



Shabbos, 1 Tishrei, 5784—Friday, 7 Tishrei, 5784

- Those planning on blowing the shofar on Rosh Hashanah (e.g., for *mitvzo'im*) should review the necessary *halachos* beforehand.<sup>1</sup> (See last week's Luach for a selection of these *halachos*.)
- Those who will be serving as *chazzan* on Rosh Hashanah and/or Yom Kippur should review the *davening*, and especially the *piyutim*, to ensure they will know at least their simple meaning.<sup>2</sup>

## Friday night Shabbos

First night of Rosh Hashanah, 1 Tishrei, 5784

- Throughout the two days of Rosh Hashanah, use every spare moment to say Tehillim.<sup>3</sup>
- The energy for the entire year is included within Rosh Hashanah. This is one of the reasons we are directed to view every hour and minute during these two days as being especially precious. They can influence the entire year, just as the head directs the body. (*Igros Kodesh* vol. 3, p. 468)
- On Rosh Hashanah, avoid mundane speech as much as possible.<sup>4</sup>

### Maariv

- Before Maariv we say Tehillim.<sup>5</sup> The Rebbe would enter 770 and everyone would begin saying Tehillim together for at least ten minutes.
- Kabolas Shabbos begins with Mizmor Ledavid.
- In Lechah Dodi, say *Gam berinah uvetzahalalah* (and not *besimchah*).<sup>6</sup>
- During Shemoneh Esrei (tonight and throughout the Aseres Yemei Teshuvah), we add *Zachreinu lechaim, Mi chamocha, Uchsov lechaim tovim*, and *Uvesefer chaim*, and we replace *Hakel hakadosh* with *Hamelech hakadosh*, and *Oseh shalom* with *Oseh hashalom*. See below, "*Hosafos*," for the *halachos* that apply if any of these sections were omitted/not replaced.
- Remember to add pieces for Shabbos.
- After Shmoneh Esrei, we say: *Vayechulu, Me'ein Shevah, L'dovid Mizmor*—for Rosh Hashanah, *Kaddish Tiskabel, Mizmor L'dovid* etc.—as on every Shabbos.<sup>7</sup>
- The Rebbe Rashab said that having proper *kavanah* when saying *L'dovid Mizmor*—declaring Hashem's dominion over the world—creates a path through which one can receive physical sustenance from Hashem throughout the year.<sup>8</sup>

1 ראה ספר המנהגים ע' 56 הערה 7.

2 אג"ק ח"א ע' תנז ושי"ג.

3 ספר המנהגים ע' 56.

4 ספר המנהגים ע' 56.

5 ספר המנהגים ע' 56.

6 ספר-המנהגים עמ' 60.

7 מחזור השלם. ספר-המנהגים. הוספות לשי"ע אדמוה"ז חלק ג-ד עמ' 1320, הערה 40. וראה 'אוצר' עמ' סג.

8 סה"ש תרפ"ז עמ' 112.

# Shabbos

First day of Rosh Hashanah, 1 Tishrei, 5784

- After Maariv, we wish each other *Leshanah tovah tikaseiv veseichaseim* (to a man) or *Leshanah tovah tikaseivi veseichaseimi* (to a woman).

## Shabbos-Rosh Hashanah Meal

- Say Sholom Aleichem, and the usual pieces for Shabbos, quietly.
- Say the *nusach* of Kiddush for Shabbos and Rosh Hashanah.
- After Kiddush, wash and make *lechem mishneh*, dipping the challah into honey.<sup>9</sup> The challah is dipped into honey at the rest of the Rosh Hashanah meals as well.<sup>10</sup>
- After eating a piece of challah, eat a piece of apple dipped into honey.<sup>11</sup> First say Borei Peri Ha'eitz, then say the Yehi Ratzon, and then eat the apple.<sup>12</sup>
- It is customary to eat pomegranates, the head of a (ram or) fish, and carrots. However, do not say a Yehi Ratzon when eating them.<sup>13</sup> It is preferable to eat the pomegranates immediately after the apples.<sup>14</sup>
- Avoid eating foods with a bitter or sharp taste on Rosh Hashanah.<sup>15</sup> Additionally, avoid eating nuts.<sup>16</sup>
- When *bentching*, add Retzei and Yaaleh Viyavo, inserting the words *beyom hazikaron hazeh, beyom tov mikra kodesh hazeh*. Additionally, say the Harachaman for Yom Tov, followed by the Harachaman for Rosh Hashanah, in addition to the Harachaman for Shabbos. See below, "*Hosafos*," for the *halachos* that apply if you forgot to say Yaaleh Viyavo.

9 ש"ע אדה"ז סי תקפג ס"ד.

10 לוח סולל חב"ד.

11 ש"ע אדה"ז סי תקפג ס"א.

12 ספר המנהגים ע' 56.

13 ספר המנהגים ע' 56. אכילת ראש של דג - דרך החיים. אכילת גור - קיצור שלחן ערוך סי קכט ס"ט.

14 ת"מ תנשא ח"ד עק 323 בהערה. וע"ש שזהו כדי שלא יתעוררו שאלות וספקות בנוגע לאמירת (ברכה על הרמון בפני עצמו, וכן) ברכה אחרונה לאחרי אכילת הרמון, אם אכלו שיעור שלם.

15 קיצור שלחן ערוך סי קכט ס"ט.

16 ש"ע אדה"ז סי תקפג ס"ו.

- We do not blow the shofar on Shabbos.

**The purpose of blowing shofar is to draw Hashem's pleasure toward the world, and that he, thereby, agree to rule over it and grant it sustenance for another year. On Shabbos, Hashem's pleasure from His creations emanates on its own—this is the deeper reason why we do not blow shofar on Shabbos.**

– The Alter Rebbe<sup>17</sup>

- A shofar is *muktzah* on Shabbos.

## Shacharis

- During davening and Shmone Esre, add the pieces for Shabbos.
- During *chazaras hashatz*, say the *piyutim* for the first day of Rosh Hashanah, while omitting parts not said on Shabbos.
- In the early years, the Rebbe would stand whenever the *aron kodesh* was opened (during *chazaras hashatz* and so on). However, in later years, the Rebbe would often remain seated.<sup>18</sup>
- Similarly, there were years when the Rebbe would stand at the conclusion of the *berachos* during *chazaras hashatz*, and there were years when the Rebbe would remain seated.<sup>19</sup>

## Krias Hatorah

- Even on Shabbos, when the *aron kodesh* is opened, say Vayehi Binsoa Ha'aron, the Yud-Gimmel Midos Harachamim (three times), the Ribono Shel Olam for the Yamim Nora'im and Berich Shemei.
- Two Sifrei Torah are removed from the *aron*

17 לקוטי תורה, דרושים לר"ה, נז, א.

18 'אוצר מנהגי חב"ד' עמ' צו.

19 'אוצר מנהגי חב"ד' עמ' צו.

*kodesh*. From the first Sefer Torah, seven *aliyos* are read in the *kriah* of *VaHashem pakad es Sarah* (*Bereishis* 21:1–34). The second Sefer Torah is then placed next to the first one, and Chatzi Kaddish is recited. This is followed by *hagbah* and *gelilah* of the first Sefer Torah.

- With the exception of Maftir, the Torah is read with the special tune of the Yamim Nora'im.
- From the second Sefer Torah, *Uvachodesh Hashvi'i* is read for Maftir (*Bamidbar* 29:1–6). This is followed by *hagbah* and *gelilah* of the second Sefer Torah, after which the *haftorah* is read (*I Shmuel* 1:1–2:10).

## Musaf

- During *chazaras hashatz*, say the *piyutim* for the first day of Rosh Hashanah, while omitting parts not said on Shabbos.
- At the point when shofar is blown when Rosh Hashanah is not on Shabbos, say Hayom Haras Olam, but not Areshes Sefaseinu<sup>20</sup>.
- If the floor of the shul is made of marble or stone, put down a towel or other separation before bowing during Aleinu.
- The Kohanim *duchen* during *chazaras hashatz*. For details about Birchas Kohanim, see below, “*Hosafos*.”

## Rest of the Day

- For Kiddush, say all the usual pieces said on a Shabbos day, but quietly.
- Then, say Tik'u and Borei Peri Hagafen in a regular voice.<sup>21</sup>
- When *bentching*, add Retzei and Yaaleh Viyavo, inserting the words *beyom hazikaron hazeh*. Additionally, say the Harachaman for Yom Tov, followed by the Harachaman for Rosh

Hashanah, in addition to the Harachaman for Shabbos. See below, “*Hosafos*,” for the *halachos* that apply if you forgot to say Yaaleh Viyavo.

- It is customary to refrain from sleeping (or wasting time) during the day of Rosh Hashanah.<sup>22</sup>
- The Torah is read during Minchah.
- *Tashlich* is not performed on Shabbos.
- It is forbidden to prepare today for tomorrow.<sup>23</sup>

# Motzoei Shabbos

Second night of Rosh Hashanah,  
2 Tishrei, 5784

- **Only after** Shabbos is over, women and girls light candles from an existing flame, saying the *berachos* of Lehadlik Ner Shel Yom Hazikaron and Shehecheyanu.
- A man lighting candles should not make the *berachah* of Shehecheyanu when lighting, as he will say this *berachah* later when making Kiddush<sup>24</sup>.
- A new fruit should be on the table when lighting the candles. Have it in mind when saying Shehecheyanu. If doing so, light the candles right before Kiddush, so you will be able to eat it immediately.<sup>25</sup> Alternatively, wear a new item of clothing. If doing so, the candles may be lit earlier.
- Shehecheyanu should be said even if no new fruit or item of clothing is available.<sup>26</sup>

22 שו"ע אדה"ז סי' תקפג ס"ח.

23 למחר: גם כשחל בחול, ובכל יו"ט, אסור להכין ליו"ט שני - שו"ע אדמוה"ז סו"ס תצה וסי' תקי"ג. לשבת: שם סי' תקכ"ז סעיף כב.

24 לוח כולל חב"ד.

25 מטה אפרים סי' תקצט ס"ט.

26 לוח כולל חב"ד.

20 מחזור.

21 ספר המנהגים ע' 61.

- During Shmone Esre of Maariv, say Vatodi'einu.
- The Frierdiker Rebbe writes that even those who smoke on Yom Tov should not do so on Rosh Hashanah.<sup>27</sup>
- During Kiddush, *havdalah* is recited within the sequence of "Yaknahaz": Hagefen, Asher Bachar, Me'orei Ha'eish, Hamavdil, and then Shehechyanu.
- While saying Me'orei Ha'eish, look at the Yom Tov candles, but do not look at your fingernails and do not move the candles at all.
- A new fruit is placed on the table during Kiddush. When saying Shehechyanu, glance at the fruit and have in mind to be *motzi* the fruit with this *berachah*. However, Shehechyanu should be said even if no new fruit is available.<sup>28</sup>
- Eat the new fruit immediately following Kiddush, before washing your hands for Hamotzi.<sup>29</sup>
- The Rebbeim would eat a *kezayis* of the new fruit, and then say a *berachah acharonah*, inserting *al ha'eitz* (for the fruit) but not *al hagefen* (for the wine).<sup>30</sup>

## Sunday

Second day of Rosh Hashanah,  
2 Tishrei, 5784

- We go out and blow the shofar for those who have not had a chance to fulfill the mitzvah.
- Those who are able should refrain from eating until after *tekios*.<sup>31</sup>

27 ספר המנהגים ע' 56.  
28 שו"ע אדה"ז סי' תר ס"ו. סידור אדה"ז.  
29 ספר המנהגים ע' 56.  
30 ספר השיחות תש"ה ע' 4.  
31 'אוצר מנהגי חב"ד' עמ' צ, והטעם מובא משדי-חמד כיוון שחביבה מצווה בשעתה. ולהעיר, שבישיבת תולדות בית-חיינו לא הקפידו שלא לשתות בבוקר ראש-השנה קודם התקיעות, וכן פסק שם המרא-דאתרא הגר"ש דבורקין ע"ה ('כפר חב"ד' גיליון 733 עמ' 66. גיליון 734 עמ' 74).

## Krias Hatorah

- For *krias hatorah*, two Sifrei Torah are removed from the *aron kodesh*. From the first Sefer Torah, five *aliyos* are read in the *parshah* of the *akeidah* (*Bereishis* 22:1–24). The second Sefer Torah is then placed next to the first one, and Chatzi Kaddish is recited. This is followed by *hagbah* and *gelilah* of the first Sefer Torah.
- From the second Sefer Torah, *Uvachodesh Hashvi'i* is read for Maftir (*Bamidbar* 29:1–6). This is followed by *hagbah* and *gelilah* of the second Sefer Torah, after which the *haftorah* is read (*Yirmiyahu* 31:1–19). This is followed by *tekios* and Musaf.

## Tekios

- Prepare for *tekios*<sup>32</sup> and say *Lamnatzeiach* seven times. Next, repeat the *pesukim* of *Min hameitzar* and onward after the *baal tokeia*.
- The Yehi Ratzon printed after the *pesukim* is only said by the *baal tokeia*.
- The *baal tokeia* recites the *berachos* and blows the shofar. All those listening should have in mind to be *yotzei* the mitzvah. They should not say Boruch Hu Uvaruch Shemo.<sup>33</sup>
- It is customary to stand when the shofar is blown.<sup>34</sup>
- It is forbidden to speak when the shofar is blown.<sup>35</sup> Additionally, avoid speaking (unless it is related to davening) until after the ten *tekios* blown during the Kaddish Shalem following Musaf.<sup>36</sup>
- After the *tekios*, say the paragraph *Uvechein yehi ratzon*, and repeat the *pesukim* of *Ashrei ha'am* etc. after the *baal tokeia*.

32 סידור אדה"ז. וראה לקו"ש חל"ט ע' 43 ואילך, וש"נ למט"א סי' תקפה ס"א.  
33 כי אז יש חשש הפסק אפילו בדיעבד על הברכה, שו"ע אדמוה"ז סי' קכד טו"ס ב.  
34 מטה אפרים סי' תקפה ס"ה.  
35 שו"ע אדה"ז סי' תקצב ס"ח.  
36 שו"ע אדה"ז סי' תקצב ס"ו.

## Musaf

- During the silent Shemoneh Esrei, when finishing each of these three *berachos*, wait silently until the shofar is blown. If you are still in the middle of the *berachah* when the *baal tokeia* begins blowing, stop, listen, and then continue.<sup>37</sup>
- During *chazaras hashatz* of Musaf, say the *piyutim* for the second day of Rosh Hashanah.
- Ten blasts are blown after Malchiyos, Zichronos, and Shofros, during both the silent Shemoneh Esrei and *chazaras hashatz*, and another ten are blown during the Kaddish Shalem following Musaf.
- The Kohanim duchen during *chazaras hashatz*. For details about Birchas Kohanim, see below, “Hosafos.”
- After davening, an additional thirty blasts are blown to “confuse the Satan.”

## Tashlich

- After Minchah but before *shekiah*, visit a body of water with fish and say the *nusach* of *tashlich* as printed in the Machzor.<sup>38</sup> When finished, men shake the edges of their *tzitzis*.<sup>39</sup>
- Fish that do not rely on humans for food may not be fed on Yom Tov. It is therefore forbidden to feed the fish during *tashlich*.<sup>40</sup>
- For more on *tashlich*, see below, “Hosafos.”

## Rest of the Day

- The shofar should not be blown on Yom Tov, unless being blown for the mitzvah. Children, however, may be encouraged to practice blowing.<sup>41</sup>

- The Rebbe instructed that we should learn Chassidus in the time that leads from Rosh Hashanah to *motzoei Rosh Hashanah*, thus carrying over the *hamshachos* of Rosh Hashanah to the rest of the year.<sup>42</sup>

## Motzoei Yom Tov

- Add *Atah chonantanu* in Shemoneh Esrei.
- In addition to the changes in Shemoneh Esrei incorporated so far, replace *Melech ohev tzedakah umishpat* with *Hamelech hamishpat*. See below, “Hosafos,” for the *halachos* that apply if you said *Melech ohev tzedakah umishpat* instead of *Hamelech hamishpat*.
- *Havdalah* is made without a candle and *besamim*.<sup>43</sup>
- Do not say V’yiten L’cha.
- As long as you have not yet gone to sleep, you may eat until *alos hashachar* (in preparation for Tzom Gedalya tomorrow).<sup>44</sup>

## Aseres Yemei Teshuvah

- Throughout the Aseres Yemei Teshuvah, add *Shir hamaalos mimaamakim* after Yishtabach.
- Remember to add/replace the additions for Aseres Yemei Teshuvah in Shemoneh Esrei.
- Additionally, say the long Avinu Malkeinu during Tachanun at Shacharis and Minchah (instead of the short paragraph beginning with these words that is usually said). Say the words that apply to the Aseres Yemei Teshuvah (i.e., *chadesh* instead of *barech*, and *kasveinu besefer* instead of *zachreinu*).
- It is customary to wait until *motzoei Yom Kippur* to say *kiddush levanah*.<sup>45</sup> However, if you may

37 מטה אפרים סי' תקצא סי"ג.

38 שו"ע אדה"ז סי' תקפג סי"ו. סידור אדה"ז.

39 ספר המנהגים ע' 57.

40 ראה מטה אפרים סי' תקצח סי' ושי"ג.

41 שו"ע אדה"ז סי' תקצו סי"ב.

42 ספר המנהגים ע' 57.

43 שו"ע אדה"ז סי' תצא סי"א.

44 ראה סידור אדמו"ר 'סדר ספירת העומר', שהצום מתחיל בעלות השחר. וראה הנסמן בהתקשות, גיליון רפב עמ' 18 הע' 4.

45 שו"ע סי' תרב סי"א.

not be able to say it then, it may be said before Yom Kippur, starting from Wednesday night, the 6th of Tishrei.<sup>46</sup>

- If you were unable to say *tashlich* on Rosh Hashanah, do so during the Aseres Yemei Teshuvah.<sup>47</sup>
- Similarly, if you will be unable to do *kaparos* on Erev Yom Kippur, do it earlier, during one of the Aseres Yemei Teshuvah.<sup>48</sup>

# Monday

Tzom Gedalya, 3 Tishrei, 5784

- Do not rinse your mouth in the morning (as is usually done before reciting *birchos hashachar*).<sup>49</sup>
- For more fast-related laws, see below, “*Hosafos*.”
- It is customary to increase in giving *tzedakah* on a fast day, in quantity as well as in quality (by giving it in a cheerful and pleasant manner).<sup>50</sup>

## Shacharis and Selichos

- The congregation does not recite Aneinu by Shacharis. The *chazzan*, however, recites Aneinu during *chazaras hashatz* (as a separate *berachah* between Goel Yisroel and Refaeinu).
- Selichos for Tzom Gedalya are recited before the paragraph “*Shomer Yisroel...*” in the Selichos for Monday after Tachanun. Begin with the paragraph *Dirshu Hashem behimatzo*, and skip from *Elokeinu veilokei avoseinu* until *va’anachnu hirshanu*, as well as from *Vayomer*

*David* until *yeivoshu raga*. Conclude with the words *ki ein ozer* (in the paragraph *Misratzeh berachamim*).<sup>51</sup>

- Selichos are followed by the long Avinu Malkeinu. Say the words that apply to the Aseres Yemei Teshuvah, and not those that apply to a *taanis tzibur* (see above).
- Avinu Malkeinu is followed by *Va’anachnu lo neda*, Chatzi Kaddish, and *krias hatorah*.
- For more on Shacharis and Selichos, see below, “*Hosafos*.”

## Krias Hatorah

- *Vayechal* is read during both Shacharis and Minchah.
- The congregation recites aloud the *pesukim* of *Shuv meicharon apecha, Hashem Hashem Keil rachum vechanun* (until *venakei*), and *vesalachta*, followed by the *baal korei*.<sup>52</sup>
- For more on *krias hatorah*, see below, “*Hosafos*.”

## Minchah

- After Ashrei and Chatzi Kaddish, *Vayechal* is read from the Torah. The one who receives the third *aliyah* also serves as *maftir*, reading *Dirshu Hashem behimatzo*, followed by three *berachos* (until *magen david*). Chatzi Kaddish is not said between *shlishi* and the *haftorah*.
- After the *haftorah* is read, the Sefer Torah is returned to the *aron kodesh* and Chatzi Kaddish is recited, followed by Shemoneh Esrei.<sup>53</sup>
- Say Aneinu in Shema Koleinu where indicated (unless you are not fasting). See below, “*Hosafos*,” for the laws that apply if you forgot to say Aneinu.

46 מטה אפרים סי' תרב סמ"ו.

47 ראה קצה המטה (על המטה אפרים) סי' תקצח סק"ב. המלך במסיבו ח"ב ע' כ, ובהנמנן בהערה שם.

48 ראה פרמ"ג סי' תרה בא"א ס"ק א. שדי-חמד מערכת יוה"כ פ"א א אות ב.

49 שו"ע סי' תקס"ז ס"ב. 'ספר-המנהגים עמ' 1. המצטער מאי-רחיצת הפה, יש לדון להקל לשוטפו בנוזל שאינו ראוי כלל לשתיה.

50 לקו"ש חכ"ה ע' 470, מכף החיים או"ח סתקס"ו סקט"ו ושי"ג. וראה ת"מ תשמ"ט ח"ב ע' 460: "כדאיטא בספרים שביום התענית יש ליתן סכום הסעודות לצדקה", ובהערה 35 שם "מהטעמים לזה - שהרי מה שאינו אוכל ושותה ביום התענית - אין זה כדי שסכום הסעודות יישאר בכיסו, ואח"כ ישתמש בו לענייני חול, אשר, עם היותם ענייני חול של יהודי, שהם בוודאי בתכלית הכשרות כו, אין זה דומה כלל להעילוי דקדושת הצדקה".

51 גם כשיש ברית-מילה אומרים סליחות (ע"פ 'השלמה לשי"ע אדה"ז' סי' קלא ס"ז), וכיוון שאין אומרים אז תחנון, מתחילים בא-ל ארך אפים, ואין מדלגין 'אשמנו' דסדר הסליחות, אבל מדלגין 'ויאמר דוד אל גד... יבושו רגעי' (השי"ך לנפילת אפים), וכן 'אבינו מלכנו' (שלפי הוראת הרבי בו תשרי תשל"ה), והנפס בתקונים לסיודור בתשל"ה, שייך לתחנון).

52 שערי-אפרים שער ח סעיף קז.

53 לוח כולל-חב"ד.

- The *chazzan* says Aneinu as a separate *berachah* between Goel Yisroel and Refaeinu. He also says Birchas Kohanim.
- *Chazaras hashatz* is followed by Tachanun, the long Avinu Malkeinu (as in the morning), *Va'anachnu lo neida*, Kaddish Shalem, *L'david Hashem ori* and Aleinu.

## Divrei Kivushin

- The Rebbe revived the custom of saying *divrei kivushin* (words that arouse the listeners to *teshuvah*) after Minchah on fast days. Wherever possible, at least a few words of inspiration should be shared, or a relevant chapter of Tehillim should be recited.<sup>54</sup>
- If this cannot be arranged, at least reflect on the theme of *teshuvah* as it relates to this day, and Hashem will consider these thoughts as having been verbalized.<sup>55</sup>

## Maariv

- If you *davened* Maariv before *tzeis hakochavim*,<sup>56</sup> make sure to repeat Krias Shema later.

# Wednesday

5 Tishrei, 5784

- According to Kabbalah, the earliest time to recite Kiddush Levanah is the seventh day from the *molad*,<sup>57</sup> i.e., Wednesday night.

54 לקוטי-שיחות כרך כ' עמ' 352, ושי"נ.

55 לקוטי-שיחות שם.

56 במקום ובזמן שהתענית קשה על הציבור, ניתן להקדים תפילת ערבית לפני צאת-הכוכבים (ע"פ המטה-אפרים סי' תרב סכ"ט). ופעם אחת מסר הרבי לרב בבית-חיינו, הרה"ח ר' שמואל לוויטין ז"ל, שניתן לנהוג כן, בתענית אסתר תשכ"ה - מיומנו של הרה"ח ר"ל שיי גרונר).

57 סידור אדה"ז לפני קידוש לבנה.

# Thursday

6 Tishrei, 5784

## On this Day

Today is the anniversary of the passing of Rebbetzin Chana Schneerson, the Rebbe's mother, in 5725 (1964). For more on Rebbetzin Chana, visit [www.chabad.org/2700576](http://www.chabad.org/2700576).

# Friday

7 Tishrei, 5784

- The custom in Beis Harav is to light a "*teshuvah* candle" that will burn on Shabbos Shuvah.<sup>58</sup>

# Hosafos

Rosh Hashanah, 5784

## Yaaleh Viyavo When Bentching

- The following laws apply if you forgot to say Yaaleh Viyavo when *bentching*:
- If you remembered before saying Hashem's name at the end of the *berachah*, go back and say Yaaleh Viyavo.
- If you remembered after saying Hashem's name but before beginning the *berachah* of Hatov Vehameitiv, say the *nusach* printed in the *siddur* or *bentcher*.
- If you only remembered after beginning the *berachah* of Hatov Vehameitiv, if it is during the nighttime meal, go back to the beginning

of *bentching* (even if you merely said the word “Boruch”). However, if it is during the daytime meal, do not go back.<sup>59</sup>

- The above also applies if you are unsure if you said *Yaaleh Viyavo*.

## Birchas Kohanim

- Cover your face with a *tallis*. Children in the men’s section should join their fathers underneath the *tallis*.<sup>60</sup>
- Face the Kohanim and pay close attention when the Kohanim are saying the *berachos*.<sup>61</sup> Answer Amen to each of the *berachos*.
- When the Kohanim say *yevorechecha*, keep your head in the center. When they say *Hashem*, tilt your head to the right. When they say *veyishmerecha*, move your head back to the center. Continue in this manner as follows: left, center, right, center, left, center, and so on, until the word *shalom*, when the head is in the center.<sup>62</sup>
- When the Kohanim sing the last three words, recite *Ribono Shel Olam*, as directed in the *siddur*. The words of *Ribono Shel Olam* should only be said while the Kohanim are singing, and not while they are saying the actual words.
- However, say the last three words of the *Ribono Shel Olam*— *veyishmereini usechoneini vesirtzeini*—as the Kohanim are saying the final word, *shalom*. Then, immediately say Amen and *Adir Bamarom*.<sup>63</sup>
- Say *Adir Bamarom* while the *tallis* is still over your head.<sup>64</sup>

## Tashlich

- If no body of water with fish is available, *tashlich* may be said near any body of water.<sup>65</sup>
- If you did not say *tashlich* before *shekiah*, you may do so until nightfall.<sup>66</sup>
- If you will not be able to say *tashlich* after *Minchah*, you may do so beforehand.<sup>67</sup>
- If you were unable to say *tashlich* on Rosh Hashanah, do so during the *Aseres Yemei Teshuvah*.<sup>68</sup>
- *Aseres Yemei Teshuvah*, 5784

## Additions for the Aseres Yemei Teshuvah

- If you said *Hakel Hakadosh* instead of *Hamelech hakadosh* and remembered your mistake immediately, say *Hamelech hakadosh* and continue with the next *berachah*. If you only remembered after the *shiur* of *toch kedei dibbur* or after beginning the next *berachah*, go back to the beginning of *Shemoneh Esrei*.<sup>69</sup>
- The above also applies if you are uncertain if you said *Hakel hakadosh* or *Hamelech hakadosh*.<sup>70</sup> However, on Rosh Hashanah and Yom Kippur, if you remembered that you said the added paragraphs of *Uvechein* but are unsure if you said *Hamelech hakadosh*, it may not be necessary to go back.<sup>71</sup>
- If you said *Melech ohev tzedakah umishpat* instead of *Hamelech hamishpat* and remembered your mistake immediately, say *Hamelech hamishpat* and continue with the next *berachah*. If you remembered after the *shiur* of *toch kedei dibbur* or after beginning the

59 סידור אדה"ו.

60 היום-יום, טו בתשרי. לקוטי-דיבורים ח"א עמ' 58. 'ציצית הלכה למעשה' פ"ב סכ"ז-כח ושי"ג.

61 שו"ע אדמוה"ו סי' קכ"ח, סעי' לו. סידור אדמוה"ו.

62 היום יום ז' סיון, עמ' ס'.

63 ספר המנהגים עמ' 42.

64 ספר-המנהגים עמ' 42.

65 מטה אפרים סי' תקצח ס"ד.

66 מטה אפרים סי' תקצח ס"ד.

67 מטה אפרים סי' תקצח ס"ז.

68 קצה המטה (על המטה אפרים) סי' תקצח סקי"ב. וראה המלך במסיבו ח"ב ע' כ, ובהנחמן בהערה שם.

69 שו"ע אדה"ו סי' תקפב ס"א-ב.

70 שו"ע אדה"ו סי' תקפב ס"א.

71 שבח המועדים ע' 17, ושי"ג.



next *berachah*, continue further and do not go back. However, upon completing Shemoneh Esrei, it is proper to say Shemoneh Esrei again as a voluntary *tefillah*.<sup>72</sup>

- If you forgot to say *Zachreinu lechaim, Mi chamocha, Uchsov lechaim tovim* or *Uvesefer chaim* and remembered before saying Hashem's name at the end of the *berachah*, say it in the place where you remembered. If you only remembered after saying Hashem's name, do not go back.<sup>73</sup>

Tzom Gedalya, 5784

## Fasting

- One who is ill (even if not dangerously so), pregnant or nursing is exempt from fasting.<sup>74</sup>
- A child who is old enough to understand the concept of mourning should be told not to eat sweets.<sup>75</sup>
- You may wake up early to eat or drink before *alos hashachar*, provided that you stipulated (at least mentally) before going to sleep that you will do so. (Wash *negel vasser* first, even if you will be going back to sleep. If you will remain awake, also say *birchos hashachar*). If you usually drink upon awakening, you do not need to stipulate for drinking.<sup>76</sup>

## Shacharis and Selichos

- The *chazzan* should only recite Aneinu as a separate *berachah* if three of the congregants are fasting, and another seven have eaten less than the *shiur*.<sup>77</sup> Otherwise, he should recite it during Shema Koleinu.<sup>78</sup>

- Selichos are recited standing,<sup>79</sup> especially the sections of Ashamnu, Shema Koleinu, Avinu Malkeinu, and the Yud-Gimmel Middos Harachamim.

## Krias Hatorah

- *Vayechal* is only read if a minimum of three congregants are fasting.<sup>80</sup>
- One who is not fasting should not be called up to the Torah.<sup>81</sup> However, if you were called up and don't want to publicize that you aren't fasting, you may accept the *aliyah*.<sup>82</sup>

## Aneinu

- If you forgot to say Aneinu (and you already said Hashem's name at the end of the *berachah*), say Aneinu at the end of Elokai Netzor, before the second *Yihiyu leratzon*, omitting the ending (*Boruch atah Hashem ha'oneh* etc.).<sup>83</sup>

72 שו"ע אדה"ז סי' תקפב ס"ב.

73 שו"ע אדה"ז סי' תקפב ס"ו.

74 שו"ע סי' תקנ ס"א. קשו"ע סי' קכא ס"ט.

75 ראה מג"א סי' תקנ ס"א.

76 שו"ע סי' תקס"ד ונו"כ.

77 ספר-המנהגים עמ' 45.

78 משנה-ברורה סי' תקס"ו ס"ק יג.

79 מובא מסי' קיצור של"ה.

80 ספר המנהגים ע' 45.

81 שו"ע סי' תקס"ו ס"ו בשם יש מי שאומר, והובא למעשה בשו"ת צמח-צדק (שער המילואים ח"א סי' י ובמהדורת תשנ"ד א"ח סי' ק). במשנ"ב ס"ק כ הביא מסידור דרך-החיים דה"ה למי שאין בדעתו להשלים התענית, ויש מקילין בזה (שערי-אפרים ש"א ס"ט רק במקום צורך גדול, ובשו"ת שואל-ומשיב תנינא ח"ב סי' נח ושו"ת אפרקסתא דעניא סי' עז מקילין בכלל, ולכאורה כן משמע משו"ת הצמח-צדק ה"ל).

82 לוח כולל-חב"ד בצום גדליה, ממשנה-ברורה סי' תקס"ו סוף ס"ק כא ושו"ת מנחת-אלעזר ח"ב סי' עד.

83 לוח כולל-חב"ד, צום גדליה.

## ג פרקים ליום

### Shabbos

פרק יב-יג

#### ספר עבודה

הלכות בית הבחירה

פרק א

### Sunday

פרק ב-ד

### Monday

פרק ה-ז

### Tuesday

פרק ח

הלכות כלי המקדש והעובדים

פרק א-ב

### Wednesday

פרק ג-ה

### Thursday

פרק ו-ח

### Friday

פרק ט-י

הלכות ביאת המקדש

פרק א

## פרק אחד ליום

### Shabbos

הלכות שביתת עשור

פרק א

### Sunday

פרק ב

### Monday

פרק ג

### Tuesday

הלכות שביתת יו"ט

פרק א

### Wednesday

פרק ב

### Thursday

פרק ג

### Friday

פרק ד

## ספר המצוות

### Shabbos

מל"ת קסט קע מ"ע

קפג מל"ת רכח מ"ע כ

### Sunday

מל"ת עט פ

### Monday

מ"ע כא

### Tuesday

מ"ע כב מל"ת סז

מ"ע לה מל"ת פג פד

### Wednesday

מל"ת פה פב מ"ע

לד מל"ת פו

### Thursday

מ"ע כג מל"ת עב מ"ע לב

לו ז מ"ע לג מל"ת פח

### Friday

מ"ע לג מל"ת פח

פז עג קסג קסד