



ר"ח Rosh Hashana & Aseres Y'mei Teshuvah

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☞ EREV ROSH HASHANA AFTERNOON

On *Erev Rosh Hashana*, one should reflect and take stock of the entire year, making all necessary corrections and utilizing the opportunity for *Teshuvah*.

It is a *Mitzvah* to immerse in a *Mikvah* on *Erev Rosh Hashana* after midday.

One should utilize all spare time on *Erev Rosh Hashana* to recite *Tehillim*, especially from one hour before *Mincha* and onwards.

It is customary to adopt a new *Hiddur Mitzvah*. This should be done on *Erev Rosh Hashana*, or on *Rosh Hashana*. [One should state that this acceptance is *Bli Neder*.]

Just like on *Erev Shabbos*, it is preferable to refrain from eating a proper meal once the tenth *Halachic* hour of the day begins (3:10pm), in order to properly enjoy the *Yom Tov* meal at night. However, one may snack in small quantities.

Prior to candle-lighting, one should give *Tzedakah* for the two days of *Yom Tov*.

One should arrange a pre-existing flame with which to light the candles on the second night of *Rosh Hashana*.

Candle-lighting time is 5:45pm. The *Brochos* are *L'Hadlik Ner Shel Yom Hazikaron*, followed by *Shehecheyanu*.

If eating out, one should ensure that practical benefit is derived from the candles after *Yom Tov* begins.

Since it is *Yom Tov*, if one neglected to light at the proper time, one may – and should – light candles on *Yom Tov* itself, from a pre-existing flame.

When a man is required to light candles, he does not recite *Shehecheyanu*, as he will be doing so in *Kiddush*. [Therefore, it is best that he lights candles right before *Kiddush*, so that his *Shehecheyanu* is linked to both.] Similarly, if a woman needs to recite her own *Kiddush*, she does not recite *Shehecheyanu* in *Kiddush*, as she already did so at candle-lighting.

Mincha is *davened* at greater length than usual, as it is the last *Tefillah* of the year.

☞ ROSH HASHANA

The *Avodah* of *Rosh Hashana* is *Kabbolas Ol* (accepting the yoke of Heaven). One should utilize every spare moment to say *Tehillim* earnestly. Throughout *Rosh Hashana*, and particularly on the first night, one should avoid all unnecessary idle chatter and minimize sleep.

One should not smoke on the two days of *Rosh Hashana*. [Of course, this is discouraged in general.]

One should be especially careful not to be angered on *Rosh Hashana*.

☞ HAMELECH HAKODOSH ON R"H

On *Rosh Hashana*, the third *Brocho* of *Shmoneh Esrei* has a long addition beginning with the words *L'Dor V'dor*. If one omitted this addition, he may go back to recite it only if he realised before saying *Hashem's* name at the end of the third *Brocho*. Otherwise, he continues *Shmoneh Esrei* without going back, as long as he is sure that he concluded the *Brocho* with the words *Hamelech Hakodosh*.

If one recited the unique *Rosh Hashana Nusach* of the third *Brocho*, but is in doubt whether he concluded the *Brocho* with the words *Hamelech Hakodosh*, he may assume that he did so correctly.

One who did not say *Hamelech Hakodosh*: If he realized before he began the next *Brocho* and within the time frame it takes to say three words, he corrects his mistake. Otherwise, he must begin *Shmoneh Esrei* again. [The same applies if this occurs in *Chazaras Hashatz*, in which case *Kedushah* is recited again.]

If one mistakenly omitted any of the other four additions (*Zochreinu*, *Mi Chomocha*, *u'Chsov*, *u'Vsefer Chaim*), he may recite it at the place he remembers if he has not yet said *Hashem's* name at the end of that *Brocho*. Otherwise, he continues *Shmoneh Esrei* and does not go back.

During *Chazaras Hashatz*, the congregation recites the selections of *U'chsov* and *u'Vsefer Chaim* aloud before the *Chazzan*.

☞ FIRST NIGHT OF ROSH HASHANA

One should use the time between *Mincha* and *Maariv* to recite *Tehillim*.

Many times, the Rebbe would begin the *Nigun* of *Avinu Malkeinu* before *Maariv*.

Maariv is *davened* at greater length and concentration than usual, as it is the first *Tefillah* of the year.

L'Dovid Mizmor: It is not Chabad custom to open the *Aron Hakodesh*, nor to recite it verse by verse after the *Chazzan*. [The Rebbe *Rashab* states that one's intention at this time creates a "vessel" in which to draw down *Gashmiyus* for the whole year.]

On the first night, we greet each other *L'Shana Tova Tikasev V'Sechasem*. [The grammar is applicable for greeting a male. One may use gender-appropriate grammar when greeting a female; i.e. *L'Shana Tova Tikasevee V'Sechasemee*.]

After the first night of *Rosh Hashana*, we greet each other *Gmar Chasima Tova*.

A woman who needs to recite *Kiddush* should not say *Shehecheyanu*, as she already did so at candle-lighting.

From *Rosh Hashana* until *Hoshana Rabba* (inclusive), we use round *Challos*, and we dip it (three times) in honey.

Apple and honey is eaten after the *Challah*, before the first course. The apple is sliced and dipped three times in honey. *Borei Pri Ha'etz* is then recited while holding the apple in one's right hand, followed by the *Yehi Ratzon*, before eating the apple.

When one recites *Borei Pri Ha'etz*, he should clearly have in mind that the *Brocho* includes any fruit served during the meal and at dessert. He does not make a new *Brocho* at the time of dessert.

Pomegranate is also eaten on the first night. It should be present at the table when the *Borei Pri Ha'etz* is said on the apple, and should be eaten after the apple. [If the pomegranate is a new fruit, it should be present on the table during the *Shehecheyanu* of *Kiddush*, and one should have it in mind at that time.]

It is customary to eat fish, the head of a ram (or fish), as well as *Tzimmes*.

On *Rosh Hashana*, it is appropriate to consume meat, sweet food and drink. It is customary not to eat any foods that are bitter, sour, overly sharp, vinegary, or that contain nuts.

☞ BENTCHING

If one forgets *Ya'aleh Veyavo* but remembers before saying *Hashem's* name at the end of *Bonei Yerushalayim*, he goes back. If one remembered after that, but before beginning the next *Brocho*, he recites the extra *Brocho* printed in the *Bentcher*. If one already began even the first word of the next *Brocho*, one must begin *bentching* again at night, but not during the daytime.

Both the *Horachamon* of *Yom Tov* and *Rosh Hashana* are recited, in that order.

One does not add a *Hey* when saying *Oiseh Sholom* in *bentching*.

🕊️ ROSH HASHANA – BOTH MORNINGS

Ideally, men shouldn't eat before *Shofar*. If this is difficult, or there is any concern that one will be unable to concentrate during *davening*, he may eat and drink (preferably not *Mezonos*), as necessary. One shouldn't be stringent if there are health concerns.

It is especially appropriate to go to *Mikvah* before *davening*.

The *Chazanim* should familiarize themselves in advance with the meaning of all of the *Piyuttim* and *Tefillos* – even if they already did so the previous year. Similarly, one should train his children regarding the order of *davening* beforehand, so as to minimize any distractions during *davening*.

Shir Hamaalos (after *Yishtabach*): It is not Chabad custom to open the *Aron Hakodesh*, nor to recite it verse by verse after the *Chazzan*.

When the *Aron Hakodosh* is opened during *Chazaras Hashatz*, it is not obligatory to stand, since the *Sefer Torah* is not being moved. Some have the custom to stand. [The Rebbe was not particular about this.]

At *Shacharis*, the paragraph of *Misoid* (at the beginning of *Chazaras Hashatz*) and the one that follows is recited by the *Chazzan* and not by the congregation.

The Rebbe would always stand for the *Piyut* beginning *L'e-l Orech Din*, recited in *Shacharis* on the first day and in *Musaf* on the second day.

Avinu Malkeinu: It is not our custom to recite it verse by verse after the *Chazzan*. The words *Roia Gzar* are recited without pausing in between.

It is customary to grant an *Aliyah* to the *Ba'al Tokeiah* and the *Ba'al Musaf*, unless they are being paid.

A *Bris* performed at *Shule* is conducted before *Tekios*. A *Bris* performed at home is held after *davening*.

🕊️ SHOFAR – BOTH DAYS

All men and boys over the age of *Bar Mitzvah* must hear the *Shofar*. Boys under *Bar Mitzvah* who are of the age of *Chinuch* (i.e. old enough to understand the concept of *Tekias Shofar*) must also hear the *Shofar*. Women and girls over *Bas Mitzvah* are technically exempt, but the custom is for them to hear anyway.

It says in the *Siddur* that after *Krias Hatorah* one must prepare for *Tekias Shofar*. The *Siddur* does not specify how, and the Rebbe explains that this is because everyone must make a personal soul-preparation that is inspiring on his level.

During the *Tekios*, the *Sifrei Torah* are held by those standing around the *Bimah*.

The *Ba'al Tokeiah*, the *Makrie*, and the *Chazanim* do not wear a *Kittel*.

The *Makrie* does not necessarily have to be the *Chazzan* for *Shacharis*. The *Makrie* points to the correct place, but does not say anything.

One should ensure that his children participate in *Tekios* and *davening* as much as appropriate for their age.

One should ensure that children are quiet. Infants who may cry unexpectedly should be with their mothers. If an infant cries or makes noise, the mother should take the child out of *Shule*, and hear *Shofar* later.

It is customary for the congregation to stand during *Tekios*. One may lean or sit if standing is difficult.

The *Yehi Ratzon* immediately before the *Brochos* is said only by the *Ba'al Tokeiah*.

When the *Ba'al Tokeiah* says the *Brochos*, one should have in mind to be *Yoitzei* the *Brochos* from him. One should not say "*Boruch Hu u'Voruch Shmoi*". [If one accidentally did so, he does not recite the *Brochos* again.]

When hearing the *Shofar*, one must have in mind to fulfil the *Mitzvah* of *Shofar*.

Between the *Brochos* and the very **first** *Shofar* sound, one should avoid speaking at all – even matters relevant to the *Tekios*. If one did speak at this time, if it was a matter unrelated to the *Tekios*, he needs to recite the *Brochos* again.

The *Brochos* recited on the *Shofar* are valid for all the blasts that will be sounded until the end of *Musaf*. Therefore, from the time of the *Brochos* until after *Kaddish Tiskabel* at the end of *Musaf*, one should not speak any matter irrelevant to the *Tekios* or the *Tefillos*. If one did speak during this time, he does not repeat the *Brochos*, but should refrain from speaking unnecessarily again.

If one uses the facilities during this period of time, *Asher Yatzar* may be recited.

It says in the *Siddur* between the three *Sedorim* (sections) of the *Shofar* that "one confesses silently". The Frierdiker Rebbe explains that this refers to one's intense longing to connect with his Father in Heaven, and to become a changed person. [This is a fitting time for "*Tziyur Pnei Harav*".]

The *Yehi Ratzon* after the *Tekios* is also said by the congregation. One should not begin reciting it until the *Tekiah Gedolah* is completely finished.

According to *Kabballah*, after the *Sefer Torah* is returned to the *Aron Hakoidesh*, the *Baal Tokeiah* faces the congregation in order that they may gaze at him.

🕊️ MUSAF – BOTH DAYS

Ideally, *Musaf* should be *davened* before the seventh hour of the day (1:16pm).

Since the *Chazzan* cannot move out of his place to bow at *Aleinu*, he should stand at

a distance from the *Shtender*, to allow him some space to bow.

For the *Tekios* of the silent *Shmoneh Esrei*, the *Baal Tokeiah* knocks on the *Bimah* beforehand to signal that he is about to blow. One should pause to listen even if he is not yet up to the corresponding place in *Shmoneh Esrei*.

A *Makrie* is not used during *Musaf*.

The paragraph of *Misoid* (beginning of *Chazaras Hashatz*) is recited by the *Chazzan* and not the congregation.

One should stand for *U'Nesane Toikef*.

The *Chazzan* recites the entire *Aleinu* – including the second half – out loud. The congregation quietly recites it word for word with him, bowing at *V'Anachnu Korim*, and continuing until *Hu Elokenu Ein Oid*. At that point, they begin saying the *Pesukim* of *Atoh Horayso*, as printed in the *Machzor*. The subsequent paragraph (beginning *Oichilah*) is recited by the *Chazzan* only.

One may not bow directly on a stone floor, but rather, should prepare mats upon which to bow. [Mats do not need to be used when bowing on a floorcovering of any other type.]

When one bows, his head should reach all the way to the ground.

The *Chazzan* must keep his feet together during *Shmoneh Esrei*. He should therefore be helped up after bowing at *Aleinu*.

🕊️ DAVENING WITHOUT A MINYAN

If someone is *davening* without a *Minyan*, he should not hear *Shofar* or recite *Musaf* during the first quarter of the day (before 9:25am), unless there is no other option.

When possible, he should hear *Shofar* (main 30 blasts) before *Musaf*, instead of after.

He may not blow or listen to the *Shofar* during the actual *Shmoneh Esrei* of *Musaf*, but he may blow 70 additional sounds afterwards in order to hear a total of 100 blasts. [In *Shule*, 30 blasts are sounded after *Musaf*, in addition to the 100 already blown. It is questionable whether these additional 30 blasts should be sounded by one who davens without a *Minyan*. One way to achieve this is by blowing those sounds for one who has not yet heard *Shofar*. In the absence of that, it appears that these additional 30 blasts should not be sounded in private.]

After one concludes his silent *Shmoneh Esrei*, he may choose to recite the *Piyuttim* normally recited during the *Chazzan's* repetition, but it is not obligatory to do so.

🕊️ AFTERNOON – BOTH DAYS

One should go on *Mivtzaim*, ensuring that every Jew hears the *Shofar*. [As mentioned above, it is preferable not to blow *Shofar*

during the first quarter of the day, unless he will otherwise not hear it.]

Any spare time should be utilized for reciting *Tehillim*.

It is customary not to sleep during the day. Idling away one's time is akin to sleeping.

Anyone over *Bar Mitzvah* should not blow the *Shofar* unless for the sake of the *Mitzvah*. A child under *Bar Mitzvah* may be encouraged to practice.

Although it is a *Mitzvah* to eat and drink, one should not eat to the point that he is completely sated, in order that "the awe of Hashem be present on his face".

🕯️ FIRST DAY OF ROSH HASHANA

Tashlich is recited after *Mincha*, before sunset (6:04pm). [If one is late, he may recite it until the stars emerge.]

After *Tashlich*, one shakes the edges of his *Tallis Koton*.

One should not throw food to the fish.

If possible, one avoids eating the meal after the beginning of the tenth *Halachic* hour (3:10pm), so that one has an appetite for the *Yom-Tov* meal of the second night.

One may not perform any preparations on the first day for the second night and day of *Yom Tov*.

🕯️ SECOND NIGHT OF ROSH HASHANA

One should use the time before *Maariv* to recite *Tehillim*.

Candles must not be waxed into place, nor may the wicks be twisted to facilitate their lighting. When necessary, one may remove the wax from the previous night with a knife. It is best that one removes it in a way that it falls directly into the bin.

On the second night, the candles should be kindled with a pre-existing flame, and not before *Tzeis Hakoachavim* (6:30pm).

Tasks and preparations required for the second day of *Yom Tov* should not be performed before this time.

The *Brochos* are *L'Hadlik Ner Shel Yom Hazikaron* followed by *Shehecheyanu*. Since there is an argument whether *Shehecheyanu* is recited on the second night of *Rosh Hashana*, the person lighting candles ideally wears a new garment and has in mind both *Yom-Tov* and the new garment when reciting *Shehecheyanu*. Alternatively, the new fruit that will be eaten after *Kiddush* should be placed on the table, and one should have it in mind when reciting *Shehecheyanu*. In the absence of this, one still recites *Shehecheyanu*.

Before making *Kiddush*, new fruit should be placed on the table. When reciting *Shehecheyanu*, one should look at the new fruit, and have in mind both *Yom-Tov* and

the new fruit. If one doesn't have new fruit, he still recites *Shehecheyanu*.

At least a *K'zayis* (29 grams) of new fruit is eaten immediately after *Kiddush*, before washing for *Challah*. One recites *Borei Pri Ha'etz*, but not *Shehecheyanu*, as this was already recited at *Kiddush*.

One should minimize the time between *Kiddush* and *Challah*.

Before washing, a *Brocho Acharona* is said on the fruit, but not on the wine.

🕯️ SECOND DAY OF ROSH HASHANA

The *Rebbeim* would say *Yizkor* discreetly between *Haftarah* and the *Tekios*. Those without parents can choose whether to follow suit.

After *Mincha*, we wash for *Hamotzi* and participate in a *Farbrengen* at which the *Nigunim* of the *Rebbeim* (and the *Daled Bavos*) are sung. A *Maamar* is recited. The final moment of *Rosh Hashana* should be linked to the first moments of *Motzei Rosh Hashana* with words of both *Nigleh* and *Chassidus*.

Ya'aleh Veyavo and both *Horachamon's* are recited during *Bentching*, even if it is already after *Tzeis Hakoachavim*.

Havdalah is recited without *Besomim* and candles. *V'Yiten Lecha* is not recited.

🕯️ ASERES Y'MEI TESHUVAH

See separate [Halacha Guide](#) for laws pertaining to *Tzom Gedalya*.

Tachnun is recited until *Erev Yom Kippur*, together with the long *Avinu Malkeinu*. When *Tachnun* is not recited (e.g. *Mincha* of *Erev Shabbos*, or when a *Chosson* or one of the *Baalei Habris* are present), *Avinu Malkeinu* is not recited either.

One must use these days to correct his ways and do *Teshuvah*.

A doubtful *Aveirah* requires more *Teshuvah* than a definite one, as it is human nature to discount a doubtful *Aveirah* and assume that he didn't really do anything wrong.

One should increase in *Torah*, *Tefillah* and *Tzedakah*. One should be more meticulous in his observance of *Mitzvos*, even where he is ordinarily accustomed to following the lenient opinion.

The seven days between *Rosh Hashana* *Yom Kippur* encompass the seven days of the week. One should utilize each day to do *Teshuvah* for all the corresponding weekdays of the previous year.

The Rebbe emphasized that *Aseres Y'mei Teshuvah* is an especially appropriate time for *Bochurim* to remain in a *Yeshivah* setting, as opposed to having a break.

If one did not do *Hataras Nedarim* on *Erev Rosh Hashana*, he should do so during the *Aseres Y'mei Teshuvah*.

If one did not do *Tashlich* on *Rosh Hashana*, he should do so during the *Aseres Y'mei Teshuvah*, preferably on the eighth of *Tishrei*.

Kiddush Levanah is not recited until after *Yom Kippur*.

🕯️ HAMELECH HAKODOSH / HAMISHPAT

During *Aseres Y'mei Teshuvah*, one recites *Hamelech Hakodosh* at the end of the third *Brocho*, and *Hamelech Hamishpat* at the end of the eleventh *Brocho*.

One who did not say *Hamelech Hakodosh*: If he realized before he began the next *Brocho* **and** within the time frame it takes to say three words, he corrects his mistake. Otherwise, he must begin *Shmoneh Esrei* again. [The same applies if this occurs in *Chazaras Hashatz*, in which case *Kedushah* is recited again.]

If one is in doubt whether he said *Hamelech Hakodosh*, he needs to repeat *Shmoneh Esrei*.

One who did not say *Hamelech Hamishpat*: If he realized before he began the next *Brocho* **and** within the time frame it takes to say three words, he may correct his mistake. Otherwise, he should continue *Shmoneh Esrei* without correcting his mistake.

In this event, it is ideal to *daven Shmoneh Esrei* a second time, as a *Nedavah*, in order to say *Hamelech Hamishpat*. [However, if this occurs to the *Chazzan* – in either *Shmoneh Esrei* – he does not repeat it a second time.]

If one mistakenly omitted any of the other four additions (*Zochreinu*, *Mi Chomocha*, *u'Chsov*, *u'Vsefer Chaim*), he may recite it at the place he remembers if he has not yet said *Hashem's* name at the end of that *Brocho*. Otherwise, he continues *Shmoneh Esrei* and does not go back.

During *Chazaras Hashatz*, the congregation recites the selections of *u'chsov* and *u'Vsefer Chaim* aloud before the *Chazzan* says them.

🕯️ SHABBOS SHUVAH

In *Me'ein Sheva* (the *Brocho* after the *Shmoneh Esrei* of *Maariv*), we recite *Hamelech Hakodosh*. [If the *Chazzan* mistakenly omitted this, but remembered before saying *Hashem's* name at the end of the *Brocho*, he goes back. If he didn't remember until after he said *Hashem's* name at the end of the *Brocho*, he does not repeat it.]

Maftir is given to a learned and prominent person due to the special significance of this *Haftarah*.

One should attend the *Shabbos Shuvah Drosho*.

Vihi Noam and *V'atah Kaddosh* are not recited on *Motzei Shabbos*.