



# Rosh Hashana & Aseres Y'mei Teshuvah

For the year 5784

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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 an hour before Mincha and onwards.

It is customary to adopt a new Hiddur Mitzvah on Erev Rosh Hashana, or on Rosh Hashana. One should state that his acceptance is Bli Neder.

It is preferable to avoid beginning a full meal once the tenth Halachic hour of the day begins (3:12pm), in order to properly enjoy the Yom Tov meal at night. However, one may snack in small quantities.

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

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

Since the first night of Rosh Hashanah is Shabbos, the candles should be kindled at the usual eighteen minutes before sunset (5:52pm), and certainly **not** after sunset (6:10pm).

The Brochos are Lehadlik Ner **Shel Shabbos** v'Shel Yom Hazikaron, followed by Shehecheyanu. [If one mistakenly recited Yom Tov instead of Yom Hazikaron, this is acceptable. However, if one mistakenly omitted either Shabbos or Yom Tov entirely – if she realized within the time frame it takes to say three words, she corrects her mistake. Otherwise, there is a debate whether to repeat the Brocho, and how. One should take great care to avoid this dilemma in the first place. If one forgot Shehecheyanu, she should have in mind to be Yotzei during Kiddush.]

If lighting at home but eating the Seudah elsewhere, one must ensure that practical benefit is derived from the candles (such as arranging for someone to eat by its light, or by lighting in a location that needs to be used and would otherwise remain dark).

When a man is required to light candles, he does not recite Shehecheyanu, as he will be doing so in Kiddush.

Mincha is davened at greater length than usual, as it is the last Tefillah of the year. Since it is Erev Shabbos, Hoidu and Posach Eliyahu are recited before Mincha.

## 🕯 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 be especially careful not to be angered on Rosh Hashana.

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.

## 🕯 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 realized 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 Chomocho, 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 MAARIV

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

Many times, the Rebbe would encourage the Nigun of Avinu Malkeinu before Maariv, but not when it fell on Shabbos.

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

Kabbolas Shabbos begins with Mizmor L'Dovid, and not with L'chu Neraneneh. In Lecho Dodi, we say B'rina U'vetzahala.

Since it is Shabbos, all the Shabbos selections are added in the Shmoneh Esrei of Rosh Hashanah. If one did not make **any** mention of Shabbos in the middle Brocho, or if he mistakenly davened the regular Shmoneh Esrei of Shabbos: If he did not yet say the second Yih'yu L'ratzon (at the end of the passage of Elokai N'tzor), he should return to the beginning of the middle Brocho (i.e. Atoh Vechartonu). Otherwise, he must repeat Shmoneh Esrei. [The same applies to all other Tefillos of the day.]

After Shmoneh Esrei, the Shabbos selections are recited – Vayechulu, the Brocho of Me'ein Sheva (in which we recite Hamelech Hakodosh) and Mizmor L'Dovid.

L'Dovid Mizmor is recited immediately after the Brocho of Me'ein Sheva, before Kaddish Tiskabel. 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.

## 🕯 FIRST NIGHT SEUDAH

The custom to avoid making Kiddush between the sixth and seventh hour on

Friday night applies even when it falls on *Rosh Hashanah*.

*Shalom Aleichem* and *Eishes Chayil* (as well as all the other selections prior to *Kiddush*) are recited in an undertone. *Yom Hashishi* is recited aloud, followed by *Hagofen* and the *Rosh Hashanah Kiddush* (including the *Shabbos* additions).

A woman who needs to recite her own *Kiddush* does not say *Shehecheyanu*, as she already did so at candle-lighting. [If a woman forgot *Shehecheyanu* at candle-lighting, she should have in mind at *Kiddush* to be *Yotzei*.]

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* (both night and day), it is fitting to consume meat, sweet food and drink. It is customary not to eat any foods that are perceptibly bitter, sour, overly sharp, vinegary, or that contain any nuts.

It would appear that *Azamer Bishvachin* is not recited, even though it is Friday night.

The householder leads the *Mezuman*, as it is Friday night.

### 🕯️ BENTCHING

If one forgets *Retzei* (on the first night and day), and/or *Ya'aleh Veyavo*: If he realised before *Hashem's* name at the end of the *Brocho*, he goes back. If he realised after that, but before beginning the next *Brocho*, he recites the relevant *Brocho* printed in the *Bentcher*. [There are three separate *Brochos* – one if only *Retzei* was forgotten, another if only *Ya'aleh Veyavo* was forgotten, and a third when both were forgotten.] If one already began even the first word of the next *Brocho*, one must begin *bentching* again at night, but not during the daytime.

The *Horachamon* of:

1. *Shabbos* (on the first night and day)
  2. *Yom Tov*
  3. *Rosh Hashana*
- are recited, in that order.

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

### 🕯️ SHACHARIS – FIRST DAY

Since the first day of *Rosh Hashanah* is *Shabbos*, the *Shofar* is not blown. Therefore, one may eat in the morning as one normally would, to have strength for *davening*.

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

Since it is *Shabbos*, all the *Shabbos* selections are added in the *Shmoneh Esrei* of *Rosh Hashanah*.

When the *Aron Hakodesh* 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 to stand.]

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.

Some of the *Piyutim* are omitted on *Shabbos*, as noted in the *Machzor*.

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

*Avinu Malkeinu* is omitted, as it is *Shabbos*.

It is customary to grant an *Aliyah* to the *Ba'al Musaf*, unless he is being paid.

### 🕯️ MUSAF – FIRST DAY

Ideally, *Musaf* should be *davened* before the seventh hour of the day (1:15pm).

Before *Musaf*, *Yekum Parkan* is recited as on a regular *Shabbos*.

Since it is *Shabbos*, all the *Shabbos* selections are added in the *Shmoneh Esrei* of *Rosh Hashanah*.

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.

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, prepare mats upon which to bow. [Mats are not needed 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*.

The paragraph *Areshes* is not recited on *Shabbos*. One should also look out for the *Shabbos* variations noted in the *Machzor*.

As it is *Shabbos*, the paragraph *Vlakachta Soiles* is recited before the *Shesh Zechiros*.

### 🕯️ AFTERNOON – FIRST DAY

All the selections associated with the *Shabbos* daytime *Kiddush*, from *Mizmor L'David* until *Al Kein* (inclusive), are recited in an undertone, followed by *Tiku VaChodesh* in a loud voice.

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".

It is preferable to avoid beginning the meal after the tenth *Halachic* hour of the day begins (3:13pm), in order to properly enjoy the *Yom-Tov* meal of the second night.

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

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.

*Mincha* includes *Krias Hatorah* (*Haazinu*), and *Avinu Malkeinu* is omitted.

*Tashlich* is not recited since it is *Shabbos*.

### 🕯️ SECOND NIGHT MAARIV

*Shabbos* ends at 6:50pm. *Maariv* (and *Kiddush*) should not begin before this time, nor should tasks and preparations required for *Yom Tov* be conducted before this time.

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

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

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

*Vatodienu* is recited during the *Shmoneh Esrei* of *Maariv*. [If one forgot to do so, he does not correct his mistake, but should say *Baruch Hamavdil Bein Koidesh L'Koidesh* before doing anything forbidden

on *Shabbos* that is permitted on *Yom Tov*, or before performing tasks for the second night of *Yom Tov*. The same applies to a woman who will not be *davening Maariv*.]

[The details of *L'Dovid Mizmor* appear in the section "First Night of Rosh Hashana".]

The candles should be kindled with a pre-existing flame, and only after *Shabbos* ends (6:50pm).

The first *Brocho* is *L'Hadlik Ner Shel Yom Hazikaron*. [If one incorrectly concluded *Shel Shabbos Kodesh*, but realized within the time frame it takes to say three words, she corrects her mistake. Otherwise, she must repeat the *Brocho*.]

The second *Brocho* is *Shehecheyanu*. Since there is a dispute whether *Shehecheyanu* is recited on the second night of *Rosh Hashana*, the person lighting candles ideally wears a new garment and has both *Yom-Tov* and the new garment in mind when reciting *Shehecheyanu*. Alternatively, the new fruit eaten after *Kiddush* should be placed on the table, and one should light the candles immediately before *Kiddush*, having both *Yom-Tov* and the new fruit in mind when reciting *Shehecheyanu*. In the absence of this, one still recites *Shehecheyanu*.

Candles must not be waxed into place, nor may the wicks be twisted. When needed, one may remove the wax from the previous night in a way that it falls directly into the bin.

On *Yom Tov*, one may not relight a candle that extinguished for the first time on *Shabbos*.

## 🕯️ SECOND NIGHT SEUDAH

Before making *Kiddush*, new fruit should be placed on the table.

During *Kiddush* on the second night of *Rosh Hashanah*, one recites a total of five *Brochos*: *Yayin*, *Kiddush*, *Ner*, *Havdallah* and *Zman*. [If one jumbled the order, he does not need to repeat it in the correct order, unless he reversed the order of *Yayin* and *Kiddush*.]

When reciting the *Brocho* of *Ner*, one looks at the candle, but does not bring the candles together, nor does one look at his fingernails or bring them close to the flames.

[If one forgot to recite *Ner* and *Havdallah* during *Kiddush*, he should recite it over a cup of wine as soon as he realizes. He should also recite the *Brocho* of *Hagofen* if required (such as when he already *bentched*, or he intended at the time of *Kiddush* not to drink any more wine during the meal). If he did not remember until the next morning, he should recite the *Brocho* of *Havdallah* over a cup of wine, but not the *Brocho* of *Ner*.]

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 the 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.

## 🕯️ SHACHARIS – SECOND DAY

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.

See section "Shacharis – First Day" for details regarding:

- *Mikvah* before *davening*.
- *Shir Hamaalos* (after *Yishtabach*).
- Standing when the *Aron* is open.
- The paragraph of *Misoid*.

*Avinu Malkeinu* is recited. 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 – SECOND DAY

All men and boys over the age of *Bar Mitzvah* must hear the *Shofar*. Boys 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 their 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*. 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, and 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 time, *Asher Yatzar* is recited.]

Between the three *Sedorim* (sections) of the *Shofar*, it says in the *Siddur* 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 Hakodesh*, the *Baal Tokeiah* faces the congregation in order that they may gaze at him.

## 🕯️ MUSAF – SECOND DAY

The *Rebbeim* would say *Yizkor* discreetly between *Haftorah* and the *Tekios*. Those whose parents have passed away may choose whether to follow suit.

See section "Musaf – First Day" for:

- Earliest time of *Musaf*.
- The paragraph of *Misoid*.
- *U'Nesane Toikef*.
- *Aleinu* and bowing.

For the *Tekios* of the silent *Shmoneh Esrei*, the *Baal Tokeiah* knocks 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 Rebbe would always stand for the *Piyut* beginning *L'e-l Orech Din*, recited in *Musaf* on the second day.

### 🕊️ DAVENING WITHOUT A MINYAN

When one davens without a *Minyan*, there is technically no obligation to recite the *Piyuttim*, but it is certainly appropriate to do so. This may not be done during one's personal *Shmoneh Esrei*, but may be recited afterwards. Most *Piyuttim* are said in entirety by both the *Chazzan* and congregation, and that is how the individual would recite them as well. [Although parts of *Piyuttim* are often marked as "*Chazzan*" and "*Kohol*" in the *Machzor*, this is only in order to highlight which parts the *Chazzan* says aloud.] Exceptions: A non-Chazan does not say the paragraph of *Misoid* that appears at the beginning of *Chazaras Hashatz*, nor the paragraph that follows it in *Shacharis*.

When one davens alone because there is no local *Minyan*, it is appropriate to read *Krias Hatorah* in private (ideally between *Shacharis* and *Musaf*).

One who davens without a *Minyan* should not hear *Shofar* or recite *Musaf* during the first quarter of the day (before 9:17am), 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.]

### 🕊️ AFTERNOON – SECOND DAY

One should go on *Mivtzoim*, 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 the listener 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".

### 🕊️ TASHLICH

*Tashlich* is recited after *Mincha*, before sunset (6:12pm). It should be performed at a spring, well or ocean containing fish.

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

One should not throw food to the fish.

### 🕊️ END OF ROSH HASHANA

After *Mincha* and before sunset, 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 *Yom Tov* already ended (6:51pm).

*Havdallah* 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*, especially *Kashrus*, even where he ordinarily follows the lenient opinion the rest of the year.

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 sixth of *Tishrei* (and not on the eighth of *Tishrei* as in other years, since it is *Shabbos*.)

*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 only 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 *Shmoneh Esrei* of *Maariv*), we recite *Hamelech Hakodosh*. [If the *Chazzan* did not do so, but remembered before saying *Hashem's* name at the end the *Brocho*, he goes back. If he didn't remember until after he said *Hashem's* name at the end 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*.

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