



בס"ד Laws & Customs: Week of Selichos

For the year 5781

Up to - and including - the afternoon of Erev Rosh Hashana

According to Minhag Chabad

All times listed are for Melbourne only

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SHABBOS SELICHOS (20 ELUL)

The *Tochecha* is read more quietly and quickly than usual. Obviously, one must still hear every single word clearly. The *Baal Koreh* receives this *Aliyah* and recites the *Brochos* before and after. He is not formally called up to the *Torah*, but he may receive a *Mi Sheberach* after.

The 3rd and 4th chapters of *Pirkei Avos* are recited after *Mincha*. The opening *Mishna* ("Kol Yisroel") and concluding *Mishna* ("Rabbi Chananya") are recited only once.

A *Farbrengen* is conducted on Shabbos afternoon, as well as prior to *Selichos*.

Shabbos clothing is worn to *Selichos*.

Selichos starts immediately after *Chatzos* (12:21am).

The *Chazzan* dons a *Tallis* without a *Brocho*.

SELICHOS (DAY TWO ONWARDS)

From Monday onwards, *Selichos* is said before *davening*. We are not particular to recite it before dawn. However, it is appropriate to rise earlier for *Selichos* instead of postponing *davening*.

Brochos is said before *Selichos*, even before dawn (presuming that one slept at night).

The *Chazzan* for *Selichos* wears a *Tallis*. [The earliest time for *Tallis* is 5:53 on Mon, 5:52 on Tue, 5:51 on Wed, 5:49 on Thu, 5:48 on Fri, 5:45 on Sun, 5:43 on *Erev Rosh Hashana*. If *Selichos* begins after this time, the *Chazzan* dons his own *Tallis* with a *Brocho*. If *Selichos* begins before this time, the *Chazzan* puts on his *Tallis* without a *Brocho*. As soon as it is the time, he should touch the *Tzitzis* and recite a *Brocho*.]

RECITAL OF SELICHOS

One should prepare for *Selichos* by learning (at least one idea from) the *Maamar* printed at the front of *Selichos*. *Tzedakah* should also be given right before *Selichos*.

It is customary to stand for the entire *Selichos*. [An infirm person may sit. If possible, he should at least stand for each recitation of *E-I Melech Yoishev* and *Hashem Hashem*, as well as *Ashamnu*.]

Ideally, *Ashrei* should begin only after a *Minyan* has gathered. However, if *Selichos*

began without ten people, and a *Minyan* eventually forms, *Chatzi Kaddish* may be recited at that time. [The *Chazzan* should recite several *Pesukim* beforehand.]

A person who *davens* without a *Minyan* should omit the *Yud-Gimel Midos-Harachamim*. Some maintain that *Machei u'Masei* and *Moron D'vishmaya* (end of *Selichos*) should also be omitted.

If a *Chosson* is present at *Selichos*, *Ashamnu* is omitted. The same applies if one of the *Balei Habris* are present, provided that it is after dawn.

If there is no longer a *Minyan* remaining at the end of *Selichos*, *Kaddish Tiskabel* is still recited, as long as six people still remain. [Obviously, it is forbidden to abandon a *Minyan* before the end.]

SHABBOS MEVORCHIM

As on every *Shabbos Mevorchim*, the entire *Tehillim* is recited before *davening*.

We don't *bentch* the new month before *Musaf*, and *Av Harachamim* is recited. The *Baal Shem Tov* explains that Hashem himself *bentches* the month of *Tishrei*, and with this power we *bentch* the other months of the year.

A *Farbrengen* is conducted after *davening* in honour of *Shabbos Mevorchim*.

Tzidkosecha is recited.

The 5th and 6th chapters of *Pirkei Avos* are recited after *Mincha*. The opening *Mishna* ("Kol Yisroel") and concluding *Mishna* ("Rabbi Chananya") are recited twice.

Vi'hi Noam and *V'atah Kaddosh* are omitted on *Motzei Shabbos*.

EREV ROSH HASHANA MORNING

This day is the birthday of the *Tzemach Tzedek*, in 5549 (1789).

Selichos is longer than usual and one should plan his morning accordingly.

During *Selichos*, *Ashamnu* is recited even after daybreak, unless a *Chosson* is present. After *Selichos*, *Tachnun* is not recited for the remainder of the day.

The *Shofar* is not sounded. [A *Baal Tokeiah* who still needs to practice for *Rosh Hashana* may do so in a secluded area.

However, it is far more preferable to practice in the days prior, instead of on *Erev Rosh Hashana*.]

HATARAS NEDARIM

Hataras Nedarim is performed by all males over the age of *Bar Mitzvah*, in the presence of a full *Minyan*. [If this is not possible, one may recite *Hataras Nedarim* in front of three men or boys over the age of *Bar Mitzvah*. There is a debate as to whether *Hataras Nedarim* can be performed via a *Shliach*, letter, phone call or Zoom, and this may be relied upon when there is no other choice. Nevertheless, even according to the lenient opinion, this is valid only when the three men serving as *Dayanim* are physically present together.]

One should stand when reciting *Hataras Nedarim*, whereas everyone else sits.

One must understand the text of *Hataras Nedarim*. If he doesn't understand the Hebrew, he should say it in English.

The text of *Hataras Nedarim* in the *Siddur* is effective only for those vows or positive practices that one no longer remembers. Any vow or positive practice that one remembers must be presented (not necessarily on *Erev Rosh Hashana*) before a *Beis Din* of three, of whom at least one is well-versed in the laws of *Nedarim*.

A "positive practice" requires *Hataras Nedarim* if it was observed:

- One time or more, with the intention of continuing to do so indefinitely.
- Three times or more, even in the absence of any such intention, unless he specifically stipulated (whether verbally or in thought) that he was doing so "*Bli Neder*" (without a vow).

PRUZZUL

5782 is a *Shemittah* year. Outstanding debts become void due to *Shemittah* unless the creditor performs a *Pruzzul*, thereby remitting all loans to a *Beis Din*.

One should perform a *Pruzzul* even if he does not specifically remember having provided any loans.

Although a *Pruzzul* can technically be performed any time before *Shemittah*, the *Rebbe* advised that it be deferred to *Erev*

Rosh Hashana. This is because a *Pruzbul* applies only to those loans that were provided prior to the *Pruzbul*, and not to loans that were provided afterwards.

The *Rebbe* advised further that, for practical purposes, the *Pruzbul* should be performed immediately following one's recitation of *Hataras Nedarim*, in the presence of the *Beis Din* in whose presence he annulled his vows.

One who forgot to perform the *Pruzbul* after *Hataras Nedarim* may recite it before three men any time before *Rosh Hashana*.

The *Pruzbul* is customarily performed by making the following verbal declaration in the presence of at least three men:

הריני מוסר לְכֶם כָּל חוֹבוֹת שִׁישׁ לִי שְׁאֵנָה אוֹתָם כָּל זְמַן שְׁאֵרְצָה.

One should stand when reciting the *Pruzbul*, whereas the *Beis Din* sits.

A *Pruzbul* may also be performed by completing and signing a written document (see below). This is beneficial in a number of circumstances, such as:

- When one is unable to gather three people before whom to make a verbal *Pruzbul*.
- A woman who has lent money which *Halachically* belongs to her must also perform a *Pruzbul*. Since she does not perform *Hataras Nedarim*, she may find it more convenient to submit a written *Pruzbul*.
- It may be more practical to encourage a non-observant Jew to submit a written *Pruzbul*.
- A *Pruzbul* is only effective when the borrower owns, rents, or has the rights to use real-estate. In the (unlikely) event that this is not the case, one should submit a *Pruzbul* to a qualified *Beis Din* who will (as a matter of course) arrange a temporary gift of land to the creditor in a *Halachically* acceptable manner.

Due to the preciousness of *Pruzbul*, the *Rebbe* suggested that it is worthy to lend some money before *Shemittah*, so that the

Pruzbul will be of practical consequence. [There are many determinants influencing which debts are cancelled by *Shemittah*, and which are not. It would seem best to accomplish the *Rebbe's* directive by lending a nominal amount before performing the *Pruzbul*. The creditor should not accept any collateral. The loan should be made due on a date before the beginning of *Shemittah*, so that it is outstanding by the time *Shemittah* begins, and collected after *Shemittah* ends.]

If one did not manage to perform the *Pruzbul* before *Rosh Hashana*, he may rely on the *Pruzbul* which will be performed at the end of the *Shemittah* year, i.e. next *Erev Rosh Hashana*.

[Even if one will forget to perform a *Pruzbul* altogether, he may rely on those opinions who allow loans to be collected after *Shemittah*, on the basis that there is an assumed understanding (akin to a properly formulated stipulation) that the loan will be repaid even after *Shemittah*.]

🕯️ ROSH HASHANA PREPARATIONS

One writes and sends a *Pan* on behalf of himself and his family. Those within proximity visit the *Ohel*.

One should remember to prepare: Round *Challos*, sweet apples, honey, new fruits, pomegranates, *Tzimmes*, head of a ram or fish, meat, sweet foods and drinks.

On *Rosh Hashana*, it is customary not to eat any foods that are perceptibly bitter, sour, overly sharp, vinegary, or that contain nuts.

One should ensure that the pages of a newly purchased *Machzor* aren't attached to each other (due to being uncut), as it is prohibited to separate them on *Rosh Hashana*.

One should take a haircut, bathe and cut one's nails, as necessary.

On *Erev Rosh Hashana*, one should not donate blood or undergo any procedures or tests involving blood loss. [This does not apply in cases of great need, and certainly not when it is *Pikuach Nefesh*.]

Prior to every *Yom Tov*, the *Rebbe* emphasized that the *Yom Tov* requirements of the needy be met. (Online donations for Melbourne can be made at <http://mjcf.com.au>.) *Yom Tov* is also an especially appropriate time to host guests.

The *Chazanim* should familiarize themselves in advance with the meaning of all of the *Piyutim* 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*.

🕯️ 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 adopt a new *Hiddur Mitzvah*. This should be done on *Erev Rosh Hashana*, or on *Rosh Hashana*. [One should state that his 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 5:44pm. 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.

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

One who wishes to perform a written *Pruzbul* may complete the form below (in either Hebrew or English) and submit it before *Rosh Hashana* begins. Alternatively, an online form may be completed at the following link: <https://bit.ly/Pruzbul>

Pruzbul Document

I, the undersigned, transfer to you, Rabbi Groner, Rabbi Johnson and Rabbi Lesches, all debts that are owed to me, so that I may collect them at any time I desire.

Dated: _____ of the month of Elul, 5781

Name: _____

Signature: _____

שטר פרוזבול

אני, החתום מטה, מוסרני לְכֶם, הרב ר' חיים צבי גרונר והרב ר' יונתן פסח ג'ונסון והרב ר' שמואל משה לשם הדיינים, את כל החובות שיש לי שאגבה אותם כל זמן שארצה.

ועל זה באתי על החתום יום _____ אלול שנת ה'תשפ"א.

נאום: _____