



בס"ד Laws & Customs: Week of Selichos

For end of 5785

Up to - and including - the morning of Erev Rosh Hashana
According to Minhag Chabad

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SHABBOS SELICHOS (21 ELUL)

The last *Passuk* of the second *Aliyah* (*Hashkifah*) is read more loudly.

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* (*Shishi*) 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*.

Selichos starts immediately after *Chatzot* (12:16am). *Shabbos* clothing is worn, and 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 his own *Tallis* with a *Brocho*. [If *Selichos* begins before the earliest time for *Tallis*, 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 *Keil Melech Yoisev* 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 was a *Minyan* for *Selichos* but some participants left before the end, *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 (27 ELUL)

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).

ROSH HASHANA PREPARATIONS

On *Erev Rosh Hashana*, 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 any 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 uncut pages 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.