanah ha-ba'ah* is called out, and the *chazzan* completes *kaddish tiskabel*.

Recite *kavei*, *pitum ha-ketores*, *kaddish d'rabanan*, *aleinu*, *kaddish yasom*, followed by chapters 142-150 of *Tehillim*.

After nightfall, do not perform any *melachah* until you have recited *atah chonantanu* in *Maariv* or *baruch ha-mavdil*.

All the restrictions of *Yom Kippur* are lifted immediately upon its conclusion, which occurs a brief time into the night (*le-hosif me-chol al ha-kodesh*). 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 *ha-Melech ha-kadosh* or *ha-Melech ha-mishpat* during *Maariv*, correct yourself immediately. If you only

realized at a later point in the prayer, do not repeat the *amidah*. Do not recite *vihi no'am* and *ve-Atah kadosh*.

If you said *zachreinu le-chayim* up to and including the word *v'chasveinu*, conclude the *amidah* and then repeat the entire *amidah* without those insertions as a *nedavah* (voluntary prayer).

The fast ends—after *havdalah*—at **7:01 pm**.

Motzei Yom Kippur

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.

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 alight in the home throughout Yom Kippur and then use the two of them together for the blessing.

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

Women who are fasting and find it difficult to wait until their husbands return from *Shul* should recite *havdalah* for themselves. They may use wine, grape juice, or *chamar medinah* such as tea or coffee.

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

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

A man who has previously recited *havdalah* may not repeat it for the sake of a woman who has not heard *havdalah*. If a man plans to return home after *Shul* and recite *havdalah* for his

wife, he should have in mind not to fulfill his obligation with the *havdalah* that he is presently hearing in *Shul*.

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

The blessing you recite over the *havdalah* wine (*borei peri hagafen*) also covers all other drinks of which you partake immediately afterwards. This is true 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 intend consciously to include them in the blessing of *borei peri hagafen*. In either case, you can then drink them without reciting a prior or subsequent blessing. However, if the drinks were not present on the table or in your mind, they require their own prior blessing (*shehakol*), but they do not require a subsequent blessing (*borei nefashos*), because they will be included in the subsequent 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*.

Recite *kiddush levanah* from a *siddur* after *havdalah* while wearing a *gartel*.

From the way the custom is recorded in *Sefer HaMinhagim*, it appears that our custom accords with the view that one should be careful to break his fast before reciting *kiddush levanah*. Also see *Roshei Devarim* of *Yom Alef DeChag HaSukkos* 5730. This custom was indeed observed until 5731. However, this custom is no longer observed in actuality. Cf. *Igros Kodesh* of the Rebbe Rayatz (vol. 3, p. 228).

In a *sicha* on Simchas Torah in the year 5750, the Rebbe stated, "We have only just prayed Ne'ilah ... until its conclusion, *Avinu Malkeinu* and *Shema Yisrael*, etc., including *le-shanah haba'ah bi-Yerushalayim* with the *teki'ah gedolah* that precedes this proclamation...Coming from such an elevated spiritual position 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. We eat a *seudah*. Partake of a large and plentiful meal and dip your *challah* in honey.

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

Thursday, Tishrei 11

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

The days between Yom Kippur and Sukkos are joyful days during which time the Jews inaugurated the Temple Altar in the times of Shlomo *HaMelech*. Do not fast until after *isru chag* (included), unless a chosson and kallah on their wedding day.

One who pledged to give *tzedakah* during *yizkor* should not delay in fulfilling their pledge.

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

Give plenty of *tzedakah* on *erev* Sukkos. Provide the needy with ample Yom Tov supplies.

Busy yourself in constructing a *Sukkah* and purchasing the *arba minim*.

Building a sukkah and Acquiring arba minim.

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

mitzvah if he builds it himself rather than sending someone else to do the job. Nevertheless, due to the financial constraints upon the majority of Jews nowadays, it has become customary in many places to erect large *sukkahs* that hold a number of families at once.

Do not construct your *sukkah* (1) on another's property without his knowledge and consent; (2) on public property, such as a city street or a public thoroughfare; (3) in a location that will inflict damage upon your neighbors – by blocking their windows, for example.

If you did build your *sukkah* in one of these locations, do not recite the blessing *leisheiv ba-sukkah*. Some authorities have defended those who make Sukkos on public property where authorization from the city is received or can be received (this dismantles the main concern that non-Jews are unwilling to forgo their public territory for such purposes), and if it is built on the limited areas in front of one's homes regarding which the city considers him responsible for hazards and the like. Even according to the lenient opinion, the flow of pedestrian traffic may not be disrupted, nor may the entire public way be blocked. One who builds his *sukkah* in a public domain must not recite the blessing *leisheiv ba-sukkah*.

A *sukkah* in which one cannot eat, drink, walk leisurely, and sleep comfortably without any pain is not called a place of residence and is not valid as a *sukkah*. If one built a *sukkah* in a location that he knows will bother him later, for example a *sukkah* erected in the street (which is unfit for other reasons, as mentioned earlier), where one cannot sleep comfortably due to fear of thieves and bandits, it is an invalid *sukkah*, and not suitable even for eating. However, if one is not afraid to sleep there at night, it is kosher.

The same applies to location or other factors that would absolve him of the obligation to sleep in a *sukkah*, such as a frigid climate or conditions that cause him significant discomfort. See further below (Sukkos Calendar) regarding the Chabad custom. (See *Levush* 640:2; *Peri Megadim Eishel Avrohom*, 6; *Hagahos Yad Ephrayim*, *Machatzis Hashekel*, *Bikkurei Yaakov* and others.)

Complete the Sukkah walls before you put on the *s'chach*.

It has become customary to build a *sukkah* with four walls – and complete walls, because not everyone is familiar with all the technical halachic requirements that apply to *mehitzos*. It is inadvisable to use canvas even for one of the walls and even if it is firmly secured, because the center sometimes moves back

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

One who wishes to create a *sukkah* using sheets, would do best to place bamboo sticks or the like horizontally along the walls throughout the first ten handbreadths from the ground, with a space of less than three handbreadths between each stick. As a first recourse, these sticks should be set up on all four sides of the *sukkah*.

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

Do not secure your *sechach* with material susceptible to *tum'ah* such as cables. The *sechach* may be supported with wooden slats or fastened with unprocessed threads (such as jute). There is no issue at all with the *sechach* touching metal, and it is sufficient if the *sechach's* main support is not a material susceptible to *tum'ah*. After the fact, meaning, if one failed to follow these guidelines and set up his *sukkah* with the *sechach* supported by a material susceptible to *tum'ah*, then he does not have to correct it; he may go ahead and use his *sukkah*.

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

The following is a response to inquiries from the public:

Some have proposed using *sechach* made from bamboo mats that are designed to prevent rain from entering the *sukkah*. They wish to rely (in addition to other sources) on the opinion of those *rishonim* that permit such an arrangement. However, the Alter Rebbe states in *Shulchan Aruch* 631:5, “If the *sechach* is so thick that the rain cannot enter to the *sukkah's* interior, the *sukkah* is invalid. For the definition of a *sukkah* is a structure that provides shelter only against sunlight. If it provides shelter

against the rain as well, the term *sukkah* no longer applies. Rather, it is a type of *bayis*, house.” It is apparent from his terminology that such a *sukkah* is invalid according to Biblical law. (See *Pischa Zuta* 631:3 and 635:1, who takes issue with this view.)

Furthermore, and this is the main point, even if one wishes to argue (as do some who permit this kind of *sechach*) that it is clearly rickety and the fact that no rain enters is not due to its sturdiness, but due to an external factor, this cannot undo the view of the Alter Rebbe (in 626:1) that “one does not fulfill his obligation unless his *sukkah* is not designed for anything more than providing relief from the sun ... but if it is ... designed to provide shelter and a cover also for the rain – anything that is not made to shelter from the sun alone is not a *sukkah* but a house.”

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

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

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

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

Make certain that you purchase a completely *kosher* and also *mehudar* set of *arba minim*. Verify that the *esrog* is not *murkav* (grown from a crossbred source). **Only purchase sets of *minim* from vendors who have established reputations of *yiras shamayim*.** Do not purchase the *minim* – including *aravos* –

from a minor for use on the first day of Sukkos. Additional details of these laws can be found in the Alter Rebbe's Shulchan Aruch, Orach Chaim 645-9. Also see above.

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

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

The *esrog* should appear yellow like wax.

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

We add multiple sets of *hadasim*—at least another three—to the standard three *hadasim*.

An *esrog* that is considered *kavush* due to its having soaked in water or another liquid for a 24-hour period is invalid. Some are stringent to apply this law to the remaining *minim* as well. For that reason, be careful to avoid leaving your bound *lulav* soaking in water for that amount of time, unless 4 *tefachim* of the *lulav* and 3 *tefachim* of the *hadasim* and *aravos* remain above the level of the water. Many are lenient and have them wrapped in a moist towel, even if the towel is dripping wet. (The halachic analysis of this leniency is beyond the scope of this publication).

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

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

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

Erev Shabbos, Tishrei 12

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

60 | Day-by-Day Halachic Guide Tishrei 5777

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

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

Candle lighting is at **5:58 pm** (in New York), which is 18 minutes before sunset.

Shabbos Parashas Ha'azinu, Tishrei 13

Today is the 134th *hilula* (anniversary of passing) of the Rebbe Maharash, who passed away in 5643 (1882).

During Shacharis, the Torah portion of *Ha'azinu* is read according to the breaks printed in the Chumash (known as "*haziv lach*"). Do not recite *av ha-rachamim*.

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

Motzei Shabbos

Shabbos ends at **6:56 pm** (in New York).

Do not recite *vihi no'am* and *ve-Atah kadosh*.

Recite *ve-yiten lecha* as usual after *havdalah*.

If you did not yet recite *kiddush levanah*, do so by tonight.



GET IT DAILY

CALL: (347) 696-7802.

Archives can also be accessed there.

EMAIL: halacha2go@gmail.com "subscribe" to receive the day's one minute Halacha audio, video & text.

VISIT: www.halacha2go.com to see the video, text and archives.

WHATSAPP: Add 1-347-456-5665 to your contacts then send a WhatsApp "subscribe" (video only).

Note: This is not an endorsement to have or use a device with internet connection.