

B"H

DAY-TO-DAY HALACHIC GUIDE

Laws & Customs for
Rosh Chodesh-23 Kislev 5786

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FRIDAY, ROSH CHODESH KISLEV

After the medical incident of *Shemini Atzeres* 5738, the Rebbe returned home from 770 the first time on Thursday night, Rosh Chodesh Kislev.

THE MOSHIACH SPARK

On Rosh Chodesh, every Jew experiences the revelation of the spark of Moshiach within, the *Yechidah* of their soul that is a spark of the general *Yechidah*, the soul of Moshiach. This revelation affects a renewal of their whole being and all of their pursuits as they become permeated with the *Yechidah*. Most importantly, it expedites the revelation and coming of *Moshiach Tzidkeinu* also in the literal sense, as a living person and an actual “king from the Davidic dynasty.”

SHACHARIS

Shema can be recited until 9:14 am.

In Shacharis, add *Yaaleh Veyavo* to the *Amidah* and recite half-*Hallel* following the *chazzan*’s repetition.

During *Hallel*, there are two instances where phrases are repeated by the congregation following the *chazzan*’s lead as follows:

After the *chazzan* says *Hodu LaHashem* the first time, the congregation repeats *Hodu LaHashem* with the addition of the first *Yomar na*; then the *Chazzan* calls out *Yomar...* and they answer *Hodu...* (again, and then say the first) *Yomru...*; the *chazzan* chants the first *Yomru* aloud, and the congregation answers with *Hodu...* and the second *Yomru...*; finally, after the *chazzan* says the second *Yomru*, the congregation replies with *Hodu...* a final time.

The verses *Ana Hashem* are recited as a refrain as well—the *chazzan* chants each phrase and the congregation repeats it, so that both phrases—*Ana Hashem hoshiah na* and *Ana Hashem hatzlichah na*—are each said (collectively) four times.

An individual who davens without a *minyan* should repeat *Hodu* after each of the three subsequent phrases as well, on their own.

Do not verbally interrupt the recitation of *Hallel* to speak of other matters, except for those matters for which it is permitted to interrupt between the blessings of the *Shema*.¹

¹ These are: (1) When hearing **Kaddish**, recite *Amen yehei shmei rabbah...yisbarech*, as well as the *Amen* after *da'amiran b'olma*. (2) Respond to **Barchu** as usual. (3) For **Kedushah**, recite the passages beginning *Kadosh*, *Baruch*, and *Yimloch* only. (4) During the **repetition of the Amidah**, respond *Amen* to the brachos of *Ha-el Hakadosh* and *Shomei'a Tefilah*, and recite the three words *Modim anachnu lach*. (5) Respond as usual to the recital of **Barchu at the Torah** and **Amen to the brachos at the Torah** and the brachos of *Haftorah*. If called up to the Torah, you should go, but do not read the words along with the reader. You may recite the *Haftorah* if called up for *Maftir*; you may also read the Torah for the congregation if there is no one else present who can. (6) At *Birchas Kohanim* (in places where it is customary to say every day, or on Shabbos, or Yom Tov), say *Amen* for each *passuk* recited by the *Kohanim*. (7) If **hearing thunder and seeing lightning**, recite the appropriate

Hallel is followed by *V'avraham zaken*, *Kaddish tiskabel*, *Shir shel Yom* (*Shishi bashabbos*), *Hoshi'einu*, *Barchi nafshi*, and *Kaddish Yasom*, followed by the reading of the Torah.

KRIAS HATORAH

Four *aliyos* are read in the Rosh Chodesh reading (**Kohen**—until *olah tamid*, **Levi**—reread the verse *V'amarta lahem* until *revi'i* is *hahin*, **Shlishi**—until *veniska*, and **Revi'i**—*Uv'roshei chadsheichem* until *venisko*).

The Torah reading is followed by *chatzi-Kaddish*; *hagbah* and *gelilah*; *Ashrei* and *Uva letziyon*—the *chazzan* does not conclude *Uva letziyon* aloud. That is followed by *Yehalelu* and the return of the Torah to the *aron*. The *tefillin* are then removed, *Rabbeinu Tam tefillin* are donned and then removed before continuing with Musaf.

The *chazzan* should recite a chapter of *Tehillim*² before beginning *chatzi-Kaddish* for Musaf.

The laws for someone who made a mistake in Musaf can be found in the chart at the end of the booklet.

LAW OF REDEMPTION: EVERY ROSH CHODESH

We offer the following *musaf* in the *Beis Hamikdash* in honor of Rosh Chodesh: two bulls, one ram, seven lambs as burnt-offerings, and one goat for a sin-offering. These are in addition to the regularly scheduled *Korban Tamid*.

We will all ascend to the *Beis Hamikdash* in Yerushalayim—not just three times a year, for Pesach, Shavuot and Sukkot, but also for each Shabbos and for each Rosh Chodesh (as it says in Navi³).

ROSH CHODESH OBSERVANCES

It is a mitzvah to enhance the quality of our meals on Rosh Chodesh.

On Rosh Chodesh, it is customary not to cut hair, as per the *tzavaah* of Rabbi Yehudah Hachassid. (Note that the *tzavaah* mentions not cutting nails too. This requires further elaboration.⁴)

ROSH CHODESH STUDY

“It is an ancient custom, on each Rosh Chodesh, to study one verse of the chapter of *Tehillim* that corresponds with the current years of a person’s life. The verse should be studied with the commentary of Rashi, and additional commentaries

brachah. See www.asktherav.com #39904.

2) The reasoning for this practice is explained on www.asktherav.com #27517. For notes on the reported *minhag* to conclude Shacharis of a weekday Rosh Chodesh (the paragraphs from *Kaveh*, *Ein kelokeinu*) from the portion of the *siddur* for Shabbos, see *ibid.*, #19196

3) Yeshayah 10:23

4) See the notes (in Hebrew) on www.asktherav.com #3099.

may be added as well. If the current chapter contains less than twelve verses, or in a leap year, when there are more than twelve months, verses that have been studied on a previous Rosh Chodesh should be studied a second time. Similarly, if the current chapter contains many verses, then two or three verses should be studied at once on each Rosh Chodesh of the year.”

EREV SHABBOS AFTERNOON

Shulchan Aruch states that although a person hears the entire Torah read in shul on Shabbos morning, he also needs to read it himself every week in the manner of *shnayim mikra ve’echad targum* (reciting each verse twice and the commentary of Onkelos once). It is customary to do this Friday after *chatzos* (midday). It is best to ensure that the reading has been completed before starting the Shabbos morning meal, and preferably even before the start of *Shacharis*. Today, we read *shnayim mikra* for *Parshas Toldos*.

This is the order for Minchah: *Hodu, Pasach Eliyahu, Korbanos*, followed by Minchah for a weekday. Include *Yaaleh Veyavo* in the *Amidah*.

Check your pockets on *erev Shabbos* before the onset of Shabbos.

tCandle lighting is at **4:15 pm**.

SHABBOS PARSHAS TOLDOS, 2 KISLEV, DIDAN NOTZACH

On this day in 5748, the *sefarim* were returned to 770.

Shabbos ends at **5:17 pm**.

THURSDAY, 7 KISLEV

Regarding the holiday of Thanksgiving in the United States, see the footnote.⁵

FRIDAY, 8 KISLEV

Today, we read *shnayim mikra* for *Parshas Vayetzei*.

Check your pockets on *erev Shabbos* before the onset of Shabbos.

Candle lighting is at **4:11 pm**.

SHABBOS PARSHAS VAYETZEI, 9 KISLEV

Today is the birthday of the Mitteler Rebbe in 5534 (1773), and the day of his

⁵) See www.asktherav.com #1935. With regard to a lesson learned from the date’s occurrence in proximity to Chanukah, see the *sichah* of 19 Kislev 5747 (printed in *Hisva’adiyos*, pp. 54 ff); Black Friday sales may be taken advantage of, regardless of their connection to a non-Jewish holiday—see details and sources at www.asktherav.com #1804..

passing in 5588 (1827). He is interred in Niezhin. (The Rebbe spoke of the connection between this date and the *parshah*. See footnote for sources.)⁶

Today's *Haftorah* starts with the word *Ve'amee* until *talmei sadai*, then continues with *Vayivrach Yaakov* until *ub'isha shamar*, followed by *Uvenavi he'ela* and ending with *uvenavi nishmar*.

Av harachamim is said.

Tzidkascha tzedek is not said in Minchah.

Shabbos ends at 5:15 pm.

SUNDAY, 10 KISLEV, CHAG HAGEULAH

TODAY IN HISTORY

On this day in 5587 (1826), also on a Sunday as this year, the Mitteler Rebbe was released from his imprisonment in the city of Vitebsk.

Tachanun is not recited.

In *Sichas Shabbos Parshas Vayetzei* 5747, the Rebbe quoted *Likkutei Dibburim*, which states that the 10th of Kislev is the birthday of a Chassid and "the birth of a Chassid is a *chassidishe farbrengen*." The Rebbe explained: "At birth, a person is revealed to the outside world (no longer a fetus within its mother's womb). This, too, is the idea of a *farbrengen*—a revelation (of Torah and inspiration) to the public."⁷

THURSDAY, 14 KISLEV

ANNIVERSARY OF THE REBBE AND REBBETZIN'S WEDDING

TODAY IN HISTORY

On this day in the year 5689 (1928), the Rebbe married Rebbetzin Chaya Mushka, the daughter of the Frierdiker Rebbe. The chuppah was held in the courtyard of the Yeshivas Tomchei Temimim in Warsaw, Poland.

TOGETHER

During the *Farbrengen* of *Yud-Daled Kislev* 5714, the Rebbe proclaimed: "This is the day when I became connected to you and you became connected to me. Together, we will exhaustively pursue (and accomplish) the true and complete *Geulah*."

Chevra Kadisha members should ideally accept upon themselves tomorrow's fast during today's Minchah.

⁶) See *Likkutei Sichos* vol. 5, p. 129 ff.

⁷) *Likkutei Sichos* vol. 25, p. 353, fn. 49

THURSDAY NIGHT, EVE OF 15 KISLEV

REQUEST FOR RAIN

Tonight marks sixty days since the onset of the *tekufas Tishrei* (autumn season), and therefore, outside Eretz Yisrael, we begin reciting the winter prayer of *v'sein tal umatar liverachah* in the blessing of *Bareich aleinu* during the *Amidah* of Maariv. This phrase replaces *v'sein berachah*, which is recited throughout the summer months. The phrasing for winter will continue to be recited on all weekdays until (and including) the Minchah service of *erev Pesach*.

The *gabbai* should **not** make an announcement between the blessing of *Hashkiveinu* and the start of the *Amidah* reminding the congregation to say *tal umatar*.

There are a number of laws that apply in case *v'sein tal umatar* (or even just the word *umatar*) was not said, as laid out in the chart at the end of the booklet.

For sources that illuminate the request for rain in the light of *Chassidus*, see in the footnote on this topic in the Hebrew section.

EREV SHABBOS PARSHAS VAYISHLACH, 15 KISLEV

Today is a universal fast day for members of the *Chevra Kadisha*.⁸ Only active members who perform the burials (and attend to *taharachs* of the deceased) fast. According to some halachic authorities, the stringencies of a communal fast apply; therefore, washing out the mouth is forbidden.

EREV SHABBOS AFTERNOON

Today, we read *shnayim mikra* for *Parshas Vayishlach*.

Check your pockets on *erev Shabbos* before the onset of Shabbos.

†Candle lighting is at **4:10 pm**.

SHABBOS PARSHAS VAYISHLACH, 16 KISLEV

The *Haftarah* of this Shabbos is *Chazon Ovadia*.

†Shabbos ends at **5:14 pm**.

⁸) The fast occurs as usual even though it is *erev Shabbos*. For the halachos of a fast day that falls on *erev Shabbos*, see the Day-to-Day Guide for *Asarah B'Teves* 5785, available online at www.daytodayguide.com.

MONDAY, 18 KISLEV

TODAY IN HISTORY

Today is the *yahrtzeit* of the *tzaddik* Rabbi Yosef Yitzchak of Avrutch—the great-grandfather of the Previous Rebbe.

EREV YUD-TES KISLEV

Today's entry in *Hayom Yom* is its last, and is followed by a festive greeting:

Gut Yom Tov! May you be inscribed and sealed for a good year in the study of Chassidus and in following the ways of Chassidus!

In numerous *sichos*, the Rebbe discusses extending this greeting in the Hebrew singular (*tikaseiv*, not *tikaseivu*) when greeting an individual.

Today, we complete the yearly cycle of the book of Tanya as part of the daily study of *Chitas*.

Tachanun is omitted during Minchah.

In the talk from the Shabbos of *Parshas Shemos* 5713: Everyone should complete the tractates they have taken upon themselves; there is still time until tomorrow nightfall (*tzeis hakochavim*).⁹

The Frieddiker Rebbe said¹⁰: “Chabad Chassidim have a custom, tracing back to the Chassidim of the Alter Rebbe, that before and after Maariv of Yud-Tes Kislev, we wish one another a “Good Yom Tov.” The same applies throughout the twenty-four hours of Yud-Tes Kislev, whenever Chassidim meet one another in Shul or on the street.”

In *Igros Kodesh* (and similarly in numerous other sources), the Rebbe states: “I suggest that on the first night, the eve of Yud-Tes Kislev, you should conduct *farbrengens* in many different locations. Inform people in those events of the next day's grand *farbrengen*. Then, on the next evening, the eve of the 20th of Kislev, gather in one location for a grand *farbrengen*.”

Lu'ach Colel Chabad notes: “In every city, *Anash* gathers with feasting and joy, thanking G-d for this big miracle. The day is also commemorated by the conclusion of the Talmud in every community of Chassidim and the division of its study for the following year. The intent is that every person resolves to study a tractate of the Talmud with the intent of finishing it by Yud-Tes Kislev of the following year. It is also the day when the annual cycle of the study of the *Tanya*, as ordained by the Previous Rebbe, begins anew.”

There are many *sichos* that refer to this occasion of completing the entire *Sefer Hatanya*.

⁹) This was the eve of 24th of Teves. Up until that year, it was the date of the distribution of the *Shas* in the yearly cycle (that now begins on the 19th of Kislev, as stated in the paragraph below).

¹⁰) *Sefer Hasichos* 5702, p. 19

HOLY CEREAL

The Frieddiker Rebbe related¹¹: “On *Yud-Tes Kislev* they would eat the famous *kasha* (buckwheat porridge) as is customary.” In the Rebbe’s words, in *Sichas Yud-Tes Kislev* 5718: “The *minhag*, from many years back, is that on *Yud-Tes Kislev* they would eat buckwheat *kasha*.”

TUESDAY, 19 KISLEV, CHAG HAGEULAH & ROSH HASHANAH OF CHASSIDUS

TODAY IN HISTORY

Today is the *yahrtzeit* of the Maggid of Mezritch. He passed away on Tuesday in the week of *Parshas Vayeshev* on 19 Kislev, 5533 (1772)—the same calendar setup as occurs this year. He is buried in Anipoli.

Today is the anniversary of the Alter Rebbe’s release from his first imprisonment. He was freed on Tuesday in the week of *Parshas Vayeshev* (as it falls this year)—toward the evening of 19 Kislev, 5559 (1798)—227 years ago.

Today is the anniversary of the rescue of the Alter Rebbe’s son, Harav Moshe. He was saved on the eve of 19 Kislev, 5576 (1815).

In *Sichas Parshas Vayishlach* 5752, the Rebbe mentioned the advantage of this year’s calendar setup, in addition to the fact that it’s the same as the original *Yud-Tes Kislev* of the *Chag Hageulah* (in 5559).

CHAG HAGEULAH CUSTOMS

Tachanun is omitted today.

The Frieddiker Rebbe mentions¹² how Chassidim are accustomed to go to the *mikveh* before Shacharis of *Yud-Tes Kislev* in the same manner as the predominant custom of the first Chassidim who would go to the *mikveh* on *erev Shabbos* and *Yom Tov*, as well as *Shabbos* and *Yom Tov* morning, as per (their Rebbe) the Baal Shem Tov.

Yud-Tes Kislev is a day of *farbrengen* and taking on positive resolutions to fix times for the public study of Torah and *Chassidus* and for strengthening observance of the ways of *Chassidus*—in a spirit of true brotherhood and friendship.

“It is obvious that today’s study should begin with topics that are timely,” the Rebbe instructed on the eve of *Yud-Tes Kislev* 5749, “teachings that explain the

11) *Sefer Hasichos* 5698, *Sichas Yud-Tes Kislev* (p. 277 in the new edition). See there: “Every country has its food which is a favorite, more than any other. In *Lita* [a region encompassing parts of Russia and Ukraine as well], that food would be buckwheat *kasha*.” [Chassidim have more explanations for this custom — see *Ta’am L’Minhag* by Rabbi S.Z. Hertzfel.]

12) See *Sefer Hasichos* 5702. Recorded (and translated) in *Sefer Haminhagim Chabad*, p. 92.

concept of this day (the laws of the day, so-to-speak). Begin with the words of the Rebbe that are printed in the introduction to *Hayom Yom*.”

OPENING HAYOM YOM

The introduction to *Hayom Yom* reads as follows:

Yud-Tes Kislev is the festival on which “He redeemed our soul in peace,” and the light and vitality of our souls were granted to us. This day is the Rosh Hashanah for the teachings of *Chassidus*, which our holy forebears bequeathed to us, i.e., the teachings of the Baal Shem Tov.

“This day is the beginning of Your works,” the fulfillment of the Divine intention underlying the creation of man in this world—to elicit a revelation of the light of our holy Torah’s innermost dimension.

On this day, that light is elicited in a comprehensive manner for the whole year. It is our duty on this day to awaken our hearts, the very core of our hearts, with an inward and elemental desire and will—that G-d illuminate our souls with the light of the innermost (mystical) dimension of His Torah.

“From out of the depths I called to You, G-d,” to elicit the depths and inwardness of His Torah and mitzvos from the inwardness and essence of the Infinite Light, so that it will illuminate the innermost reaches of our souls. Our entire being (i.e. our total existence, compromising its essence and extensions) will thereby be devoted to Him alone, banishing from us any natural traits that are evil or despicable. Rather, all our actions and affairs (both in our *avodah*, i.e. davening and Torah and mitzvos, and in the worldly undertakings that are needed to maintain the body) will be sincerely motivated by the cause of Heaven, as G-d wishes.

May G-d the Merciful Father show us compassion and lead us along the good and righteous path and thus “the righteous shall behold His Countenance.”

PERSONAL FARBRENGENS

On *Shabbos Parshas Vayishlach* 5752, the Rebbe instructed that “in order to strongly emphasize that every person is also a *mashpia* (person of influence), it is appropriate for each person to host their own *farbrengen*. They should *farbreng* with themselves, with all ten powers of their soul. They should *farbreng* with their family. And they should *farbreng* with friends and acquaintances. As it is stated (regarding the Redemption), ‘*He will return the hearts of fathers to the sons and the hearts of sons to their fathers.*’... Ideally, each person should participate in three *farbrengens* (establishing a *chazakah*¹³). They should personally attend one *farbrengen* and have representatives attend two others, if all three are held simultaneously.”

In the morning: *Shema* can be recited until **9:27 am**.

Tanya Anew: We begin the new yearly cycle in the study of the daily Tanya

¹³) three recurrences—a practice that can create a halachically binding circumstance.

portion of *Chitas*. This Yud-Tes Kislev, we utilize the cycle division designated for a non-leap year (*shanah peshutah*).

Minchah: Begin with *Korbanos*, after which we recite the entire weekday Minchah prayer (and *Tachanun* is not said).

TUESDAY NIGHT, 20 KISLEV, CHAG HAGEULAH & ROSH HASHANAH OF CHASSIDUS

DAY OF FARBRENGEN

In numerous *sichos*, the Rebbe states that the main *farbrengens* and large-scale events should be held on the night following Yud-Tes Kislev, i.e., on the eve of Chof Kislev.

AGAIN THIS YEAR

Often the Rebbe would relate how a special date is connected with its unique calendar setup (the day of the week, *parshah*, close events, etc.). The *sichos* of Yud-Tes and Chof Kislev that were said when the calendar shared features with this year are: 5711, 5712, 5715, 5725, 5729, 5732, 5735, 5738, 5739, 5742, 5749, and 5752.¹⁴

The *farbrengen* tonight in 770 begins at 9:00 pm.

WEDNESDAY, 20 KISLEV, CHAG HAGEULAH & ROSH HASHANAH OF CHASSIDUS

TODAY IN HISTORY

The Book of Ezra records that at the start of the era of the Second *Beis Hamikdash*, “on the twentieth day of the ninth month”—Chof Kislev in the year 3414—upon the return of the Jews who were exiled to Babylon to Eretz Yisrael, “all the people of Yehudah and Binyamin assembled.”¹⁵ At this grand assembly (*farbrengen*), *Ezra Hasofer* inspired the people to return to Hashem through genuine *teshuvah*.

Today is the anniversary of the first printing of the Tanya, which occurred on Tuesday, 20 Kislev, 5557 (1796) at the printing house in Slavita.

Tachanun is omitted today.

The Previous Rebbe revealed in a letter that in the year 5558, the Alter Rebbe instructed the Chassidim to apply themselves diligently to the study of Tanya, and that on the Shabbos that coincides with Chof Kislev, every community of Anash should study two chapters from the first part of Tanya and one chapter

¹⁴) Transcripts of these talks are found in *Sichos Kodesh* of each year.

¹⁵) *Ezra* 10:9. (In Hebrew: יׁב—perhaps an allusion to Yud-Tes Kislev.)

from its second part. The Previous Rebbe concludes that this was an enigma (*vayihee l'peleh*) in the eyes of Chassidim.¹⁶

tShema can be recited until **9:28 am**.

THURSDAY, 21 KISLEV

TODAY IN HISTORY

It is recorded that in the days of *Shimon Hatzaddik*, Chof-Alef Kislev is the day that Har Gerizim, a stronghold of the Samaritan tribe (who brought many troubles on the Jews of the Second Temple Era), was plowed over. To commemorate this day as one of minor celebration, eulogies were not given. The Rebbe talks about the significance of the differing accounts of the event and its lessons.¹⁷

EREV SHABBOS PARSHAS VAYESHEV, 22 KISLEV

Today, we read *shnayim mikra* for *Parshas Vayeshev*.

Check your pockets on *erev Shabbos* before the onset of Shabbos, especially since they were worn in honor of Yud-Tes and Chof Kislev earlier this week.

tCandle lighting is at **4:10 pm**.

SHABBOS PARSHAS VAYESHEV, 23 KISLEV, SHABBOS MEVORCHIM TEVES

Early Shabbos morning, the entire book of Tehillim is read.

After the reading of the Torah, the blessing over the coming month of Teves is recited. This month, the *molad* will occur on Friday night, at 2:22 am, and 10/18 of a minute.

Rosh Chodesh Teves will be on Shabbos and the following Sunday. (In the brachah, we say “*b’yom hashabbos kodesh ul’macharaso b’yom harishon, haba aleinu l’tovah*.”¹⁸)

Av Harachamim is not recited before Musaf.

Farbrengen: Today is a day to *farbreng*.

Tzidkasecha is recited during Minchah.

Shabbos ends at **5:17 pm**.

¹⁶ For elaboration, see *Likkutei Sichos* vol. 25, pg. 200 f. 72

¹⁷ In Megillah Taanis (In the Talmud [Yuma 69a], the date given is 25 Teves). See the *sichah* of *Shabbos Parshas Vayeshev*, 21 Kislev, 5745 (*Hisva’aduyos* p. 905 ff.)

¹⁸ See Hebrew footnotes for extensive sources on this particular wording. See also www.asktherav.com #5300.

“Oops! I made a mistake...”

What did I do?	When did I remember?	Now I should...
Rosh Chodesh Amidah • Maariv, Shacharis & Minchah		
forgot יעלה ויבוא ¹	before saying Hashem's name at the end of המחזיר	interrupt & start יעלה ויבוא
	after saying Hashem's name but before מודים	in Shacharis & Minchah: say יעלה ויבוא at end of bracha & then continue with מודים
		in Maariv: do not say it now or start over
	before the conclusion ² יהיו לרצון ³ of the second	in Shacharis & Minchah: start from רצה ⁴ now ⁵
		in Maariv: continue without saying it
	after the second יהיו לרצון ³	in Shacharis & Minchah: start ⁷ the <i>Amidah</i> again ⁸
		in Maariv: continue without saying it
	(for Shacharis but) after davening Musaf	do not say the Shacharis <i>Amidah</i> again

1. or if you are unsure what you said.

2. Even if you already said Hashem's name, you should stop and go back to רצה.

3. If you started אלקי נצור and the *chazzan* reaches *Kedushah*, you should answer and only then go back to רצה.

4. If you mistakenly said *ya'aleh veyavo* and then concluded the brachah of *Vesechezenah*, you are *yotze*.

5. If you remembered after reciting Hashem's name at the end of the brachah of שמך הטוב or השלום of ישראל עמו say למדני say, המברך את ישראל בשלום or הטוב שמך and then go back to רצה.

6. and you have also made the decision not to lengthen the *tefillah* with extra requests and supplications.

7. You must first wait *k'dei hiluch daled amos* (the time it takes to walk six feet) after you concluded שיבנה before restarting the *Amidah*. Before beginning the *Amidah*, say שפתי תפתח ה'.

8. If it's for Shacharis, and you already removed your *tefillin*, it's proper to don them again before repeating the *Amidah*.

If you remembered after the time has arrived for the next *tefillah*, say the *Amidah*, and then repeat it to make up for the earlier one (even on *motzoei Rosh Chodesh*). However, if you erred in Shacharis, and you already recited Musaf, do not repeat the *Amidah*. The earlier *tefillah* can only be compensated as long as you are occupied with the following one; once you have finished davening, you are no longer able to make it up. See details (in Hebrew) on www.asktherav.com #25750.

Before davening again, you may make a *hefsek* (interruption).

What did I do?	When did I remember?	Now I should...
said ובנה ירושלים after יעלה ויבוא	before saying Hashem's name at the end of the brachah	interrupt & start ותחזינה
	after saying Hashem's name at the end of the brachah	conclude the brachah with the ending: המחזיר שכינתו לציון
	after concluding בונה ברחמי	return to רצה ⁵
Musaf Amidah • Rosh Chodesh		
said אתה יצרת	before saying Hashem's name at the end of the brachah	return to ראשי חדשים & continue as usual
	after saying Hashem's name at the end of the brachah	say למדני חקין then start ראשי חדשים
	after concluding the middle brachah	do not repeat anything ⁹
recited the Yom Tov Musaf	before saying Hashem's name at the end of the brachah	return to ראשי חדשים & continue as usual
	after saying Hashem's name at the end of the middle brachah	say למדני חקין then start ראשי חדשים
	after the middle brachah, but before the conclusion ¹⁰ of the second יהיו לרצון ¹¹	return to ראשי חדשים & continue as usual ¹²
	after the second יהיו לרצון ⁶	repeat the <i>Amidah</i> ⁷

9. if you concluded in the correct way with ראשי חדשים. It is still best to listen to the *chazzan's* repetition with the intent to be *yotze* through him.

If you concluded with ראשי חדשים וישראל השבת: מקדש השבת within *k'dei dibbur*, say the correct version immediately. If *k'dei dibbur* has passed, go back to ראשי חדשים.

10. Even if you already said Hashem's name, you should stop and go back to ראשי חדשים.

11. If you started אלקי נצור and the *chazzan* reached *Kedushah*, you should answer and only then go back to ראשי חדשים.

12. If you remembered after reciting Hashem's name at the end of the brachah of הטוב שמך or ישראל בשלום say למדני חקין, המברך את עמו ישראל בשלום or הטוב שמך and go back to ראשי חדשים.

What did I do?	When did I remember?	Now I should...
recited weekday brachos ¹³	before saying Hashem's name at the end of הדעת	return to ראשי חדשים & continue as usual
	after saying Hashem's name	say למדני חקין then start ראשי חדשים
	at some point after concluding הדעת as long as I did not conclude ¹⁴ the second יהיו לרצון ¹⁵	if it is not yet time to daven Minchah: return to ראשי חדשים & continue as usual
		if it is late enough to daven Minchah: complete the <i>Amidah</i> ¹⁶
	after the second יהיו לרצון ⁶	repeat ⁷ the <i>Amidah</i> again ^{*17}
completed the brachah with מקדש השבת וישראל וראשי חדשים	within <i>k'dei dibbur</i> ¹⁷	continue with מקדש ישראל וראשי חדשים
	after <i>k'dei dibbur</i> , as long as I did not conclude ¹⁰ the second יהיו לרצון ¹¹	return to ראשי חדשים & continue as usual ¹²
	after the second יהיו לרצון ⁶	repeat ⁷ the <i>Amidah</i>
completed the brachah with מקדש ישראל והזמנים	within <i>k'dei dibbur</i>	continue with מקדש ישראל וראשי חדשים
	after <i>k'dei dibbur</i> , as long as I did not conclude the second יהיו לרצון	return to ראשי חדשים ¹² & continue as usual
	after the second יהיו לרצון	repeat ⁷ the <i>Amidah</i>
Birchas Hamazon • Rosh Chodesh		
רצה said	before saying Hashem's name at the end of בונה ברחמי ירושלים	interrupt & go back to רחם
	after saying Hashem's name at the end of בונה ברחמי ירושלים	not repeat anything ¹⁸

13. If you're unsure if you davened the weekday *Amidah* or Musaf for Rosh Chodesh, it is inconclusive whether you should say the *Amidah* again. You should listen to the *chazzan's* repetition with the intent to be *yotze* through him.

14. Even if you already said Hashem's name (*Hashem Tzuri*).

15. If you started אלקי נצור and the *chazzan* reached *Kedushah*, you should answer and only then go back to ראשי חדשים (If it's not already possible to daven Minchah).

16. This *tefillah* will then be considered Minchah; go back and daven Musaf. (You may daven Musaf at any time throughout the day.)

*17. If it is already possible to daven Minchah, it will be considered as such.

17. The amount of time it takes to say "*Shalom alecha Mori V'Rabbi*".

What did I do?	When did I remember?	Now I should...
forgot יעלה ויבוא	before saying Hashem's name at the end of בונה ברחמינו ירושלים	say יעלה ויבוא now
	after saying Hashem's name at the end of בונה ברחמינו ירושלים	before shki'ah: conclude the brachah & then say the brachah of שנתן ראשי חדשים ¹⁹
		after shki'ah: conclude the brachah & don't say the brachah of שנתן ראשי חדשים ¹⁸
	after starting ברוך in the brachah of הטוב והמטיב	not repeat anything ¹⁸
mentioned a Yom Tov in יעלה ויבא	before saying Hashem's name at the end of בונה ברחמינו ירושלים	return to רחם
	after saying Hashem's name at the end of בונה ברחמינו ירושלים	before shki'ah: conclude the brachah & then say the brachah of שנתן ראשי חדשים ¹⁹
		after shki'ah: conclude the brachah & don't say the brachah of שנתן ראשי חדשים ¹⁸
	after starting ברוך in the brachah of הטוב והמטיב	not repeat anything ¹⁸
said after ותחזינה עינינו יעלה ויבא (as in davening)	before saying Hashem's name at the end of the brachah	start now ובנה ירושלים & continue as usual
	after saying Hashem's name at the end of the brachah	say למדני חקין then start ובנה ירושלים ²⁰
	after concluding המחזיר שכינתו לציון	return to רחם
Me'ein Shalosh • Rosh Chodesh		
forgot to say וזכרנו לטובה ביום ראש החודש הזה	before saying Hashem's name at the end of the brachah	return to say לטובה & conclude as usual
	after saying Hashem's name at the end of the brachah	do nothing; I am <i>yotzeh</i>

18. If you did not realize that you are not meant to repeat *bentching* and you started saying it again, stop wherever you are currently holding—even in middle of a brachah.

19. as stated in the *siddur* (for Rosh Chodesh): ברוך אתה ה' אלוקינו מלך העולם שנתן ראשי חדשים לעמו ישראל לזכרון: *without* the conclusion.

20. If you concluded the brachah with בונה ברחמינו ירושלים, you are *yotze*.

What did I do?	When did I remember?	Now I should...
Request for Rain • Winter Season		
ותן טל ומטר ¹ forgot	before saying Hashem's name at the end of מברך השנים	interrupt and go back to ותן טל ומטר לברכה
	before starting תקע בשופר	say before ותן טל ומטר לברכה starting תקע בשופר ²
	before saying Hashem's name at the end of שמע קולנו	say before ותן טל ומטר לברכה כי אתה שומע תפילה ³
	before starting רצה	say ותן טל ומטר לברכה before starting רצה ⁴
	before the conclusion ⁵ of יהיו לרצון ⁶ the second	interrupt and go back ⁷ to ברך עלינו ⁸
	after the second יהיו לרצון ⁹	start the Amidah ¹⁰ again ¹¹

Notes

1. Even if you said ותן טל ומטר (omitting the word ומטר).

If you are unsure if you recited the correct version, you must assume that the incorrect version was said out of habit. However, after thirty days have elapsed—this year, beginning with Maariv on the eve of 15 Teves (Jan. 3)—it can be assumed that ותן טל ומטר was indeed recited.

2. If you went back by mistake to the beginning of the Brachah, you are Yotze.

3. If you made a mistake and went back to ברך עלינו, stop and return to where you were holding. שמע קולנו חז ותן טל ומטר.

4. If you went back to the beginning of *Shma Kolenu* or *Bareich Aleinu*, you are Yotze.

5. Even if you already said Hashem's Name, you should stop and go back to *Bareich Aleinu*.

6. If you started אלקי נצור and the Chazzan Reached *Kedusha* you should answer and you can then go back to *Bareich Aleinu*.

7. If you remembered after reciting Hashem's name at the end
- of the brachah of הטוב שמך, המחזיר שכינתו, the טוב שמך and go back to בריך עלינו.

8. If you went back to שמע קולנו and mentioned it there, you are yotze. If you went back to בריך עלינו and forgot ותן טל ומטר again, say it in יהיו לרצון.

9. And you have also made the decision not to lengthen the *tefillah* with extra requests and supplications.

10. You must first wait *k'dei hiluch daled amos* (the time it takes to walk six feet) before restarting the *Amidah*.

11. On *motzoei Shabbos*: repeat אותה חוננתנו. On Rosh Chodesh: repeat ועל הבא. On Chanukah and Purim: need **not** be repeated.

If you remembered after the time has come to daven the next *tefillah*, you must repeat the *Amidah* twice—first for that *tefillah*, then again to make up for the previous one. However, if you made the error on any Friday afternoon or *erev Pesach*, you **do not** make it up by reciting the *Shabbos* or *Yom Tov Amidah* an additional time. Before repeating the *Amidah*, you may be *Mafsik*.