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DAY-TO-DAY HALACHIC GUIDE

Detailed instructions on the
laws and customs for the
month of Tishrei 5781

PART ONE:
Wednesday 20 Elul 5780
until Sunday Erev Yom Kippur 5781

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Part One:
Wednesday 20 Elul 5780
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Distilled from a series
of public shiurim delivered by
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In a sichah on the second day of Rosh Hashanah in the year 5752, the Rebbe stated:

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

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

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

* * *

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

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

* * *

Note: The times listed below are for Crown Heights only. Many factors influence the calculation of *zmanim* (halachic times) and it is not possible to achieve complete precision. It is therefore recommended to begin earlier than the time listed and not wait until the last minute (e.g., for the start of Shabbos), or to wait extra time when that is the appropriate precaution (e.g., the close of Shabbos).

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

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

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 and in writing—as noted by latter halachic authorities, “It is customary when one pens a letter to send regards to a friend, from Rosh Chodesh Elul until Yom Kippur, that he add a prayerful wish that his friend merit to be judged favorably in the approaching days of judgement and to be inscribed and sealed in the Book of Good Life.” The blessing of a Jew, especially at an auspicious time—during the month of mercy when “the King is in the field ... and displays a benevolent countenance to all, and fulfils their requests”—serves to increase Hashem’s blessings in fulfillment of the requests of each and every Jew for all they need, both materially and spiritually!

2. Latter halachic authorities record, “The scrupulous are accustomed to have their *tefillin* and *mezuzos* checked during Elul, as well as seeing to the repair of all other aspects that concern the performance of *mitzvos*; this is a fine custom.”³ Indeed, this is a way to increase the blessings we receive from Hashem—especially the blessing to be inscribed and sealed for a good, sweet year!

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

WEDNESDAY, ELUL 20

Law of Redemption: The twentieth of Elul (along with an additional eight 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 descendants of Dovid *HaMelech*, from the tribe of Yehudah. According to Rabbi Meir, these are descendants of Yoav ben Tzeruyah.⁴

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

4) The Rebbe explains this concept in *Likkutei Sichos*, vol. 4 (pp. 1104 ff)

THURSDAY, ELUL 21

Today is the 80th(!) 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 *kuntres* (booklet) published, entitled, *Kuntres Chof-Alef Elul Tof Shin Nun*. It included a *ma'amar* (*Al Sheloshah Devarim 5714*⁵). In that discourse, the Rebbe explains an earlier *ma'amar* (with the identical title) that was delivered by the Frierdiker (Previous) Rebbe during the actual inauguration of 770.⁶

EREV SHABBOS, ELUL 22

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).

Candle lighting at 6:52 pm.

SHABBOS PARSHAS NITZAVIM-VAYELECH ELUL 23, SHABBOS SELICHOS⁷

Today is the *yahrtzeit* of the Rebbe's maternal grandfather

and in vol. 9 (pp. 86 ff.). See especially fn. 16 in the latter volume, where the Rebbe clarifies the superiority of the wood donation on the twentieth of Elul over the wood donation on the twentieth of Av.

5) The *ma'amar* is printed in *Sefer HaMa'amarim Melukat*, vol. 4, p. 383.

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

“When my holy father-in-law, the [Frierdiker] Rebbe, entered his home for the first time, he entered the *Beis Knesses* and *Beis Midrash*, and he proclaimed (see *Sefer HaSichos Kayitz Tof Shin*, p. 175): ‘*Yehi ratzon az der tefilos zol zein mit ah penimius un es zol zich davenen mit dem emes-avodah-penimiusdikergeshmak!*’ (May it be Hashem's will that the prayers be recited with innermost sincerity and that the prayers be conducted with delight inspired by truth, inner toil in divine worship, and innermost sincerity!) We might wonder at the association of prayers with the purchase of a new home. The explanation is that this house was to serve as a *bayis klali*, an inclusive home for the entire Jewish nation! The one entering the building at that very moment was a *neshamah klalis*, an inclusive soul. Such a soul is occupied with *tefilah*, meaning ‘connection’ (as in *ha-tofel*), whose goal was to connect all Jews with their Father in Heaven.”

7) 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.

– “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 Nikolayev⁸.”

The Friediker Rebbe said: 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. (Sicha of Pesach 5694 [1934], Warsaw)⁹

The latest time for reciting **Shema** is at **9:40** am.

Recite the entire Tehillim in the morning before Shacharis¹⁰.

During the first *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.

The *haftorah* beginning *Sos Asis* is read; it is the seventh and ultimate *haftorah* offering comfort and consolation for the *beis hamikdash*, in which Hashem promises to bring the final and ultimate redemption.

8) *Sefer HaSichos* 5749, vol. 2, p. 713, fn. 83. See also *Shabbos Parshas Nitzavim Vayeilech*, Elul 23 – 5746 and 5749.

9) This is an excerpt from the English version of *Likkutei Dibburim* (p. 244)

10) 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.

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Do not recite *birchas ha-chodesh* as Hashem personally blesses the month of Tishrei.¹¹

The *molad* (new moon) will appear on Thursday 2:38 pm, 17 *chalokim* (parts [of eighteen]).

Recite *av ha-rachamim* before *Musaf*.

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

Recite *tzidkascha* during *Minchah*.

Study chapters 5 and 6 of *Pirkei Avos* following *Minchah*¹².

MOTZAEI SHABBOS

Shabbos ends at 7:50 pm.

Since Rosh Hashanah coincides with Shabbos this year, *vivi no'am* and *ve'atah kadosh* are recited after the *amidah*.

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—vakeldikerheit* (wobbling unsteadily)!” He explained that “since a *chassidische farbrengen* was held that Shabbos, at which the *chassidim* drank *mashkeh*, it had an effect on their heads, which in turn had an effect on their feet, and so off they went to *selichos—vakeldik!*”¹³

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

11) *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.)

12) 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.

13) 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 a joy similar to *zman simchaseinu* prevails. (For a source for this in Gemara, see *Sichas Chai Elul* 5741. See also below, entries for the Night of Erev Rosh Hashanah.)

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 hymns begins with the words *b’motzaei 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**.

The one who leads the *selichos* service wears a *tallis*, but he does not recite a blessing over the *tallis*. If a *bachur* serves as *chazzan*, he should nevertheless wear a *tallis* on this occasion, because *selichos* is centered on the recital of the *Yud Gimmel 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* tonight while still wearing Shabbos clothing.

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

If reciting *selichos* at a measured pace does not enable you to keep up with the congregation, you should interrupt your own recital whenever the *minyán* reaches the *yud gimel midos*

ha-rachamim (i.e., *Hashem, Hashem, E-l rachum ve-chanun*, etc.). Join the congregation in this recital and then resume *selichos* from the point of interruption.

Preferably, you should stand when reciting *selichos*. If this is difficult, ensure to stand at least while reciting *Keil melech yoshev*, the *yud gimmel midos ha-rachamim*, and when saying *vidui*.

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

MONDAY, ELUL 25

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

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* (awakening from above), 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 is far greater in many ways 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.¹⁴

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* (“when one recognizes”, shortly after daybreak), the *chazzan* dons a *tallis* without a *brachah*.

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

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

If reciting *selichos* without a minyan, you should omit the *Yud Gimmel Midos Ha-rachamim*.

The Frierdiker Rebbe relates: “I personally remember that when I, as an eight-year-old, experienced such Elul *farbrengens*, it affected me to improve my conduct, during my childhood days. As the *selichos* days approached, the

14) *Likutei Sichos*, vol. 16, p. 488, fn. 54.

atmosphere of sincerity strengthened and the awe-inspiring days began to move in.¹⁵

Ma'aser money should not be used to purchase seats in a Shul, unless there are plenty of available seats, in which case the act of purchasing a seat is done simply to support the Shul.

TUESDAY, ELUL 26, 3RD DAY OF SELICHOS

The Rebbe wrote the following in a public letter on 13 Elul 5710:¹⁶

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

“...For many years, the content of *Chai Elul* and the third day of *selichos* were hidden away. Now permission has been [Friediker] Rebbe, 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 storehouses of precious treasures that [until now] were hidden and locked away from all eyes are opened up.”

The Friediker 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, as 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.

15) *Sefer HaSichos*, Summer 5700, p. 10.

16) The translation is excerpted from *Proceeding Together* pp. 147-9 by *Sichos in English*

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 *sicha* on the third day of *Selichos* 5749, the Rebbe said: "The unique significance of the third day of *Selichos* was explained by the [Friediker] Rebbe. On that day, he also recited a *ma'amar* and asked that it be printed and publicized. Significantly, the [Friediker] Rebbe did not reveal this concept until the later years, after moving to America.

"Since the [Friediker] Rebbe did not provide an explanation for the significance of this day, we can each try to understand its meaning according to our individual capacity." (In the *sicha* 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 27

The *Shelah*¹⁷ 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 *kavonos* (intentions) behind the prayers and the sounding of the *shofar*, and that this directive is based on the Zohar.

THURSDAY NIGHT, EVE OF EREV ROSH HASHANAH—"ZECHOR BRIS"¹⁸

"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

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

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

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 *gmar chasimah tovah* and *piska tova* (good note from Above) to be accomplished immediately, right now! In fact, he immediately celebrates Simchas Torah, including its preceding celebrations of *simchas beis 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!¹⁹

The Frieddiker Rebbe said: “The night preceding the Eve of Rosh Hashanah was a *vach nacht*—a night to remain awake. Since my sixth year of life, I do not recall sleeping on this night as on usual nights. Each person according to their level prepared for the approaching Rosh Hashanah and the following days of judgment.²⁰”

“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]!”²¹

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 Tur²², 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* 5752²³, where the Rebbe states that our preparation for the eating and drinking on Rosh Hashanah itself takes place on *erev* Rosh Hashanah.

FRIDAY, ELUL 29, EREV ROSH HASHANAH— “ZECHOR BRIS” DAY

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

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

During Shacharis, do not recite *tachanun*, *lamnatze’ach ya’anacha*, or *tefilah le-David*.

19) *Sichas Ohr LaYom V’Erev Shabbos Kodesh Parshas Nitzavim, Zach* (27th) Elul, 5751

20) *Sefer HaSichos*, Summer 5700, p. 10.

21) *Sicha* of the Frieddiker Rebbe, Elul 5694. See also the *sichos* of Chai Elul 5711 and *Shabbos Parshas Nitzavim-Vayeilech* of the years 5713 and 5716.

22) *Orach Chayim* 581

23) as well as the edited version in *Sefer Hasichos* 5752, p. 6

Do not blow the *shofar*. This applies throughout the day.²⁴

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*. If the Hebrew text is not understood by the one reciting it, it must be said in a language that he understands.

It is not a widely accepted custom for a child to recite *hataras nedarim*, even one who is old and mature enough for his vows to be binding.²⁵

Women also do not perform *hataras nedarim*. It has never been a custom for wives to appoint their husbands as their emissaries to seek annulment of vows on their behalf. Rather, they rely on the proclamation to annul vows that is recited in the *kol nidrei*.²⁶

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

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

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,

24) Whether one may blow privately, behind closed doors, in order to practice, see *Magen Avraham* (581:14) and *Pri Megadim*, *ibid.*, as well as *Hashlamah LeShulchan Aruch Admor HaZaken* (end of 581).

25) 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.)

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

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).

Try to avoid blood tests. As a precaution, Chazal forbade bloodletting procedures, practiced in former times as a standard form of improving the body's health, on every *erev Yom Tov*. They were primarily concerned with bloodletting performed on *erev Shavuos*, in which case a degree of actual danger exists.²⁷

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

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

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

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

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

27) 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.

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*. Then 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 Tur²⁸:

“We wash ourselves and take haircuts, in accordance with the following teaching of the Midrash²⁹, ‘It is stated, “*For what great nation is there that has Hashem so near to it*³⁰...?’”. 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 judgment in their favor and He will shred (negative) decrees against them³¹.”] It is therefore customary to take haircuts and to launder clothes on *erev* Rosh Hashanah, and to send gifts for Rosh Hashanah.”

Law of Redemption: Rambam states³²: “All Jews are cautioned to be ritually pure at each *regel* (festival) so that they are ready to enter the *Beis Hamikdash* and partake of the sacred offerings.” This refers specifically to Pesach, Shavuos and Sukkos, when there is an obligation to ascend to the *Beis Hamikdash*. How this also applies to Rosh Hashanah and Yom Kippur, see references in footnote.³³

28) *Orach Chayim* 58l

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

30) *Devarim* 4:7

31) *Yalkut Shimoni*

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

33) 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. Assemble 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 for *shehechyanu* over Yom Tov. Any seasonal fruit (a fruit which grows only at a certain time every year or twice a year) which has not been eaten yet this season qualifies as a “new fruit.”

Avoid using vinegar when preparing food for Rosh Hashanah.

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

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.

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

Spend extra time and concentration praying the final Minchah service of the outgoing year (5780).

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.

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

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.

It is forbidden to generate a new flame on Yom Tov because creating something new is akin to performing a *melachah* (prohibited activity), and since you could have easily prepared a flame in advance of Yom Tov, you are forbidden to do so on during Yom Tov itself.³⁴ You must prepare a flame today that will remain lit long enough to provide fire for candle lighting on the second night of Yom Tov. You may keep a gas burner lit for this purpose.

A word of caution: Fire safety organizations recommend that if you leave a burner lit over Yom Tov, make sure that a nearby window is open at least 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, which would cause a halachic issue on the second night of Yom Tov. (See below, entries for the second night of Rosh Hashanah.)

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

It is a mitzvah to check your pockets before Shabbos to make sure that you will not inadvertently carry in the public domain on Shabbos.

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

Candle lighting is at 6:40 pm, at 18 minutes before sunset. Two blessings are recited on the candles: “*lehadlik neir shel Shabbos v’shel Yom Ha-zikaron*” and *Shehechianu*. If the time for candle lighting has passed, it is not permitted to light them later, G-d forbid. If a man lights the candles, he should reserve the blessing of *shehechianu* for the *kiddush* he will recite later tonight.

If you accidentally recited the wrong brachah or if you forgot to recite *shehechianu*, see footnote.³⁵

34) *Shulchan Aruch Admur HaZaken* 502:1

35) One who mentioned Shabbos in the blessing, but forgot Rosh

YEAR 5781

This year's *siman* (a sign of the calendar's setup in shorthand) is *zacha* (זכח), in which case, *z* equals seven: Rosh Hashanah begins on Shabbos, the seventh day; *n* stands for *chaseirah*, lacking; the months of Cheshvan and Kislev will not be full months; and *ch* equals one: Rosh Chodesh Nisan as well as the first day of Pesach will occur on the first day of the week.

It is an ordinary year (not a leap year), with 353 days and 51 *shabbosim*.

It is the sixth year into the current *shemita*h cycle. Accordingly, this year's schedule of agricultural *ma'aseros* calls for the donation of *ma'aser rishon* and *ma'aser ani*.

It is the thirteenth year of the *machzor gadol*, the twenty-eight-year small cycle of the sun.

It is the fourth year of the *machzor katan*, the nineteen-year small cycle of the moon.

This year is the 40th anniversary of the founding of Tzivos Hashem (Tishrei 5741);³⁶ it is the 160th year since the birth of the Rebbe Rashab (Cheshvan 20, 5621); it is 70 years since the Rebbe's acceptance of leadership (Shevat 10, 5711); 30 years since the distribution of Dvar Malchus (Iyar 15, 5751);³⁷ and 80 years since the rescue of the Rebbe and Rebbetzin from Nazi occupied Europe, marked by their safe arrival in America on Sivan 28, 5701, which also marked the start of a new and final era in spreading Torah and Chassidus in preparation for the final redemption.

This year's calendar setup is relatively unusual, and last occurred in 5761. Before that, it occurred in 5737 and 5710. For further information on this year's calendar, see footnote.³⁸

Hashanah, or vice versa, should immediately correct it by reciting *le-hadlik neir shel shabbos ve-shel yom ha-zikaron*. If a few seconds have elapsed, there is a debate as to whether the blessing must be repeated. Since the matter is unclear, nothing further should be done to avoid the possibility of reciting a superfluous blessing. (This *halachah* was explored at length in the *Kinus Torah* that was held during *chol ha-mo'ed Pesach* 5779.)

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

36) Note that the introductory material to *HaYom Yom* records that in the year 5741, the Rebbe launched a number of other far-reaching initiatives, including but not limited to the celebrating *simchas beis ha-sha'eivah*, and purchasing letters for each Jewish child in Children's Torah scrolls.

37) For specifics, see the introductory material to *HaYom Yom*; see there also regarding 5751 (for further elaboration, see *Yemei Besurah*).

38) This year's calendar setup ensures that Rosh Chodesh will coincide with Shabbos three times—for the months of Tishrei, Adar, and Menachem-Av.

In addition, the following notable dates will occur on *erev* Shabbos: 1)

The Rebbe explained the significance of Rosh Hashanah coinciding with Shabbos in the following public letters addressed to all Jewry: Elul 18, 5732 (see also its sequel—Tishrei 6, 5733); Elul 18, 5735; *Motzei Shabbos Kodesh*, *Yemei HaSelichos* 5742; Elul 18 and *erev* Elul 25, 5749.

A number of these letters are published as appendices to *Likkutei Sichos* (generally, the *Devarim* volumes) and to *Sefer HaSichos*; at their appropriate places in the Rebbe's *Igros Kodesh*; and they appear in Hebrew translation in *Igros Melech*.

The Rebbe issued public telegrams in preparation for Rosh Hashanah that coincided with Shabbos in the years 5737, 5740, 5743, 5747, and 5750.

FRIDAY NIGHT, TISHREI 1 FIRST NIGHT OF ROSH HASHANAH

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

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.

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

Remember the numerous additions to the *amidah* for the *yamim noraim* and *aseres yemei teshuvah*. These are: *zachreinu, mi chamocho*, (on Rosh Hashanah and Yom Kippur: *le-dor va-dor*) *hamelech ha-kadosh, u-kesov, u-ve-sefer, oseh ha-shalom* (remember this in *kaddish* as well).

If you made—or might have made—a mistake in reciting these phrases, see footnote.³⁹

The fastl of the tenth of Teves, which will be celebrated as a festival, when the fast day is transformed to rejoicing, with the coming of the immediate redemption; 2) Ta'anis Esther, which will have to be observed a day early (on Thursday); and 3) *erev* Pesach, which will cause the fast of the firstborns to similarly be observed a day early.

The residents of Yerushalayim and other "walled" cities will celebrate *purim meshulash*, a three-fold Purim, meaning: *mikra megillah* and *matanos la'evyonim* are observed on Friday (Adar 14); *Al HaNissim* is recited on Shabbos (Adar 15); and *seudas purim* and *mishlo'ach manos* are observed on Sunday (Adar 16).

39) The laws that apply if you omitted any of these are recorded in the Alter Rebbe's *Shulchan Aruch* 582:1,2,6.

References to Shabbos are included in the *amidah* throughout the first day of Rosh Hashanah. The laws regarding their omission, as well as other potential errors, are explained below⁴⁰:

Specifically: If you forget *zochreinu, mi chamocho, uch'sov, u'vseifer*—if you remember before saying Hashem's Name at the end of the *brachah*, say it where you remember, but if you remember after saying the *Shem* at the end of the *brachah*, 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 what you said), 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 *brachah*, 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*.

40) One who failed to mention Shabbos in the main body of the *Yom Tov* section of the *amidah* (from *atah vechartanu* until the blessing of *mekadeish*), but concludes with a mention of both Shabbos and Rosh Hashanah (reciting: *mekadeish ha-shabbos ve-yisrael ve-yom ha-zikaron*), has fulfilled his duty.

One who failed to mention Shabbos altogether, omitting it from the main text as well as the blessing of *mekadeish*, and has now completed the blessing, will need to repeat all or part of the *amidah*: If they have not recited the second *yiyu l'ratzon*, they should return to *atah vechartanu*. But if the second *yiyu l'ratzon* has been said, it is necessary to return to the start of the *amidah*.

There is a debate regarding *Ma'ariv*: Is listening to the *chazan's* recital of *mei'ein sheva* after the *amidah* (as is recited each Shabbos) sufficient for a person who forgot to mention Shabbos to fulfill his obligation?

There is no doubt that it is best not to rely on this, but rather to repeat the *amidah* oneself, from its start. But if they did rely on it, did they fulfill their obligation? The final, practical conclusion is that one has not fulfilled their obligation because it lacks all mention of Rosh Hashanah, and one needs to mention both Shabbos and Rosh Hashanah in their *amidah*.

Here are further laws regarding omissions and errors in the *amidah*:

One who mentions Shabbos and Rosh Hashanah in the main text, but then concludes with a blessing over Shabbos alone (*mekadesh ha-shabbos*), or Rosh Hashanah alone (*mekadeish yisrael*, etc.)—should immediately recite the correct formula (*mekadeish ha-shabbos ve-yisrael*, etc.). But if a few seconds have elapsed after concluding the blessing, it is too late to correct. In that case, there is a debate over what should be done; the final conclusion is that to avoid the possibility of reciting a superfluous blessing, the *amidah* should not be repeated.

What if someone added only *one* of the references to Shabbos in the main text, but omitted the others? If they have not yet recited the concluding blessing (*mekadeish*), they should return to the place at which they erred.

On Shabbos, the phrase *yom teru'ah* (“day of sounding the shofar”) is replaced with *zichron teru'ah* (“remembrance of the shofar sounding,” because the *shofar* is not actually blown)⁴¹.

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

The silent amidah is followed by the usual four Shabbos paragraphs of *vayechulu*, *baruchu*, *magein avos*, and *Elokeinu*. However, a change is made to the blessing of *magein avos*, so

But if they have pronounced Hashem's name in that blessing, they should not repeat anything.

Throughout the year, *ya'aleh ve-yavo* is inserted into the *amidah* directly after *retzei*, and it is followed by *vesechezenah* and the blessing of *hamachazir*. On Rosh Hashanah, however, it is followed by the main blessing (*Elokeinu ... m'loch al ha-olam kulo...*). What if one recited *ya'aleh ve-yavo* and then by force of habit continued with *vesechezenah* and the blessing of *hamachazir*—omitting the Rosh Hashanah blessing?

If they have not pronounced Hashem's name in the blessing of *hamachazir*, they should simply return to *Elokeinu... m'loch*. But if they already pronounced Hashem's name, without going any further, they should conclude the blessing they have started with the appropriate Rosh Hashanah blessing: *Melech al kol ha-aretz mekadeish ha-Shabbos ve-yisrael ve-yom ha-zikaron*. If it is too late, and they have already concluded their blessing with *hamachazir shechinaso le-tziyon*, they must return all the way to *atah vechartanu*.

One who prays by heart instead of reading from a *machzor*, and is uncertain whether they recited *Elokeinu... m'loch*, must return to *atah vechartanu*.

One who completed *ya'aleh ve-yavo* and then, by force of habit, continued with *u'venei yerushalayim*, as they do when reciting *birchas ha-mazon*, should simply interrupt and continue with *Elokeinu... m'loch*. If they pronounced Hashem's name but have not yet concluded *bonei verachamov*, they should conclude the blessing they have started with the appropriate Rosh Hashanah blessing: *Melech al kol ha-aretz mekadeish ha-Shabbos*, etc. But if they already concluded with *bonei verachamav*, they are forced to return to *atah vechartanu*.

(See the Hebrew version of this edition for specific references for all of these laws.)

41) One who erred in this and has already completed the blessing does not repeat the blessing.

that instead of *ha-Keil ha-kadosh*, the phrase *ha-Melech ha-Kadosh* is recited. If one erred in this, see footnote⁴².

The above is the only change made to *magein avos*. The blessing is concluded as usual with a reference exclusively to Shabbos (*mekadeish ha-shabbos*) and not to Rosh Hashanah.

These Shabbos paragraphs are followed by the Rosh Hashanah addition of *le-Dovid mizmor*.

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

Le-Dovid mizmor is followed with *kaddish shaleim*; *mizmor le-Dovid Hashem ro'i*; *chatzi kaddish*; *barchu*; *aleinu*; and *kaddish yasom*.

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

We also wish each other, “*Gut Shabbos, Gut Yom Tov*”⁴³

The Shabbos preparations for *kiddush* are recited quietly. They are: *shalom aleichem*; *ishes chayil*; *mizmor le-Dovid*; and *da hi se’udasa*.⁴⁴

42) As long as Hashem’s name has not been pronounced in the concluding blessing, it is possible to return and recite *ha-Melech ha-Kadosh*; once Hashem’s name has been uttered, one should not return.

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

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

44) It seems obvious that *askinu* is also recited quietly, especially as there is no *askinu* for Rosh Hashanah at all (unlike the three *Yomim Tovim*). See Hebrew version for references.

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

Kiddush begins with *yom ha-shishi*. (If one forgot this, see footnote.⁴⁵) Then *borei pri ha-gafen*. In the next section, the references to Shabbos are added, and the concluding blessing reads: *mekadeish ha-Shabbos ve-yisrael ve-yom ha-zikaron*. (One who erred, see footnote.⁴⁶) Finally, the blessing of *shehechyanu* is recited.

While reciting *shehechyanu*, one should keep in mind that the blessing will also apply to the pomegranate—if it is indeed a “new fruit.”

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 Rabbah⁴⁷.

It is stated in numerous sources that salt should be present on the table in addition to honey. In fact, the Rebbe would actually dip his *challah* in salt as well.⁴⁸

After eating the challah, take a piece of a sweet apple, dip it in honey, recite (1) *borei peri ha-eitz* and (2) *yehi ratzon milfunecha she'techadeish aleinu shana tova u'mesuka*—and then eat it.⁴⁹

tune during the *farbrengen* of the last day of Yom Tov that coincided with Shabbos.

45) One who forgot to recite *va-yechulu* should pour a cup of wine in the middle of the meal and recite the paragraph of *vayechulu* over it.

46) What if one recites *kiddush* and reaches the blessing of *mekadeish* before realizing that they recited an exclusively Rosh Hashanah *kiddush* with no mention of Shabbos at all? Or that they recited a Shabbos *kiddush* with no mention of Rosh Hashanah? If they have not pronounced Hashem's name in that blessing, they should return to *asher bachar banu*. If they have pronounced Hashem's name, they should start again with a Rosh Hashanah *kiddush* and add the references to Shabbos.

Note, however, that if one recited a version of *kiddush* that was exclusively for Shabbos or exclusively for Rosh Hashanah, and yet recited an inclusive concluding blessing (*mekadeish ha-Shabbos ve-yisrael ve-yom hazikaron*), they have fulfilled their obligation and should not repeat anything.

In the reverse case, where one made reference to both Shabbos and Rosh Hashanah in the main body of the text, but concluded with a blessing that is exclusive to Shabbos or Rosh Hashanah, they should immediately correct the concluding blessing. If a few seconds have elapsed, it is too late: they must repeat *kiddush*.

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

48) However, see *Sefer HaSichos* referenced in the previous footnote.

49) 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 *brachah* recited over dessert (if the dessert would normally require *borei peri ha-eitz*), the Rebbe would leave some of the apple for the end of the meal. In this way, he would have in mind when originally reciting *borei peri ha-eitz* at the start of the meal that this *brachah* includes the dessert eaten at the end of the meal. That way, the same blessing is not recited twice.⁵⁰

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 sour foods on Rosh Hashanah.

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

During *birchas ha-mazon*, add *ya’aleh ve-yavo*, but do so only after reciting the Shabbos paragraph of *retzei*. If this was not done, see footnote.⁵¹ For the laws that apply when one forgets either of these additions, see footnote.⁵²

50) 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.

51) What if one forgets *retzei* and only realizes while reciting *ya’aleh ve-yavo*? If they have not yet said *b’yom ha-zikaron ha-zeh*, they should stop, recite *retzei*, and then begin *ya’aleh ve-yavo* again. If they have passed that point, however, they should recite *retzei* after concluding *ya’aleh ve-yavo*. (Regarding the last point, it is possible that even one who completed *ya’aleh ve-yavo* should recite *retzei* and then *ya’aleh ve-yavo* all over again, due to the importance of reciting these two paragraphs in their correct sequence.)

52) What if one forgot to recite *retzei* and/or *ya’aleh ve-yavo*? On the first night of Rosh Hashanah, if they realized their mistake before pronouncing Hashem’s name in the blessing of *bonei be-rachamav yerushalayim*, they should go back and recite the missed paragraph(s).

Three *harachamans* are added: *ha-rachaman hu yanchileinu* for Shabbos, *ha-rachaman hu yanchileinu* for Yom Tov, as well as *ha-rachaman hu yechadesh* for Rosh Hashanah.

The usual phrase of *oseh shalom* is said (i.e., it is *not* changed to *oseh ha-shalom*).

SHABBOS, FIRST DAY OF ROSH HASHANAH, TISHREI 1

Rise early in the morning. *Neitz ha-chamah* (sunrise) is at approximately 6:40 am.

Shema can be recited until 9:43 am.

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

This year, before *Shacharis*, *Avinu malkeinu* is not sung, as it is Shabbos.

During *Shacharis*, add *shir ha-ma'alos mima'amakim*. This is continued throughout the *aseres yemei teshuvah*. One who forgot the *shir ha-ma'alos* can no longer recite it after having said even the first word (*baruch*) of the blessing that follows (*yotzeir ohr*), or after having answered *barchu*. Instead, it can be recited as a stand-alone prayer after the completion of *Shacharis*. Similarly, a *chazan* who forgot *shir ha-ma'alos* and

If they already uttered Hashem's name, they should conclude the blessing and then recite (as directed in the *Siddur/Machzor*) one of the following three options: For the omission of *retzei*, recite: *Baruch... Elokeinu melech ha-olam, she-nasan shabason li'menuchah le-amo Yisrael be-ahavah, le-oss ve-livris, Baruch atah... mekadeish ha-shabbos.*

For the omission of *ya'aleh ve-yavo*, recite: *Baruch... Elokeinu melech ha-olam, she-nasan yamim tovim le-amo Yisrael le-zikaron, ess yom ha-zikaron ha-zeh. Baruch atah... mekadeish Yisrael ve-yom ha-zikaron.*

For the omission of both paragraphs, recite: *Baruch... Elokeinu melech ha-olam, she-nasan shabason li'menuchah le-amo Yisrael be-ahavah, le-oss ve-livris, ve-yamim tovim le-zikaron, ess yom ha-zikaron ha-zeh. Baruch atah... mekadeish ha-shabbos ve-Yisrael ve-yom ha-zikaron.*

However, one who has already begun the blessing of *hatov u-meitiv* must return to the start of the entire *birchas ha-mazon*.

Most authorities concur that the above applies equally to men and women.

What if, after reciting *ya'aleh ve-yavo*, one continues by force of habit with the usual *amidah* paragraph of *ve-sechezenah eineinu* (that precedes *modim*)? It is considered an interruption to *birchas ha-mazon* (just as talking), and one must return to the blessing of *u'venei yerushalayim*. If they pronounced Hashem's name, then instead of ending *ha-machazir*, they should end *lamdeini chukecha*, and then return to *u'venei yerushalayim*. (If they conclude the blessing with *bonei ve-rachamov yerushalayim*, they do not need to return.) If it is too late, and they concluded with *ha-machazir*, they must return to the paragraph that begins *racheim*.

has recited the *kaddish* that precedes *barchu* cannot interrupt with *shir ha-ma'alos*, and does not return to recite it.

Bar'chu is followed by *hakol yoducha* for Shabbos. Similarly, the Shabbos additions are included in the *amidah*.

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

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

Hallel is not recited on Rosh Hashanah. Some authorities state that in the era of redemption, Hallel will indeed be recited on Rosh Hashanah (see Hebrew version for references).

Upon the opening of the *aron ha-kodesh*, recite *Hashem Hashem Kel rachum* etc. three times, followed by *Ribono shel olam*. This applies even when Rosh Hashana falls on Shabbos.

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. This section is divided into seven *aliyos* this year as it is Shabbos. 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 remedied on Rosh Hashanah. The honor of reading the *haftorah* is granted to a person worthy of reverence.

In the blessings that follow the *haftorah*, both Shabbos and *Yom Ha-Zikaron* are mentioned. (If one's errs, the laws that applied to the recital of *kiddush* on the first night of Rosh Hashanah will apply to the *haftorah* blessings as well.)

After reading the Torah, recite *yekum purkan*.

The *shofar* is not sounded because today is Shabbos. To fully understand this concept, keep reading:

1. The Halachic argument for not blowing the *shofar*:

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

After all, Rosh Hashanah is itself a *Yom Tov*, and the Sages do in fact suspend their decree to allow *shofar* blowing on Rosh Hashanah (when it does *not* coincide with Shabbos). Moreover, *shofar* blowing is not an absolute *shvus* (act that requires restriction) to begin with, meaning that it is not of major concern.

The answer is that “every Jew needs to hear the *shofar*, but few are fluent” in the laws and blowing skills. It was deemed likely that people might unthinkingly take a *shofar* to an expert to have the expert sound it for them, thereby transgressing the major Torah prohibition of carrying an item on Shabbos through the public domain. The Sages therefore decreed (with a *gezeirah*) against blowing the *shofar* on Rosh Hashanah that coincides with Shabbos (beyond the relatively weak restriction mentioned earlier).

2. The spiritual argument:

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

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

3. The halachic basis of the spiritual position:

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

Rather, the fact that our Sages took the concern of carrying into consideration in this case, is itself an absolute proof that—as Chassidus indeed reveals—we do not truly require *shofar* blowing to accomplish our spiritual goals, due to Shabbos. (*Likkutei Sichos*, vol.7, *Sichah L’Chag HaPesach*)

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

“When we sound the *shofar* on Rosh Hashanah, it elicits

Hashem's deepest pleasure in being our King, with the result that our action (sounding the *shofar*) causes Hashem to be crowned anew as our King. Now, Shabbos itself elicits a powerful pleasure from Hashem, which makes the *shofar* unnecessary.

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

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

"In fact, this form of service contains a superiority over the actual blowing that occurs when Rosh Hashanah is on a weekday. After all, we cannot suggest that Shabbos damages the quality of our Rosh Hashanah service, *chas veshalom*. To the contrary, Shabbos raises our Rosh Hashanah service to a whole new level:

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

"To explain: Blowing a *shofar* is an activity; a concrete act of *bittul* that signifies our nullification to Hashem, and our acceptance of Him as our personal King and as the King of the entire universe. It is analogous to Adam's initial proclamation of coronation, *Bo'u nishtachaveh*... ("Come, let us prostrate and bow, let us kneel before Hashem, our Maker!"—Tehillim 95). These activities indicate that there is a person who nullifies himself before Hashem; his existence remains part of the equation. (Or, in the terms of Chassidus: the person's *metzi'us*, sense of self, is present.)

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

"...We can therefore appreciate that when Rosh Hashanah coincides with Shabbos, Hashem indeed becomes King through the service of the Jewish people. However, their coronation service does not involve a direct activity, not even

the activity of *hishtachava'ah*, prostrating oneself in advanced self-nullification (which is equivalent to actively sounding the *shofar*). Rather, it is accomplished through the service of *absolute* nullification, to the point that we cannot even blow the *shofar*.” (*Sichas Shabbos Parshas Nitzavim Vayeilech* 5749)

Law of Redemption: In the true and complete redemption, the *shofar* will be sounded when Rosh Hashanah coincide with Shabbos, in the third *beis hamikdash*, and in Yavneh and all other places in which a *sanhedrin* will exist. Not only will it be sounded in these places, it will be done in a far superior manner. It is also possible that the *shofar* will be sounded everywhere, wherever a Jew is to be found, because in the era of redemption, the Rabbinic decrees that were designed to forestall transgression (including the decree against sounding the *shofar* on Shabbos) will be superfluous and will therefore be canceled.

Av ha-rachamim is not recited. The prayers continue with *ashrei* and then the *sifrei torah* are returned to the *aron*.

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

The Shabbos additions are included in the *amidah*. As a rule, it is necessary to mention Shabbos *before* mentioning the special occasion, in this case Rosh hashanah. One should therefore pay attention to the order of the words, and recite *va-titein lanu...ess yom ha-shabbos hazeh, ve-ess yom ha-zikaron hazeh...* and further, *ve-ess musfei yom ha-shabbos hazeh, ve-yom ha-zokaron hazeh...* Similarly, the verses of *musaf* offerings are *u've-yom ha-shabbos* and then *u-va-chodesh ha-sh'vi'i*, followed by *yismechu* for Shabbos and eventually concluding with the blessing: *mekadeish ha-shabbos ve-Yisrael ve-yom ha-zikaron*.

The laws that apply when one errs in the *amidah* are discussed in the footnote.⁵³

53) One who accidentally skipped the verses of the *musaf* offerings, and realized the error before pronouncing Hashem's name in the concluding blessings (*mekadeish*), should return to recite those verses, and continue from there. One who already pronounced Hashem's name should not return. However, one who only recited the Shabbos verses and not the verses for Rosh Hashanah, or vice versa, should always return to recite them.

What if one began reciting the blessings of the weekday *amidah*, or of the Shabbos *amidah*? It is necessary to interrupt whichever incorrect blessing is being recited, and to begin the appropriate Yom Tov section.

For other errors, see above, regarding Maariv. (For deeper analysis and references for these laws, see the Hebrew edition.)

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 Rebbe pointed out that “it is customary that when the *chazzan* reaches the words *teka b’shofar gadol l’cheiroseinu* (“Sound the great shofar for our freedom”), which refers to the great *shofar* of the redemption, he raises his voice with particular effort—beyond the raised pitch at which he recites the blessings of *malchiyos* and *zichronos*, and even beyond the way he read the blessings of *shofaros* until reaching this verse.” (*Sichas Yom Beis D’Rosh Hashanah* 5752)

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*.

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

Sheish zechiros (the daily Six Remembrances) is recited.

Law of Redemption: The families of the *Kohanim* were divided into twenty-four divisions (*mishmaros*) to rotate their service in the *beis hamikdash*. When Rosh Hashanah coincides with Shabbos, the *lechem ha-panim* is divided equally among all the members of all the *mishmaros*, and not only those assigned to that particular week.

Law of Redemption: 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. This is in addition to the regular Shabbos Musaf offerings.

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

In preparation for *kiddush*, the paragraphs that are associated with Shabbos are recited quietly. They are: *mizmor le-Dovid*; *askinu*; *ve-sham'ru*; *im tashiv*; *da hi*; *zachor*; and *al kein*.

Afterwards, the Rosh Hashanah *kiddush* of *tike'u* is recited out loud, followed with: *savri maranan... borei peri ha-gafen*.

It is a *mitzvah* to eat, drink, and rejoice on Rosh Hashanah. Nevertheless, we should not eat until complete satiation to avoid lightheadedness and to preserve our awe of Hashem throughout the day. In fact, the Friediker Rebbe cautions “to reduce the quantity of food and drink.”⁵⁴

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

On Rosh Hashanah, it is the Jewish custom to eat a large meal including meat, because at the beginning of the year it is a good omen to eat a large meal.⁵⁵

For the laws regarding one who forgot to recite *retzei* or *ya'aleh ve-yavo* in *birchas ha-mazon* during the **day** of Rosh Hashanah, see the footnote.⁵⁶

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

A *shofar* is *muktzah* for the duration of Shabbos, including when Shabbos coincides with Rosh Hashanah. It can be

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

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

56) The laws for one who forgot *retzei* are the same as on an ordinary Shabbos. One who forgot *ya'aleh ve-yavo* and realized the error after pronouncing the word *baruch* of the blessing of *ha-tov u'meitiv* should *not* return to recite it. One who realized his error before saying *baruch*, should follow the laws outlined earlier, regarding the nighttime meal. Similarly, one who forgot both *retzei* and *ya'aleh ve-yavo* should consult the above laws.

moved only for the use of the space it is occupying, or to use it for an activity that is permissible on Shabbos. Some authorities maintain that nowadays one should not move it directly for any purpose, but only in an awkward manner, such as with one's elbows or the back of the hand.

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

“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.

During *Minchah*, since it is Shabbos, we do recite *va'ani tefilasi*.⁵⁷

The beginning of *Parshas Ha'azinu* is read.

The *amidah* is for Rosh Hashanah, but with the Shabbos additions.

In the line of *mi chamocha*, the phrase *av ha-rachamim* is said (and not *av ha-rachaman*).⁵⁸ Similarly, the phrase *shabaso*

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

58) For during the *Minchah* of Shabbos, there is a spiritual elevation similar to that of Musaf. In fact, it is greater than the Musaf elevation, for during Musaf, the seven *middos* are elevated to the level of *mochin*, whereas during *Minchah* on Shabbos, they are elevated *beyond* the *mochin*. The phrase *Av ha-rachman*, meaning “The Merciful Father,” is associated with the *middos*

kadshecha ve-yanuchu vam is recited.

Avinu malkeinu is not recited.

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

The *amidah* is followed by *le-Dovid Hashem ori*, and *aleinu*.

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

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

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.”

Many *ma'amarim* that were delivered by the Chabad Rebbeim on a Rosh Hashanah that coincided with Shabbos began with the verse *u've-yom simchas'chem* (“And on the days of your rejoicing [on your festivals, and on your Rosh Chodesh celebrations, you should blow on the trumpets for your burnt-offerings and your peace-offerings, and it will be a remembrance before your G-d...]”—Bemidbar 10:10).

It is forbidden to prepare anything on the first day of Rosh Hashanah for the second day of Rosh Hashanah **until nightfall**—at **7:38 pm and** reciting *Baruch hamavdil* or *Vatodi'einu* during Maariv (see below). According to the

of *atzilus*, and refers to the *rachamim* that is found within *hishtalshelus*, the spiritual hierarchy of worlds. By contrast, *Av ha-rachmim*, meaning “The Father of Mercy,” i.e., the Source of *rachamim*, is associated with the *middos* of *keser* that transcend *chochmah*; it refers to the *rachamim* that is higher than all of *hishtalshelus*.

Alter Rebbe, we may not request a non-Jew to perform such activities either.⁵⁹

Cooked meat or other foods should not be removed from the freezer today for the sake of having them defrost in time to use on the second day of Rosh Hashanah.⁶⁰

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.

MOTZAEI SHABBOS

SECOND NIGHT OF ROSH HASHANAH

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

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

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

Light the Yom Tov candles after—not before—7:38 pm and after saying *Baruch hamavdil*, taking a flame from a source of fire that had been lit before the onset of Rosh Hashanah. Candles should be lit right before kiddush. Someone who forgot to light the gas burner or another 48-hour flame before the start of Shabbos is permitted to ask a non-Jew to light it now.

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

If you accidentally did not recite the appropriate brachah or If you forgot to recite *shehechyanu*, see footnote.⁶¹

59) See Hebrew Halachic Guide for extensive references on this topic.

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

61) If you accidentally recited *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

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 another flame that is not specifically for *yom tov* or to light the gas.

Do not warm the base of a candle to stick it in its holder. This is prohibited as a precaution, so that you will not come to directly 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.⁶²

The solution, if you are using wax candles, is to take the holder over to the garbage (since the glass holder is not *muktzah*⁶³), 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

beginning. You can do this as long as the candles remain lit.

If you accidentally recited *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.

62) 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.”

63) for reasons beyond the scope of this publication.

Yom Tov. There is no difference in this case between using a knife and using your fingers—the issue of *muktzah* remains. You may however remove it with a *shinui* (change), using an item which is not normally used in this way. The preferred solution is to think ahead (as mentioned earlier) and pour a small quantity of water or oil into the holder on erev Yom Tov, which will prevent the disk from sticking to the glass in the first place. This would enable you to take the holder to the garbage can during Yom Tov and to empty its contents directly into the garbage.

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

Vatodi'einu is added to the *Amidah*. If you forgot to recite this section, or made other omissions or errors associated with the *Amidah* or *Havdalah*, see footnote⁶⁴. Note that you may not perform activities that are forbidden on Shabbos but are

64) If you forgot to recite *Vatodi'einu* but realized your error before reaching Hashem's name at the conclusion of the blessing, begin reciting *Vatodi'einu* immediately, and then continue with *Vatitein lanu*, etc., even if you already recited those sections. If you already recited Hashem's name at the conclusion of the blessing, you may not return to the previous prayer, but conclude the *Amidah* as usual.

If you began reciting the weekday prayer of *Atah chonein l'adam da'as*, you should complete the blessing—adding the *Ata chonantanu* section that is usually recited on an ordinary *motzoei Shabbos*. Then begin the Yom Tov prayer of *atah vechartanu* and continue with the *Vatodi'einu* section, despite the fact that you already recited *Havdalah* in the *atah chonantanu*.

If you mistakenly continued with the other intermediate blessings for the weekday, you must conclude whichever brachah you have already begun (whether first, thirteenth or any in between) and at its conclusion, continue with the intermediary section for Yom Tov beginning with *Atah b'chartanu*.

If you completed an entire weekday *Amidah* in error without any mention of Yom Tov (such as *ya'aleh v'yavo*), you have not fulfilled your obligation and must repeat the *Amidah* for *shalosh regalim*. However, if Yom Tov was mentioned in the weekday *Amidah*, you do not need to repeat the *Amidah* for Yom Tov. If you remember that it is Yom Tov after completing the brachah of *hamachazir shchinaso l'tzion*, say *ya'aleh v'yavo* for Yom Tov before *Modim* to meet the requirement, and the *Amidah* need not be repeated. If you have already begun *Modim*, return to *Atah b'chartanu*. However, if you have already recited the second *Yi'hiyu l'ratzon* (without intention to prolong the *Amidah* with personal supplications), start over with the *Amidah* for *shalosh regalim*.

If you erroneously began the Shabbos *Amidah*, you should stop at whichever point in the intermediary blessing for Shabbos you are holding and begin *Atah b'chartanu*.

If you mistakenly ate before reciting *Havdalah* (*bein kodesh l'kodesh*), repeat the Maariv prayer, making certain to include *Vatodi'einu* this time. (This is exclusive to eating. If any melachah was performed, Maariv is not repeated.)

permitted on Yom Tov—until you recite *Havdalah* during *Kiddush* or the phrase, *Baruch hamavdil bein kodesh l'kodesh*. “Perhaps, we should wish each other *le-shanah tovah tikaseiv ve-seichaseim* on the second night of Rosh Hashanah as well⁶⁵.”

One who will not be using a particular item (such as a *machzor*) further during *Yom Tov* itself, may nevertheless carry it home from Shul on *Yom Tov*, if the purpose in doing so is to prevent its theft or misplacement. However, one who owns a Shul locker or has an established location in Shul in which to keep such items, must not bring it home if it will not be needed at home during *Yom Tov*. Naturally, one who intends to use it at home may certainly bring it home.

Tonight, *Kiddush* also contains *Havdalah*. *Kiddush* is recited in the following order: (1) *borei pri hagafen*; (2) *kiddush* (*mekadesh yisrael v'yom ha-zikaron*); (3) *borei me'orei ha'esh* (4) *hamavdil bein kodesh l'kodesh* (5) *shehechyanu*.

One who recited the various components of tonight's *kiddush* in the incorrect order has nevertheless fulfilled his obligation—with one exception: the blessing of *mekadeish* must come before the blessing over wine; if that order was switched, one must repeat the blessing of *mekadeish*.

The blessing over spices is not recited.⁶⁶

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

The final word of *Havdalah* is changed from *l'chol* to *l'kodesh*. If you mistakenly said *l'chol*, see footnote.⁶⁷ If you forgot to make *Havdalah* altogether, see footnote.⁶⁸

65) Sefer HaSichos 5751

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

67) It is best that someone who inadvertently recited *bein kodesh l'chol* listen to someone else's recital of *Havdalah*. If that is not possible, repeat the entire *Havdalah* yourself. (This was explained at length at the Kinus Torah *Chol Hamoed Pesach* 5774. The discussion was printed in *B'asra D'rav*, issue 3.)

68) If you forgot to recite *Havdalah* and only realize your error in the middle of your meal, stop eating immediately and recite *Havdalah* over a cup of wine. However, omit the blessing over the wine (*borei pri hagafen*) because you are already in the middle of a meal. The exception to this rule is if someone had clear intention at the start of the meal, when reciting *Kiddush*, not to drink any more wine during his meal; he must then recite *borei pri hagafen* over the wine he is using for *Havdalah*.

If you forgot to recite *Havdalah* altogether at night, and only realize the omission the following day, recite *Havdalah* immediately over a cup of wine. If you only realize your error on *motzoei Yom Tov*, do not recite anything

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 do not recite the *brachah acharonah* on the wine of *kiddush*).

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

It is universal practice that those who listen to someone reciting *kiddush* on their behalf do not rely on that person's recital of *shehechyanu* during *kiddush* as far as the new fruit is concerned. Rather, each individual recites their own *shehechyanu* over the new fruit (along with the appropriate blessing for that species). This is done as a good *siman* (sign) for the new year.

Birchas ha-mazon is the same as yesterday, but without the Shabbos additions. The laws that apply if an error was made are in the footnote.⁶⁹

SUNDAY, SECOND DAY OF ROSH HASHANAH, TISHREI 2

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.

further, because you have fulfilled your obligation when reciting *Havdalah* for *motzoei Yom Tov*.

69) One who forgot *ya'aleh ve-yavo* in *birchas ha-mazon* on the night of Rosh Hashanah and realized his error before pronouncing Hashem's name in the blessing of *bonei berachamav*, should return to recite *ya'aleh ve-yavo*. If one has already pronounced Hashem's name, the blessing should be completed (*bonei berachamav*) and then the formula included in the *Siddur* for such instances should be recited (*asher nasan yamim tovim*, etc.) One who realized the error after beginning (even the first word of) the blessing of *ha-tov ve-meitiv* must restart the entire *birchas ha-mazon*.

The one who blows the shofar for the congregation prepares in the morning by studying the *ma'amar* entitled “*le-havin inyan teki'as shofar*” that is printed in the *Siddur im dach* (and now also printed in many machzorim). Needless to say, he must have also familiarized himself with all of the laws of shofar blowing.

Before Shacharis, the congregation sings *avinu malkeinu*.

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

During Shacharis, add *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.

The Torah portion of the *akeidah* is read in order to invoke its merit in our favor. Today’s *maftir* is identical to yesterday’s. The *haftorah* is from Yirmiyahu (*Ko amar... 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.

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

Prepare yourself during this time to serve Hashem throughout the entire coming year. This intention is an overall readiness to fulfill Hashem’s will rather than the thought of specific acts.⁷⁰

The Baal Shem Tov once wrote the following instruction to his *talmid*, the Maggid of Mezritch: “During both of the sacred days of Rosh Hashanah, prior to sounding the *shofar*, you should picture my image in your mind, as well as the sacred image of my teacher whose identity is known,⁷¹ and whom you once merited to see.”

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

This year, the *shofar* will be sounded for the first time today,

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

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

on the second day of Rosh Hashanah, in which case it is not necessary for the one who sounds the *shofar* to wear a new garment.

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

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

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

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.

“During the sounding of the *shofar*, the *teshuvah* wells from the very depths of the heart. The pause between the sets of blasts, at which point one is instructed to engage in *vidui be-lachash* (silent confession),⁷² is the stage at which one experiences an internal change from their present state of being to become something entirely different. Those who are unable to achieve this alone, through their own efforts in divine service, should beg Hashem to make the change occur in them.”

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

Look at the individual blowing shofar after he concludes blowing.

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

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

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.

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.

Law of Redemption: In the era of redemption, we will no longer follow the current order of sounding the *shofar*, which calls for sounding a set of blasts after reciting verses that express *malchiyos*, Hashem's kingship, and then again after *zichronos*, Hashem's acts of remembrance, and finally, after *shofaros*, verses that mention the sounding of the *shofar*. Rather, we will recite *shofaros* alone. (*Likkutei Torah*.) (There may be other differences, see footnote.)⁷³

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*.

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

If you forgot to recite *ya'aleh ve-yavo* during *birchas ha-mazon* for the daytime *seudah*, do not repeat *birchas ha-mazon*⁷⁴.

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

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

74) However, one who remembers the omission prior to beginning the blessing of *hatov u-meitiv* should follow the guidelines as elaborated in the entry for last night's benching.

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

Regarding children going on *mivtza'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.⁷⁵

On each occasion that we blow *shofar* for a fellow Jew, we must sound a complete set of thirty 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 thirty blasts in a particular instance, ten blasts may be sounded, but without reciting a blessing. These are: תשר"ת תש"ת תר"ת.

One is permitted to fulfill the *mitzvah* of sounding the *shofar* at any time during the day, from sunrise (*neitz ha-chamah*) until nightfall (*tzeis ha-kochavim*). However, one who does so after sunset (*shekiyah*) should not recite the blessings.

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

Minchah: *korbanos*; *ashrei* and *u'va l'tziyon*; *amidah* for Rosh Hashanah; *aveinu malkeinu*; *le-Dovid Hashem ori*; and *aleinu*.

After Minchah—but before sunset—go to a spring or other natural source of water that contains live fish in order to recite Tashlich. The fish should be visible. Following

⁷⁵ (*Mateh Efraim*, 589:7). Whether a child younger than that, but over Bar Mitzvah, could sound the *shofar* on behalf of others on the second day of Rosh Hashanah, when the requirement of *shofar* is Rabbinical in nature, is a matter of debate.

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.

Following Minchah (and Tashlich), 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 recited⁷⁶.”

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.”

Law of Redemption: Towards evening (according to some opinions—the following morning), the Kohen Gadol leaves his house and does not return until after completing his Yom Kippur service. From this point on, he remains in the *lishkas parhedrin* in the *Beis Hamikdash*.

SUNDAY NIGHT, MOTZA’EI ROSH HASHANAH

Rosh Hashanah **ends at 7:36 pm** (in New York).

During Maariv on *motza’ei* Rosh Hashanah, include the additions for the *aseres yemei teshuvah* as well as *atah*

⁷⁶ Sefer Haminhagim Chabad

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, in the footnotes on the first night of Rosh Hashanah. See footnote for an error—or possible error—regarding *ha-melech ha-mishpat*.⁷⁷

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

Ve-yitein lecha is not recited.

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

MONDAY, TISHREI 3, 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).

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

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

⁷⁷ If one accidentally recited the year-round formula of *melech ohev 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 does not need to repeat the *amidah*. However, following the *amidah*, it is good to restart the entire *amidah*, bearing in mind that he is offering it to Hashem not as an obligation but as a *nedavah* (gift). Apart from making certain to recite *ha-melech ha-mishpat* this time, he does not need to introduce any other changes. All the above applies also in a case where there is doubt whether the correct phrase was recited.

The fast begins at the break of dawn, at 5:21 am.

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

Law of Redemption: All of the fast days (except Yom Kippur) will be canceled in the era of Moshiach. In fact, they will become “*yomim tovim* and days of feasting and gladness.”⁷⁸

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 the Shacharis *amidah*, between the blessings of *go'eil Yisrael* and *refa'einu*. See footnote if *aneinu* was omitted.⁷⁹

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

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

Today's *selichos* begin with *Dirshu* and not with any of the earlier text. For according to Chabad custom, when *selichos* is recited after the *amidah* as part of the Shacharis service, and not as a pre-Shacharis prayer service of its own, then the following introductory sections are omitted: *ashrei*, *kaddish*, *lecha Hashem*, *shomei'a tefillah*, and *selach lanu*. The section that begins *az terem* is likewise intended as an introduction to the main body of *selichos* and it would therefore fit to skip it too. Following *az terem*, *E-l erech apayim* is also omitted, as well as the *viduy* of *ashamnu* later on following *shema koleinu*, for *tachnun* has already been recited immediately after the *amidah*. (It would also fit to skip the paragraphs *va-yomer Dovid* and *rachum ve-chanun* towards the end of *selichos*.) Hence, as a result of omitting these prefatory

78) 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.]

79) 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*.

sections, *selichos* begins today with *Dirshu*.⁸⁰

After *selichos*, the lengthy *avinu malkeinu* is recited, We recite the *nusach* for *aseres yemei teshuvah* (i.e., *kasveinu*) followed by *chatzi kaddish*, and not *full kaddish*.

On a usual day, the presence of a *chosson* 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.

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

There is a debate regarding one who forgot to recite *havdalah* on *motzei Rosh Hashanah*.⁸¹ Since the matter is uncertain, *havdalah* should not be recited once the night has passed.

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

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 you forgot to recite *aneinu*, see footnote.⁸²

The *chazzan* recites *aneinu* following the blessing of *go'eil yisrael*. The *chazzan* also adds the *nusach* of *birchas kohanim*

80) See *Yoman Tzom Gedaliah* 575l.

81) According to those who believe that *havdalah* must be recited the next day, the wine must be given to a young child to drink (because it is a fast day).

82) If one forgot *aneinu* and remembered his omission 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.

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 7:21 pm.

TUESDAY, TISHREI 4

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

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 that isn't grafted, without a doubt.

Buy your *minim* only from reputable vendors who are known to be scrupulous in their observance of mitzvos. The *minim* to be used on the first day of Sukkos, including *aravos*, may not be purchased from a minor. The detailed laws are recorded in the Alter Rebbe's Shulchan Aruch (645-9). See 11 Tishrei for more details about this.

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 method.

As a matter of principle, a person who is weak and cannot fast the entire day unless he remains in bed throughout Yom

Kippur, should not attempt to attend the Yom Kippur services in Shul, or even to pray at home, if this will result in him needing to eat or drink (even if eating or drinking “shiurim”, very small amounts at a time, as prescribed for patients who must break the fast due to danger). What Hashem asks of him is to lay in bed and fast! Indeed, Hashem prefers that he spends Yom Kippur at home in an air-conditioned room and in a comfortable bed and to fast the entire day, rather than push himself to attend Shul 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.

WEDNESDAY, TISHREI 5

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

THURSDAY, TISHREI 6

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

Whoever was unable to perform Tashlich on Rosh Hashanah should do so on this day, which is referred to as “the day of the thirteen attributes of mercy” (in a setup like this year, when Tishrei 8 falls on Shabbos).

FRIDAY, TISHREI 7, EREV SHABBOS SHUVA

Review Parshas Ha’azinu - *shnayim mikra v’echad targum* in the afternoon, together with the Haftorah for *Shabbos Shuvah*. Some have the custom of reading the *haftorah* for Parshas Ha’azinu that begins *va-yedabeir Dovid*.

Do not recite *avinu malkeinu* during Minchah.

It the custom in the household of the Rebbeim to light a *teshuvah licht* in honor of Shabbos *Teshuvah*⁸³.

It is a mitzvah to check your pockets before Shabbos to make sure that you will not inadvertently carry in the public domain on Shabbos. This is especially important when you

83) 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.

have worn your Shabbos clothing on Rosh Hashanah, when carrying was permitted.

Candle lighting is at 6:28 pm.

SHABBOS SHUVAH / TESHUVAH, PARSHAS HA'AZINU, TISHREI 8

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

Remember to include the additions for *aseres yemai teshuvah* in the *amidah*.

The chazzan recites *ha-melech ha-kadosh* in the blessing of *magen avos* that is recited after the Maariv *amidah*.

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

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

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

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.

In the line *mi chamocho* during Musaf and Mincha, say ‘*harachamim*’ instead of ‘*harachaman*’.

Some say that if you forget *retzei vehachalitzeinu* in bentching on the **day** of *Shabbos Shuvah*, 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 clarified⁸⁴. If you remember after *Baruch Atah Hashem Boneh B'rachamav Yerushalayim*, before beginning the fourth beracha, everyone agrees that you must say the *brachah* of *shenasan*....

84) see Matteh Efraim 583:3. 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 Shuvah*, it is apparently not a *mitzvah* like on Rosh Hashanah, but merely on account of the laws of teshuva, like a *ta'anis chalom*.

During Minchah, the Torah portion of *VeZos Haberachah* is read.

Recite *tzidkasecha* following the *amidah* of Mincha.

Details regarding the customary Shabbos Shuva Drashah delivered by the Rabbonim of the Badatz will be made available nearer the time.

MOTZAEI SHABBOS SHUVAH

Shabbos ends at 7:26 pm.

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

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

A pregnant woman (after forty days since conception) uses two chickens and one rooster. She uses the plural formula to refer to all the fowl at once: *eilu chalifaseinu, eilu temuraseinu, eilu kaparaseinu, eilu ha-tarnagolim yeil'chu le-misah, va-anachnu neiliech le-chayim tovim aruchim u'le-shalom*.

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 of *al kisuy ha-dam be-afar*. We donate the monetary equivalent of the *kapparos* to the poor.

If there are no chicken or roosters available, one should use another living creature, such as a fish. If this is not an option, one should use money, and adapt the formula to read: *eilu ha-ma'os teilachnah litzedakah*. Alternatively, one can request that someone who does have a chicken available perform *kapparos* on their behalf.