

TISHREI

The *Molad*: Sunday night,
9:00 and 6 portions.¹

The moon may be sanctified until
Monday, the 15th, 3:22 p.m.²

The fall equinox:
Friday, the 12th, 3:00 p.m.

Rosh HaShanah begins on Sunday night.

When lighting candles, we recite two blessings: *L'hadlik ner shel Yom HaZikaron* (“...to kindle the light of the Day of Remembrance”) and *Shehecheyanu* (“...who has granted us life...”). (In the blessing *Shehecheyanu*, the word לִזְמַן should be vocalized *lizman*, with a *chirik*.)

Tzedakah should be given before lighting the candles.

Girls should begin lighting candles from the age when they can be trained in the observance of the *mitzvah*.³ Until marriage, girls should light only one candle.

The Rebbe urged that all Jewish girls should light candles before Shabbos and festivals. Through the campaign mounted at his urging, *Mivtza Neshek*, the light of the Shabbos and the festivals has been brought to tens of thousands of Jewish homes.

A man who lights candles should do so with a blessing, but should not recite the blessing *Shehecheyanu*.⁴

The Afternoon Service before Rosh HaShanah.

“Regarding the issue of *kavanah* (intent) in prayer, for those who do not have the ability to focus their *kavanah* because of a lack of knowledge or due to other factors... it is sufficient that they have in mind a general intent: that their prayers be accepted before Him as if they were recited with all the intents

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1. One portion equals 1/18 of a minute.
 2. **The times for sanctifying the moon are based on Jerusalem Standard Time.** One should therefore calculate the time for sanctifying the moon according to his location.
 3. For the determination of that age, see *Shulchan Aruch HaRav* 343:3.
 4. Because he will recite it later in the *Kiddush*.

mentioned in the texts of *Kabbalah*.”⁵

“There should be no casual conversation from the time the *chazan* begins the prayer service until the conclusion of the final *Kaddish*. This applies in the Morning, Evening, and Afternoon Services.”⁶

The *chazan* does not wear a *tallis* when leading the Afternoon and Evening Services. This applies during the week, as well as on Shabbos, festivals, and Rosh HaShanah.

When reciting the *Kaddish*, the *chazan* should lower his head when reciting the words *sh'mei rabba*, *vikareiv m'shichei*, and *v'imru amen*. After reciting the latter words, the *chazan* should lift his head and then lower it again, reciting the phrase *Y'hei sh'mei rabba... yisbareich*. He should then lift his head and then lower it again slightly, continuing *v'yishtabach*, *v'yispa'eir...* At *v'yis'ballal*, he should lift his head and then lower it again, reciting the phrase *sh'mei d'Kudsha... v'imru amen*. He should then lift his head. When saying *v'imru amen* in the stanza *Tiskabel*, he should lower his head slightly.

When reciting the words *Oseh shalom bimromav*, he should lower and tilt his head to the right; at the word *Hu*, to the center; at *yaaseh shalom aleinu*, to the left; and at *v'al kol Yisrael*, *v'imru amen*, to the center again.⁷

In every prayer service at which *Tachanun* is not recited (such as from Motzai Yom Kippur until the conclusion of Rosh Chodesh Cheshvan, the Evening Service throughout the year, the Afternoon Service before Shabbos and the festivals, etc.), we do not beat our breast while reciting the words *chatanu* (“we have sinned”) and *fasha'nu* (“we have transgressed”) in the blessing *S'lach lanu* (“Pardon us...”).

When reciting the words *v'eis kol minei s'vuasah l'tovab* (“and all the varieties of its produce for good”) in the blessing *Bareich aleinu* (“Bless for us...”), one should bear in mind the successful growth of wheat for *matzah*, an *esrog*, and wine for *Kiddush*. And then,

5. *HaYom Yom*, 11 Adar I.

6. *Tanya*, *Iggeres HaKodesh*, Epistle 24.

7. These instructions apply to the recitation of *Kaddish*. For the recital of *Oseh shalom* at the conclusion of *Sh'moneh Esreh*, see next page.

along with those, all the other produce will be for good.

In the blessing *V'lamalshinim* ("Let there be no hope for informers..."), one should pause slightly between the words *us'mageir* ("crush") and *v'sachnia* ("and subdue"), thus reflecting the following inner distinction: *s'aker us'shaber us'mageir* ("uproot, break, crush") refer to the three *kelipos*, which must be eradicated entirely, whereas *v'sachnia* ("and subdue") refers to *kelipos nogah*, which must be subjugated, but can be sifted and refined.

At the conclusion of the *Sh'moneh Esreh*, before reciting the phrase *Yib'yu l'ratzon* ("May the words...") the second time, it is customary to recite a verse that begins and ends with the same letters that begin and end one's name.

Many Chassidim also recite the verses which begin and end with the letters of the names of The Rebbe.

When reciting the words *Oseh shalom bimromav* ("He who makes peace in His heavens"), one should tilt and lower his head to the left; at the word *Hu* ("may He"), to the center; at *yaaseh shalom aleinu* ("make peace for us"), to the right; and at *v'al kol Yisrael, v'imru amen* ("and for all Israel; and say, Amen"), to the center again.

During the *K'dushah*, a person should remain standing with his feet together until the conclusion of the blessing *HaE-l bakadosh*.

We do not wear a *kittel*, except on Yom Kippur.

"It is a Jewish custom – which is part of Torah – to make the greatest effort that every child should be in *shul* for some time on Rosh HaShanah, and participate (in an age-appropriate manner) in the prayers and blessings; hear the *shofar*-blowing; and answer *Amen* and *Amen, y'hei sh'mei rabba*. The children do this with joy..."⁸

Before the Evening Service on Rosh HaShanah, we recite *T'hillim* (Psalms).

The Evening Service begins with *Shir HaMaalos* ("A Song of Ascents..."), a half-*Kaddish*, and *Barchu*.

The word *l'eila* is not repeated in the *Kaddeishim* recited during the Ten Days of *Teshuvah*, except

8. *Likkutei Sichos*, Vol. XXIX, p. 536.

during *N'ilab* on Yom Kippur.

When concluding the blessing before the recitation of the *Sh'ma*, the *chazan* should recite the words *obeiv amo Yisrael* quietly. This applies throughout the year.

Even when a person does not conclude the *Sh'ma* at the same time as the congregation does, the *chazan* fulfills his obligation⁹ for him when reciting the words *A-donai Elokeichem emes*. There is no need for him to repeat them.¹⁰ When a person is praying without a *minyán*, he should repeat the words *Ani A-donai Elokeichem* ("I, the L-rd, am your G-d").

In the blessings following the *Sh'ma*, the *chazan* should raise his voice when reciting *Hamaavir banav... chulam* and *Malchus'cha... v'amru*, in addition to the conclusion of each paragraph. This applies to every day of the year. The concluding phrase *u'fros aleinu...* ("and spread over us...") should be recited while standing. This applies to every Shabbos and festival throughout the year.

The following rules apply when one forgets to conclude the final blessing recited after the *Sh'ma* using the phrase *haporeis sukkas shalom* ("who spreads the shelter of peace..."), and instead concludes it with *shomer es amo Yisrael la'ad* ("who guards His people Israel forever"), as is done during the week. If he remembers immediately, he should recite the words *haporeis sukkas shalom...* If he pauses for more than a short time,¹¹ he should not correct himself. These laws apply on every Shabbos and festival.

After the recitation of the half-*Kaddish*, we recite the **Rosh HaShanah *Sh'moneh Esreb***.

There are several additions made in the blessings. In the first blessing, we add the clause beginning *Zachreinu* ("Remember us..."). In the second blessing, we add the clause beginning *Mi chamocho* ("Who is like You..."). In the blessing *Modim* ("We thankfully acknowledge..."), we add the clause beginning *U'chsov*

9. For the *Sh'ma* to include 248 words.

10. For the *chazan* recited them while he was in the midst of the recitation of the *Sh'ma*.

11. A specific measure is given for the maximum length of the pause: the time it would take him to say the words *Shalom alecha, rebbi*.

(“Inscribe...”), and in the final blessing, we add the clause beginning *U’v’sefer* (“And in the book...”). If a person forgot to make these additions, and remembers before mentioning G-d’s name in the conclusion of the blessing, he should recite them when he recalls. If, however, he remembers only after mentioning G-d’s name, he should continue without correcting himself. These principles apply throughout the Ten Days of *Teshuvah*.

The third blessing should be concluded *HaMelech bakadosh* (“the holy King”) and not *HaE-l bakadosh* (“the holy G-d”). The following rules apply if one errs and concludes this blessing in the usual way: If he remembers immediately, he should correct his error and continue his prayers. If he pauses for more than a short time,¹² or begins the following blessing, he must begin the entire *Sh’moneh Esreh* again. The same applies if he is in doubt as to which phrase he said. These rules apply throughout the Ten Days of *Teshuvah*.

In the passage *Yaaleh v’yavo*, one should be careful to say *Zachreinu... bo l’tovab ufakdeinu vo*, reading the word בּו the first time with a *beis* and the second time with a *veis*.

In the blessing *Modim*, we say *v’ham’racheim* (“and the Merciful One”), instead of *ham’racheim* as is said in the weekday *Sh’moneh Esreh*. This applies on every Shabbos and festival, and in the *Mussaf* Service of Rosh Chodesh and Chol HaMoed.

When concluding the *Sh’moneh Esreh* (and in the *Kaddish*), we say *Oseh hashalom* (“He who makes the peace”), rather than *Oseh shalom*.

We recite *L’David mizmor* (“By David. A Psalm...”), a full *Kaddish*, *Aleinu*, and a Mourner’s *Kaddish*.

It is customary for the mourners to recite chapter 24 of *Mishnayos Keilim* and chapter 7 of *Mishnayos Mikvaos* (reciting the concluding *Mishnah* aloud), and a *Kaddish D’Rabbanan* afterwards. This applies at the conclusion of all prayer services throughout the year.

After the service, each person should greet one another individually: *L’shanab tovab tikaseiv*

12. See previous note for the definition of this amount of time.

v'seichaseim, “May you be inscribed – and may that inscription be sealed – for a good year.” One should be careful to recite this phrase in the singular.

Kiddush is recited while standing. This applies on every Friday and festival night.

The *Kiddush* consists of the blessings *Yayin* – *Borei p'ri hagafen* (“...who creates the fruit of the vine”), **Kiddush**, and *Z'man* (*Shebecheyanu*).

One should look at the candles when beginning the *Kiddush*, and look at the cup while reciting the blessing over the wine.

“It is desirable that during the meal (not only during *Kiddush*), at least one of the candles on which the blessing was recited should be present.”¹³ This applies on every Friday and festival night.

The cup used for *Kiddush* must be able to contain 86 cc (approximately 3 fluid ounces) of wine.¹⁴

Before reciting the blessing *Hamotzi*, one should make a mark where he intends to cut the *challah*. He should, however, be careful not to actually cut the loaf.

The *challah* is dipped into honey. This applies to all the festive meals eaten on Rosh HaShanah.

At the beginning of the meal (on the first night of Rosh HaShanah), **we eat a sweet apple dipped in honey**. We recite the blessing *Borei p'ri ha'eitz* (“...who creates the fruit of the tree”), and then, before partaking of it, the request *Y'hi ratzon* (“May it be Your will...”). G-d's name is not mentioned in this request.

Even if dates and pomegranates (which are among the seven species for which *Eretz Yisrael* is praised) are also served at this time, the blessing should be recited over the apple. We eat carrots, beets, dates, squash, fenugreek, and other foods whose names imply increase or other favorable terms. We also eat the head of a ram,¹⁵ as stated in *Shulchan Aruch HaRav*, chapter 583. The request *Y'hi ratzon* is recited only over the apple.

We conclude the passage *Yaaleb v'yavo* (“Our

13. See *Likkutei Sichos*, Vol. XXII, p. 283.

14. As explained in *Sefer Shiurei Torah*.

15. Or the head of other animals, e.g., a fish.

G-d... may there ascend...”) with the words *Melech chanun v'rachum atah* (“a gracious and merciful King”). This applies whenever *Yaaleh v'yavo* is recited.

If a person forgets to say *Yaaleh v'yavo* in the Grace After Meals after the evening Rosh HaShanah meal, he must repeat the Grace After Meals and include it. By contrast, if he forgets this passage in the daytime meal, he is not required to repeat the Grace After Meals.

We do not respond *Amen* after the word *y'chasreinu* (“to lack any good”).

The Rebbe writes in a letter: “In reference to your comment that instead of the expression *HaRachaman hu yishbor ol galus* (“May the Merciful One break the yoke of exile”), the text should read ...*ol bagoyim* (“...the yoke of the nations”) – this is my opinion as well.”

It is customary among many Chassidim to say (in the series of sentences beginning with *HaRachaman*): *HaRachaman hu y'vareich es adoneinu moreinu v'rabeinu* (“May the Merciful One bless our master, our teacher, and our Rebbe”).

The Previous Rebbe established the custom of not smoking throughout Rosh HaShanah, even in private.

See *Sefer HaMinbagim* (pp. 112ff) for other customs of Rosh HaShanah, the Ten Days of *Teshuvah*, and Yom Kippur that include novel elements.

When reciting the *K'rias Sh'ma* before retiring, we repeat the final three words, *Ani A-donai Elokeichem* (“I, the L-rd, am your G-d”).¹⁶

The Rebbe Rashab said: One should not recite the **morning blessings** before rinsing his mouth.¹⁷ This applies throughout the year, except on fast days.

It is our custom to recite the morning blessings at home, not in the synagogue with a *minyan*.¹⁸

“Regarding skipping any portions of the Morning Prayers: There is a well-known directive that despite the fact that license has been granted to do so, in

16. The Rebbe's *Igros Kodesh*, Vol. XVI, p. 294.

17. *Emek HaB'rachab* has been cited to the effect that one should rinse his mouth two or three times.

18. The Rebbe's *Igros Kodesh*, Vol. XIX, p. 390; Vol. XXXI, p. 226.

practice no such omissions should be made.”¹⁹

When wrapping oneself in the *tallis gadol*, it is customary to cover the eyes as well with the upper part of the *tallis*. (See *Sefer HaMinbagim*, pp. 9-10, for how to put on the *tallis*.)

When reciting the *Sh'ma* in the morning before prayer so as to conclude it during the proper time, we repeat the words *Ani A-donai Elokeichem* and conclude with *emes* (“True”).

When reciting the passage *Ana b'choach*, one should look at – or picture in one's mind – the *Kabbalistic* names alluded to by the first letters of the words of this passage, but he should not say them.

When reciting the passage *Hodu* (“Offer praise...”), in the verse *Ki kol elokei haamim elilim* (“For all the gods of the nations are naught”), one should pause after the word *elilim*. A short pause should also be made between the words *ki* and *kol*, *haamim* and *elilim*, and *shamayim* and *asab*. Similarly, a pause should be made between words whenever an initial letter is the same as the last letter of the preceding word (see *Shulchan Aruch HaRav*, chapter 61).

The *chazan* should raise his voice and recite the conclusion of every passage out loud. In addition, he should recite aloud the following: in the passage beginning *Hodu*, the *chazan* should raise his voice for the verses *Hodu... alilosav; Ki kol... asab; Romemu... Elokeinu; A-donai hoshiab... kor'einu*. Similarly, in the passage beginning *Vay'varech David*, he should raise his voice for the phrase *Atah hu... l'fanecha*. And after the *Sh'ma*, he should raise his voice for the phrase *U'malchuso... kayemes*.

When reciting the verses *A-donai Melech* (“The L-rd is King...”) and *V'bayab A-donai* (“The L-rd will be king...”) after *Mizmor Shir* (“A psalm, a song...”), one should stand. These rules apply throughout the year (see *Sefer HaMinbagim*, p. 21).

At the conclusion of the psalm beginning *Yosheiv b'seiser* (“You who dwells...”), the verse *Orech yamim* (“I will satiate him with long life...”) is said twice only on Motzai Shabbos.

19. The Rebbe's *Igros Kodesh*, Vol. XV, p. 170.

In the passage *Hodu La-donai* ("Praise the L-rd..."), the phrase *ki l'olam chasdo*, as well as the *samach* in the word *chasdo*, should be enunciated carefully. When reciting the 26 verses of this psalm, one should have in mind the *yud* of G-d's name *Havayah* when reciting the first ten verses, the first *bei* when reciting the next five verses, the *vav* when reciting the next six verses, and the final *bei* when reciting the last five verses.

Before reciting the blessing *Baruch She'amar* ("Blessed is He who spoke..."), one should hold his two front *tzitzis* in his hand. At the conclusion of that blessing, he should pass the *tzitzis* over his eyes and then kiss them. In this blessing, one should pause between the words *Melech* and *m'shubach* ("O King" and "praised"), for the word *Melech* is part of the previous phrase.

The verse *Posei'ach es yadecha...* ("You open Your hand...") in the psalm *Ashrei* ("Happy are those...") must be recited with intent. If a person did not recite it with intent, he must repeat it. If he has already begun the following psalm, he should recite only the verse *Posei'ach es yadecha*.

The following laws apply when a person is praying in the synagogue, but not together with the congregation. If while he is in the midst of *P'sukei D'Zimra* the *chazan* reaches the prayers *K'dushab*, *Modim*, or *Kaddish*, he should respond. In *K'dushab*, he should also recite the additional passages added on Shabbos and festivals. Similarly, he should recite the entire passage *Modim* ("We thankfully acknowledge..."). For the *Kaddish*, however, he should respond only to the stanzas recited before *Tiskabel*. One should not recite the passages *B'rich sh'mei* ("Blessed is the Name...") and *V'Zos haTorah* ("This is the Torah...") in the midst of *P'sukei D'Zimra*.

In the song *Az yashir* ("Then Moses... sang..."), one should be careful to pronounce these phrases as follows: *mi chamocho ba'eilim, mi kamocho ne'dar, yidmu ka'aven, am zu gaalta* – stressing the *gimmel*.

In the blessing *Yotzer or* ("...who forms light..."), we say the paragraph *HaMeir laaretz* ("In mercy He gives light..."). In the phrase *laMelech E-l chai*

v'kayam, the first *lamed* should be read with a *kamatz*.

When reciting the blessing *Abavas olam* (“L-rd our G-d, You have loved us...”), we gather our *tzitzis* when reciting the words *vahavi'einu l'shalom* (“bring us in peace”). First a person should bring together the two front *tzitzis*, then he adds the left rear *tzitzis* and then the right rear *tzitzis*. He should hold the four *tzitzis* between the fourth and fifth fingers of his left hand.²⁰

We kiss the *tzitzis* six times: when reciting the words *tzitzis*, *tzitzis*, *l'tzitzis*, *emes*, *kayemes*, and *la'ad* (“fringes,” “fringe,” “*tzitzit*,” “True,” “abide,” and “forever”). Before kissing the *tzitzis*, we pass them over our eyes.

The *chazan* finishes the blessing *Baruch... Yisrael b'ahavah* quietly. In contrast, he concludes the blessing *Baruch... Gaal Yisrael* audibly. These directives apply throughout the year as well.

When the *chazan* repeats the *Sb'moneh Esreh*, he adds the *piyutim*, liturgical hymns, as arranged in the *Machzor*. [A person praying must understand the words he is saying. This requires him to study and prepare his prayers before reciting them. Reading them from a *Siddur* alone is not satisfactory. In particular this applies to the *piyutim*, for their meaning is difficult to grasp.²¹]

In the *K'dushab*, the word *Tishkon* (“May You dwell”) begins a sentence; it is not the conclusion of the preceding one.

When reciting the blessing *Modim*, the *chazan* recites it audibly and does not lower his voice. This applies throughout the year.

After that blessing, the *chazan* recites the passage *Elokeinu veilokei avoseinu*, which recalls the Priestly Blessing. After each one of the blessings, the congregation responds *Amen*. See *Sefer HaMinhagim*, p. 28, for a description of the order in which the *chazan* tilts and turns his head while reciting the Priestly Blessing.

The Rebbeim would look at the *chazan* while he recited this blessing.

20. See *Sefer HaMinhagim*, p. 24, for more details.

21. See *Shulchan Aruch HaRav*, chapter 100.

After the conclusion of the *Sh'moneh Esreh*, we recite *Avinu Malkeinu* ("Our Father, our King..."). A full *Kaddish* is recited, followed by the Song of the Day,²² the passage *Hosbi'einu* ("Deliver us..."),²³ the psalm *L'David ori* ("By David. The L-rd is my light..."), and then the Mourner's *Kaddish*.

Before opening the ark to take out the Torah scrolls, we recite the passage *Atah bor'eisa* ("You have been shown..."). When the ark is opened, we recite the passage *Vay'hi binso'a* ("Whenever the Ark set out..."), the Thirteen Attributes of Mercy three times, the request *Ribbono shel olam* ("Master of the world..."), the passage *B'rich sh'mei* ("Blessed is the Name..."), etc.

Two Torah scrolls are taken out. Five men are given *aliyos* for the Rosh HaShanah reading describing the birth of Yitzchak (*B'reishis* 21:1-34) from the first scroll.

We are careful to listen to the Torah reading while looking into a *Chumasb*, *Siddur*, or *Machzor*.

The customs followed when receiving an *aliyah* to the Torah: The *oleh* takes hold of the handles (some are particular to do so with the *tallis*), unrolls the *Sefer Torah*, and with his *tallis*²⁴ touches the beginning and end of the passage which is about to be read for him; he then kisses that part of the *tallis* that touched the script. The scroll is now closed, and he turns his face slightly to the right and pronounces the blessing. When the scroll has been opened once again, the *oleh* accompanies the public reading in a whisper (except for certain texts). He touches the end and then the beginning of the passage when it has been read, and kisses that part of the *tallis* that touched the scroll. When it is rolled closed, he turns slightly to the right and pronounces the closing blessing.

The *oleh* should wait at the reader's platform until the reading for the next person is concluded. Before

22. The passages before the Song of the Day, beginning *Beis Yaakov* ("House of Jacob..."), are not said on Shabbos, Yom Tov, or Rosh Chodesh.

23. This passage is recited after the Song of the Day every day: on weekdays, Shabbos, festivals, Rosh HaShanah, and Yom Kippur.

24. Or the Torah's sash (*gartel*), if he is not wearing a *tallis*.

descending, he should touch the outside of the Torah scroll with his *tallis* and kiss the *tallis* at that place.²⁵

When reciting a *Mi Shebeirach* for a sick person, we recite the same version as on weekdays; we do not say *Shabbos hi miliz'ok* ("It is Shabbos; we do not cry out"). The same is true on the second day of Rosh HaShanah and on Yom Kippur.

After the reading from the first scroll is completed, we place the second scroll on the reader's platform and recite a half-*Kaddish*. The mantle should not be removed from the second scroll until the first scroll is lifted up and being rolled closed. This practice applies whenever we read from more than one Torah scroll.

When the Torah scroll is lifted up to show the writing to the congregation, each person should try to come close to the reader's platform so that he can read the writing in the scroll.

While the scroll is lifted up, the congregation should say: *V'Zos haTorah... v'ya'dir* ("This is the Torah... glorious"). We do not point at the Torah scroll when reciting these verses.

The person lifting up the Torah scroll (*hamagbiab*) should open at least three columns of it. He should then lift up the scroll, show it to the congregation, place it down on the reader's platform, roll it closed with the seam in the center, and then sit down while holding it. Another person (*bagollel*) should tie the scroll closed with its sash and cover it with its mantle. The sash should be tied at the top of the bottom third of the Torah scroll. (These instructions apply whenever the Torah is read publicly.)

If a congregation possesses only one Torah scroll, it is not lifted up after the first reading. Instead, after the half-*Kaddish* is recited, it is rolled to the place of the second reading.

The *Maftir*, a passage from Parshas Pinchas which describes the *Mussaf* offerings brought on Rosh HaShanah (*Bamidbar* 29:1-6), is read from the second scroll. Afterwards the *Haftorah* (*I Shmuel* 1:1-2:10) is recited.

The person reading the *Haftorah* should not begin

25. *Sefer HaMinbagim*, pp. 30-31.

until the Torah scroll is covered with its mantle. The congregation should read the *Haftorah* together with that person, word for word in an undertone, not in a raised voice. (This applies to every *Haftorah* reading throughout the year.)

If there is a child to be circumcised in the synagogue, the circumcision is held after the reading of the Torah, before the sounding of the *shofar*.

We prepare for the sounding of the *shofar*, and we recite *Lamnatzei'ach... kol ha'amim...* ("For the Choirmaster... All you nations...") seven times.

The person sounding the *shofar* should recite two blessings: *Asher kid'shanu... lishmo'a kol shofar* and *Shebecheyanu*. He should cover the *shofar* while he is reciting the blessings. He should have the intent that all those listening to his blessings and *shofar* blasts be able to fulfill their obligation thereby. The listeners must also have that intent in mind. For this reason, they should not respond *Baruch Hu u'varuch sh'mo* ("Blessed is He and blessed be His Name") after the mention of G-d's name in those blessings; that would be considered an interruption. (These laws apply whenever a person seeks to fulfill his obligation to recite a blessing by listening to another person's recitation.)

The person sounding the *shofar* begins by sounding three series of *shofar* blasts following the pattern *tekiab-shevarim-teruah-tekiab*. (The *shevarim-teruah* should be sounded in a single breath. Nevertheless, there should be a slight pause between them, so that it is clear that they are two different notes.) Afterwards he sounds three series of *tekiab-shevarim-tekiab* blasts, and then three series of *tekiab-teruah-tekiab* blasts.

Neither the person sounding the *shofar* nor the listener(s) should make any (verbal) interruption between the recitation of the blessings and the sounding of the *shofar*. If, before the *shofar* is sounded, either one makes an interruption that is not related to the sounding of the *shofar*, the blessings must be recited again. Even after the person begins sounding the *shofar*, no interruption should be made until the conclusion of the *shofar* blasts sounded during the repetition of the *Mussaf* prayers. The only

interruptions that may be made are those needed for the sounding of the *shofar* and the recitation of the prayers. If, however, a person does make an interruption during this time, there is no need for him to recite the blessings again.

Another person should stand next to the one sounding the *shofar* and point in the *Machzor* to the different notes to be sounded.²⁶ (Either this person or the person sounding the *shofar* should be fully knowledgeable concerning the laws concerning the sounding of the *shofar*, as there are many details.)

The person who recited the verses before the sounding of the *shofar* should lead the congregation in the responsive reading of the three verses following the sounding of the *shofar*. Afterwards the congregation recites *Ashrei* and *Y'ball'lu*.

Before reciting the half-*Kaddish* preceding the *Mussaf Sh'moneh Esreh*, the *chazan* recites the hymn *Hineni* and the four verses beginning *Yada'ti*.

The *shofar* is sounded in the midst of the recitation of the silent *Sh'moneh Esreh*, after the *Malchiyos*, *Zichronos*, and *Shofaros* blessings. Each time, three series of *shofar* blasts are sounded: *tekiab-shevarim-teruah-tekiab*, *tekiab-shevarim-tekiab*, and *tekiab-teruah-tekiab*.

(When sounding these *shofar* blasts, in the series *tekiab-shevarim-teruah-tekiab*, a breath should be taken between the *shevarim* and the *teruah*. This also applies when sounding the *shofar* in the repetition of the *Sh'moneh Esreh*.)

The passages *Hayom haras olam* and *Areshes s'faseinu* are not recited when the *shofar* blasts are sounded during the recitation of the silent *Sh'moneh Esreh*.

Before the *shofar* is sounded, a signal is given so that those in the midst of their prayers know to stop and focus their attention on the *shofar*.

A similar pattern is followed when sounding the *shofar* in the repetition of the *Sh'moneh Esreh*. At that time, the listeners as well are required to stand when hearing the *shofar* being sounded.

The *chazan* recites *piyutim* in his repetition of

26. He does not, however, call out the notes by name.

the *Mussaf Sh'moneh Esreh*.

When reciting the *K'dushab* beginning *Kesser* in the *Mussaf* Service, the *chazan* should begin reciting *Sh'ma Yisrael* together with the congregation, and prolong his recitation of that verse until after the congregation concludes *lib'yos lachem leilokim*. At that point he concludes this verse in a raised voice. This applies whenever this form of *K'dushab* is recited throughout the year.

In the passage *Aleinu* ("It is incumbent upon us..."), after we say *sheheim mishtachavim l'hevel v'larik* ("for they bow to vanity and nothingness"), we continue *va'anachnu kor'im* ("But we bend the knee"). We do not say *u'mispall'lim...*, as found in some *siddurim*. This also applies when reciting *Aleinu* throughout the year.

When the *chazan* recites this verse, we prostrate ourselves on the ground, touching our heads to the floor. It is not our custom to place a towel or the like on a wooden floor.

After the *Malchiyos* blessing and the *shofar* blowing, we recite the passages *Hayom baras olam* ("Today is the birthday of the world...") and *Areshes s'faseinu* ("May the utterance of our lips..."). This also applies after the *Zichronos* and *Shofros* blessings. After the *Modim* blessing, the *kobanim* bless the congregation (see *Sefer HaMinbagim*, pp. 82-83). If there are no *kobanim* present, the *chazan* recites the passage *Elokeinu veilokei avoseinu*.

After the *Sh'moneh Esreh*, the *chazan* recites a full *Kaddish*. Before the stanza *Tiskabel*, three series of *shofar* blasts are sounded: *tekiab-shevarim-teruah-tekiab*, *tekiab-shevarim-tekiab*, and *tekiab-teruah-tekiab*. Afterwards the *Kaddish* is completed, and the congregation recites *Ein keilokeinu* ("There is none like our G-d..."), *Aleinu*, the Mourner's *Kaddish*, *Al tira* ("Do not fear..."), and *Ach tzadikim* ("Indeed, the righteous...").

Among the customs instituted by the Previous Rebbe: To recite the daily portion of *T'hillim* (Psalms), every day after *Shacharis*, as divided according to the monthly cycle. On the last day of a 29-day month, we recite the portions for the 29th and 30th days. On days when the psalm

Lamnatzei'ach... yaancha ("For the choirmaster... May the L-rd answer you...") is not recited in the Morning Service, and on Shabbos and Yom Tov, it should be recited before the daily portion of *T'hillim*, not as part of the formal prayer service, but as an independent supplication.

In addition, from the second day of Rosh Chodesh Elul until Yom Kippur, three extra chapters of *T'hillim* are recited each day. Thus, on the first day of Rosh HaShanah, chapters 88-90 are recited. (See the section for the second day of Rosh Chodesh Elul.)

If *T'hillim* was recited with a *minyan*, it is followed by a Mourner's *Kaddish*. The mourners then recite *Mishnayos* and *Kaddish D'Rabbanan*.

After the prayers and *T'hillim*, we sound 30 *shofar* blasts: three series each of *tekiab-shevarim-teruah-tekiab*, *tekiab-shevarim-tekiab*, and *tekiab-teruah-tekiab*.

We recite the Six Remembrances. (These are recited daily throughout the year, including Shabbos, Yom Tov, Rosh HaShanah, and Yom Kippur.)

For *Kiddush*, we recite the verses *Tik'u... Ki chok...* ("Blow the *shofar*... For it is a decree..."), then the blessing on the wine. (We do not recite *Eileh mo'adei or Askinu*.)

It is customary not to sleep during the day on Rosh HaShanah. A person who sits idle is considered as one who is sleeping.

Before the Afternoon Service, we recite the passages concerning the daily offering and the incense offering. Afterwards we recite *Ashrei* and *U'va l'Tziyon goel* ("A redeemer shall come..."), the *chazan* recites a half-*Kaddish*, the congregation recites the *Sh'moneh Esreh*, and the *chazan* repeats it. This is followed by *Avinu Malkeinu*. The *chazan* then recites a full *Kaddish*, and the congregation recites *L'David ori* and *Aleinu*. This is followed by a Mourner's *Kaddish*, *Mishnayos*, and *Kaddish D'Rabbanan*.

Before sunset we go to a river, lake, ocean, or well and recite the *Tashlich* prayers. (In the prayer *Y'bi ratzon* ("May it be Your will..."), the text should read: *shet'bei shaab zu eis ratzon l'fanecha v'yib'yeb oleh l'fanecha*.) After completing the *Tashlich* prayers, we shake the corners of the *tallis katan*.

Nolad and *nechlav* (an entity that comes into being,

and milk that was milked from a cow on Rosh HaShanah) are forbidden until the conclusion of Yom Tov. Also, food or other objects should not be prepared on the first day for the second day.

Candles should be lit after nightfall from an existing flame, reciting the same blessings as on the previous day. To remove any doubts regarding the recitation of the blessing *Shebecheyanu*, a woman lighting candles should wear a new garment or place a new fruit on the table. Nevertheless, even if she does not, she should recite the blessing *Shebecheyanu*.

The second day of Rosh HaShanah, Monday night.

The Evening Service and the *Kiddush* follow the same pattern as the previous day.

It is customary to place a new fruit which requires the blessing *Shebecheyanu* before the person reciting *Kiddush*. He should focus his attention on it when reciting that blessing. This fruit is eaten before washing for bread. Alternatively, he should wear a new garment. Nevertheless, even if he does not have a new fruit or a new garment, he should recite the blessing *Shebecheyanu*.

The Morning Service follows the same pattern as the previous day.

The *chazan* recites *piyutim* in his repetition of the *Sh'moneh Esreh*. The *Sh'moneh Esreh* is followed by *Avinu Malkeinu*, a full *Kaddish*, the Song of the Day, the passage *Hoshei'enu*, the psalm *L'David ori*, and then the Mourner's *Kaddish*.

When taking out the Torah scrolls, the same pattern is followed as on the previous day. Five men are given *aliyos* for the Rosh HaShanah reading describing the binding of Yitzchak (*B'reishis* 22:1-24) from the first scroll. After a half-*Kaddish* is recited, we read, from the second scroll, the same *Maftir* portion as on the previous day. The *Haftorah*, Yirm'yahu's vision of redemption (*Yirm'yahu* 31:1-19), is recited.

The sounding of the *shofar* follows the same pattern as on the previous day. (The person sounding the *shofar* should wear a new garment. In this way there will be no question regarding his recitation of the blessing *Shebecheyanu*.) The ***Mussaf Service*** and the ***Kiddush*** are recited as on the previous day.

The *chazan* recites the *piyutim* *L'E-l oreich din* (“To the Almighty who arranges judgment...”) and *U'nesaneh Tokef* (“Let us proclaim the mighty holiness...”) in his repetition of the *Mussaf Sh'moneh Esreh*, before *K'dushah*.

The Afternoon Service follows the same pattern as on the previous day.

The Rebbe writes: “And I would like to suggest that each and every individual should do likewise, fusing the hours of Rosh HaShanah with the conclusion of Rosh HaShanah through the study of Chassidus...”²⁷

During the Evening Service at the conclusion of the festival, in the blessing *Hashkiveinu*, the *chazan* begins raising his voice at the word *u'shmor*. This rule applies throughout the year. In the blessing *Atah chonein* (“You graciously bestow...”) in the *Sh'moneh Esreh*, we add the passage *Atah chonantanu* (“You have graciously endowed us...”), which parallels the *Havdalah* prayer. After that passage, we continue *v'chaneinu* (adding a *vav* – “and graciously bestow”). A person who forgets this passage should continue the *Sh'moneh Esreh* without correcting himself; he is not required to repeat the *Sh'moneh Esreh* afterwards. This applies as well on the nights following Shabbos and festivals throughout the year.

Rather than concluding the blessing *Hashivah shofteinu* (“Restore our judges...”) with the words *Melech ohev tzedakah u'mishpat* (“King who loves righteousness and justice”), we conclude it with the words *haMelech hamishpat* (“the King of Judgment”). A person who concluded the blessing in the usual way and then immediately realized his error should correct himself. If he paused for more than a brief time,²⁸ or if he began the next blessing, he should continue his prayers, and then, after he completes the *Sh'moneh Esreh*, it is proper for him to repeat the *Sh'moneh Esreh* as a freewill offering.

The *Sh'moneh Esreh* is followed by a full *Kaddish* and *Aleinu*. The mourners recite a Mourner's *Kaddish*, *Mishnayos*, and *Kaddish D'Rabbanan*.

27. The Rebbe's *Igros Kodesh*, Vol. IV, p. 498.

28. See note 11 for the definition of this measure.

One may perform labors which are forbidden on Shabbos and Yom Tov after reciting the passage *Atah chonantanu*. A woman who does not recite the Evening Service, or a man who forgot to add the passage *Atah chonantanu*, must recite the words *Baruch hamavdil bein kodesh l'chol* ("Blessed is He who differentiates between the holy and the mundane") before performing forbidden labor.

Havdalab is recited over a cup of wine, without the spices and candle.

It is forbidden to eat or drink before reciting *Havdalab* over a cup of wine (we do not even drink water). These laws apply as well on the nights following Shabbos and festivals throughout the year.

"Everyone who is meticulous in reciting the blessings of *Kiddush* and *Havdalab* over wine will merit that his vision be augmented."²⁹

Tishrei 3, Wednesday, Tzom Gedaliah. The Fast of Gedaliah, one of the five commemorative communal fasts.

It is propitious to give *tzedakah* before the Morning and Afternoon Services every weekday.

When a mourner leads the services throughout the eleven months during which he recites *Kaddish*, and similarly when a person commemorating a *yahrzeit* leads the services, he should kindle five candles, representing the five levels of the soul.³⁰ Similarly, the electric candelabra at the *chazan's* lectern should have five branches.³¹

"Certainly, every day, you check both the *tzitzis* of the *tallis gadol* and the *tallis katan*, as required by law and custom. You should also sleep in a *tallis katan*."³²

When putting on the head t'fillin, one should take particular care that it is constantly positioned exactly at the midpoint of the width of the head.

In *Ashrei*, when reciting the phrase *Posei'ach es yadecha* ("You open Your hand"), one should touch the arm *t'fillin*, and when reciting the phrase *u'masbia l'chol chai ratzon* ("and satisfy the desire of every living thing"), one should touch the head *t'fillin*.

29. The Rebbe's *Igros Kodesh*, Vol. XI, p. 375.

30. *Nefesh, ruach, neshamah, chayab, and yechidah*.

31. A directive issued by The Rebbe (*Sefer HaMinbagim*, p. 19, fn. 58).

32. The Rebbe's *Igros Kodesh*, Vol. VI, p. 202.

In the passage *Vay'varech David* ("And David blessed..."), when reciting the words *v'atab mosheil bakol* ("and You rule over all"), one should give *tzedakah* while standing.

After *Barchu*, when reciting the words *yotzer or* ("Who forms light"), one should touch the arm *t'fillin*, and when reciting the words *u'vorei chosbech* ("and creates darkness"), one should touch the head *t'fillin*.

In the *chazan's* repetition of the *Sh'moneh Esreh*, on fast days such as this, he should recite the passage *Aneinu* as a separate blessing after the blessing *Goel Yisrael*. This applies provided that within the congregation there are at least three people who are fasting, and seven who have eaten less than the size of a large date, the minimum measure for which one is liable for breaking a fast.³³ If there are not this many people fasting within the congregation, the *chazan* should include the passage as an addition in the blessing *Sh'ma koleinu*, as an individual does when reciting the Afternoon Service on a fast day. This also applies on all other commemorative communal fasts.

The following laws apply when a *chazan* forgets to recite this blessing: If he remembers before he recites G-d's name at the end of the blessing *R'faeinu* (the following blessing), he should recite the blessing *Aneinu* followed by *R'faeinu*. If he does not remember until afterwards, he should recite *Aneinu* in the blessing *Sh'ma koleinu*, and he should conclude the blessing *...ha'oneh l'amo Yisrael b'eis tzarah v'shomei'a t'fillah*. If he forgets it at that time as well, he should recite *Aneinu* as a separate blessing after the blessing *Sim shalom*.

A person who is not fasting should not lead the services on this day. If he does lead the services, he should recite *Aneinu* in the blessing *Sh'ma koleinu*, as an individual does in the Afternoon Service.

S'lichos are recited in the midst of the *Tachanun* supplications, after *L'David eilecha* ("[A psalm] by David. To You...").³⁴ Accordingly, the first reading of

33. In *Shiurei Torah*, HaRav Chaim Noeh mentions several opinions regarding this measure, the most stringent being 30 grams. He also mentions views of 38 grams and 48 grams.

34. For the order of the *S'lichos*, see *Sefer HaMinbagim*, pp. 109ff.

the Thirteen Attributes of Mercy and the confessional prayer *Ashamnu* (“We have transgressed...”) are not recited as part of *S’lichos*, for they were already recited within the prayer service.

The Fast of Gedaliah is the only day of the Ten Days of *Teshuvah* when *S’lichos* are recited.

After the conclusion of the *S’lichos*, we recite the long *Avinu Malkeinu*, and then the *Tachanun* prayers are concluded.

(The long *Avinu Malkeinu* is recited during the Morning and Afternoon Services on every day of the Ten Days of *Teshuvah* when *Tachanun* is recited. It is thus omitted during the Afternoon Service on Friday, on Shabbos, and on the day before Yom Kippur, or if a newlywed or one of the primary participants in a *bris* is present.)

Afterwards a half-*Kaddish* is recited, and a Torah scroll is taken out. The passage *Vay’chal* (*Sh’mos* 32:11-14, 34:1-10) is read, provided there are at least three people in the congregation fasting.³⁵ A person who is not fasting should not be called up to the Torah for an *aliyah*. During this reading, the reader pauses, and the congregation reads the following three verses out loud: *Shuv...* (*ibid.* 32:12); the Thirteen Attributes of Mercy (*ibid.* 34:6-7); and *V’salachta...* (*ibid.* 34:9). After having been read by the congregation, they are repeated by the reader.

In the phrase *Vayikra v’sheim A-donai* (*ibid.* 34:5), the reader should pause slightly between the word *v’sheim* and G-d’s name.

After the Torah reading, a half-*Kaddish* is recited, then *Ashrei* and the subsequent prayers.

Even if no one in the synagogue is specifically obligated to say *Kaddish*, each *Kaddish* is to be said at its respective stage in the service where our custom so prescribes. This includes the *Kaddeishim* that follow the Song of the Day, the passage concerning the incense offering, and *Aleinu*, and moreover even the *Kaddish* that follows the reading of the daily allotment of Psalms, which has been explicitly **instituted** as a daily obligation after *Shacharis*.

When reciting the *Sh’ma* while wearing the *t’fillin*

35. This is The Rebbe’s directive in his notes to this calendar, 5716.

of *Rabbeinu Tam*, *Shimusha Rabba*, and *Raavad*, we do not repeat the words *Ani A-donai Elokeichem*, but we do say the word *emes*.

The Afternoon Service begins with *Ashrei* and a half-*Kaddish*. If there are at least three members of the congregation fasting, we read the passage *Vay'chal* as described above. The person receiving the third *aliyah* also reads the *Haftorah* (*Y'shayahu* 55:6-56:8). We do not recite a half-*Kaddish* after this Torah reading. A person who is not fasting should not be given an *aliyah*. If, however, he was called up to the Torah for an *aliyah*, and declining it will cause embarrassment and/or compromise the honor of the Torah, he may accept it.

The *Maftir* concludes the blessings after the *Haftorah* with the blessing *Magein David*.

We recite the passage *Y'hall'lu* and return the Torah scroll to the ark. The *chazan* recites a half-*Kaddish*, and then the *Sh'moneh Esreh* is recited.

The passage *Aneinu* ("Answer us...") is recited in the blessing *Sh'ma koleinu* ("Hear our voice..."). That blessing is concluded in the ordinary manner. If the passage is forgotten, it should be recited in the passage *Elokai n'tzor* ("My G-d, guard...") before the second *Yib'yu Pratzon* ("May the words of my mouth..."). If a person forgot the passage entirely, the *Sh'moneh Esreh* need not be repeated.

In the repetition of the *Sh'moneh Esreh*, *Aneinu* is recited as a separate blessing after *Goel Yisrael*. The *chazan* recites the passage *Elokeinu veilokei avoseinu*, which recalls the Priestly Blessing. Afterwards we recite *Tachanun*, incorporating in it the long *Avinu Malkeinu*.

Our Sages state:³⁶ "The reward for a fast is dependent on *tzedakah*." Since this fast was ordained because of the destruction of *Eretz Yisrael*, it is appropriate to give *tzedakah* on this day to support the Jewish community of *Eretz Yisrael*.

There are people who follow the custom of fasting on the weekdays of the Ten Days of *Teshuvah*. Such individuals may, however, break their fasts to participate in a feast associated with a *mitzvah*, e.g., a

36. *B'rachos* 6b.

meal celebrating a *bris*, a *pidyon haben*, an engagement, or the conclusion of a tractate. Since participating in these celebrations is a *mitzvah*, it is not necessary for one to seek to have his vow annulled.

Tishrei 6, Shabbos Shuvah, Shabbos Parshas Vayeilech.

Before the **Afternoon Service** on Friday, we recite *Hodu* (“Give thanks...”), *Pasach Eliyahu* (“Elijah opened...”), and the hymn *Y’did Nefesh* (“Beloved of my soul...”), as on every Erev Shabbos.

The blessing over the Shabbos candles concludes *l’hadlik ner shel Shabbos kodesh* (“...to kindle the light of the holy Shabbat”). This applies on the eve of every (non-festival) Shabbos throughout the year.

Before the **Evening Service**, we recite the *Kabbalas Shabbos* service, beginning with *L’chu N’rannenab* (“Come, let us sing...”).

The passage *Ana b’choach* (“We implore You...”) should be recited quietly. (This applies in all *Kabbalas Shabbos* prayers throughout the year.)

In the closing stanza of the hymn *L’chab dodi* (“Come, my Beloved...”), we say *gam b’rinah u’v’tzabalab* (“both with songs and gladness”), as on a regular Shabbos.

When turning around to face west while reciting this stanza, we begin by turning to our left, and complete that turn after reciting *bo’i challah* (“come, O bride”) a second time. Each time we recite the phrase *bo’i challah*, we bow our heads: first to the right, then to the left, and then, when facing east, to the center. The phrase *bo’i challah Shabbos malk’sa* (“come, O bride, O Shabbat Queen”) should be recited quietly. This applies throughout the year.

After the psalm *A-donai malach* (“The L-rd is King...”), a Mourner’s *Kaddish* is recited. Individuals who commemorated a *yahrzeit* on Friday, as well as those commemorating one on Shabbos, recite this *Kaddish*. It is not our custom for a person who commemorates a *yahrzeit* in the following week to recite this *Kaddish*.³⁷ These customs apply throughout the year.

37. See *Sefer HaMinhagim*, p. 53.

In the *Kabbalistic* passage *K'gavna* (“Just as...”), G-d’s name *A-donai* should be pronounced fully.

We recite the **Evening Service** for Shabbos.

The following laws apply if a person erred when reciting the *Sh'moneh Esreh* in the Evening, Morning, or Afternoon Service on Shabbos, and began reciting the middle blessings of the weekday *Sh'moneh Esreh*. He should complete the blessing he began, and then return to the intermediate blessing for Shabbos. If he did not remember until after beginning the blessing *R'tzeh* (“Look with favor...”), he should stop reciting the blessing he is saying and return to the intermediate blessing for Shabbos. If he remembered after concluding his prayers (i.e., he recited the second *Yib'yu Vratzon*), he must repeat the entire *Sh'moneh Esreh*.

During the Evening or Afternoon Services, if a person had the intention of reciting a weekday *Sh'moneh Esreh* and said the word *Atah* (“You”) from the blessing *Atah chonein*, but realized his error before reciting the word *chonein*, he should continue with the respective texts of the Shabbos blessings – *kidashta* (“have consecrated”) or *echad* (“are One”) – since the intermediate blessings of those prayers also begin with the word *Atah*.

By contrast, in the Morning Service, whose middle blessing does not begin with *Atah*, then what a person should do if he said this word will depend on his intention. If he intended to recite a weekday *Sh'moneh Esreh*, he should complete the blessing *Atah chonein* and then begin the Shabbos blessing. If, however, he knows that it is Shabbos and intends to recite a Shabbos *Sh'moneh Esreh*, but inadvertently erred and recited only the word *Atah*, he need not complete the blessing, and should begin *Yismach Moshe* (“Moses rejoiced...”).

The above rules apply only to an individual person. If the *chazan* errs and recites weekday blessings in the repetition, he should stop and return to the Shabbos *Sh'moneh Esreh* as soon as his error is realized, even in the middle of a blessing. Similar rules apply to the *Mussaf* Service even when recited by an individual person: as soon as he realizes his error, he should return and begin reciting *Tikanta*

Shabbos (“You have established the Shabbat...”).

If one erred and recited the wrong intermediate *Shabbos* blessing in the Morning, Afternoon, or Evening Service – e.g., he recited *Yismach Moshe* (from the Morning Service) instead of *Atah kidashta* (for the Evening Service) – he does not have to repeat the *Sh’moneh Esreh*. If, however, he realizes his error before reciting G-d’s name in the blessing *M’kadeish haShabbos* (“...who sanctifies the Shabbat”), he should return and recite the proper blessing.

Different laws apply, by contrast, to the *Mussaf* Service: one cannot fulfill his obligation to pray *Mussaf* by reciting a different *Shabbos Sh’moneh Esreh*, and conversely, he cannot fulfill his obligation to pray any of the other services by reciting the *Mussaf Sh’moneh Esreh*. Thus, if he recited the wrong *Sh’moneh Esreh* and completed it, he must recite the appropriate *Sh’moneh Esreh*. If he realizes his error in the middle of the *Sh’moneh Esreh*, he should stop and correct his error. If he realizes his error after mentioning G-d’s name at the conclusion of the blessing, before the words *m’kadeish haShabbos*, he should say *lamdeini chukecha* (“teach me Your laws”³⁸) and go back to the beginning of the intermediate blessing.

If, however, a person recited the *Mussaf Sh’moneh Esreh* instead of the *Sh’moneh Esreh* of the Morning Service, his prayers are not considered to have been recited entirely in error. Although he must still recite the Morning Service, he does not have to recite the *Mussaf Sh’moneh Esreh* again.

After the *Sh’moneh Esreh*, we recite the passage *Vay’chulu* (“The heavens... were completed...”), then the *chazan* recites the “blessing that encapsulates seven,” and the congregation followed by the *chazan* continue with the passage *Magein avos* (“He was a shield...”). In the latter passage, on this *Shabbos* we say ***HaMelech bakadosh*** (“the holy King”) instead of *HaE-l bakadosh*.

This is followed by a full *Kaddish*, *Mizmor l’David* (“A Psalm by David...”), a half-*Kaddish*, *Barchu*, *Aleinu*, and the Mourner’s *Kaddish*.

38. Thus quoting a complete verse (*T’hillim* 119:12).

On Friday night, we place the two *challahs* next to each other on the same level. On Shabbos day, we place the right *challah* **slightly** above the left one.³⁹

Our custom is that even when reciting *Kiddush* on bread, we recite the introductory words *Savri maranan* (“Attention, Gentlemen!”) before the blessing *Hamotzi* (“...who brings forth bread...”).

Our custom when reading the Torah in the **Morning Service** on Shabbos is to honor no more than seven people (plus *maftir*) with *aliyos*. If there are more people who must receive *aliyos*, a second Torah reading is held in a different place.

When a person recites *Birkas HaGomeil*, the congregation answers *Amen, Mi sheg'mal'cha tov...* A person who flies overseas also recites *Birkas HaGomeil*. If *Birkas HaGomeil* is being recited after the Torah reading has concluded (rather than between *aliyos*), it should be said after the half-*Kaddish* is recited.

A youth can receive his first *aliyah* after his *bar mitzvah* in the Afternoon Service on Shabbos, or during the Morning Service on Monday, Thursday, or Rosh Chodesh – not necessarily on Shabbos. After he receives this *aliyah*, his father recites the blessing *Baruch shep'tarani* (“Blessed is He who has released me...”) without mentioning G-d’s name or His sovereignty.

When a woman gives birth to a baby girl, it is Lubavitch custom to have the baby be named (in the *Mi Shebeirach* prayer) at the **earliest possible opportunity**. We do not necessarily wait until Shabbos. In that *Mi Shebeirach*, we say *y'gadluha l'Torah ul'chupah ul'maasim tovim* (“to raise her to Torah, to marriage, and to good deeds”).⁴⁰

For the *Haftorah*, we read Hoshea’s call to *teshuvah* (*Hoshea* 14:2-10), and then we conclude with the Thirteen Attributes of Mercy (*Michah* 7:18-20). It is customary not to honor a youth with the recitation of this *Haftorah*.

After the *Haftorah*, the congregation recites *Y'kum Purkan* (“May there come forth...”), *Av harachamim*

39. A directive of The Rebbe (*Igros Kodesh*, Vol. XVIII, p. 361).

40. See *Sefer HaMinbagim*, pp. 32 and 131.

(“May the All-Merciful Father...”), *Asbrei*, and *Y'hall'lu*, and the *chazan* recites a half-*Kaddish*.

After *Mussaf*, we recite the passage *V'lakachta so'les* (“You shall take fine flour...”), which recalls the offering of the showbread, and then the Six Remembrances.

This date marks the *yahrzeit* of **Rebbetzin Chana**, the mother of The Rebbe and the wife of Rabbi Levi Yitzchak. She passed away in 5725 (1964) and is interred in New York.

Before the Afternoon Service, we recite the passages concerning the daily offering and the incense offering. Afterwards we recite *Asbrei*, *U'va l'Tziyon goel*, a half-*Kaddish*, and *Va'ani s'fillasi* (“May my prayer...”). We then take out the Torah and read from Parshas Haazinu.

It is our custom that after the Torah scroll is lifted up, as it is being tied closed, the *chazan* begins a slow recitation of the half-*Kaddish*. He continues until the Torah scroll is brought back into the ark. This practice is followed every Shabbos afternoon.⁴¹

In the *Sb'moneh Esreh*, towards the end of the blessing *M'kadeish haShabbos*, we say *Shabbasos* (“Shabbat days”) and *vam*. After the repetition of the *Sb'moneh Esreh*, we say *Tzidkas'cha* (“Your righteousness...”), a full *Kaddish*, the psalm *L'David ori*, *Aleinu*, the Mourner's *Kaddish*, *Mishnayos*, and *Kaddish D'Rabbanan*.

The third Shabbos meal. Those who partake of bread should eat at least a *k'beitzah* (two ounces) of bread. A person who will be eating less than this amount of bread should not recite a blessing when washing his hands.

In one of his *maamarim*,⁴² the Rebbe Rashab notes that the obligation of eating three Shabbos meals is derived from the fact that the word *hayom* (“today”) is mentioned three times in the Torah's description of the fact that the manna did not descend on Shabbos. The third time the word is mentioned, the verse states *hayom lo*, “today... not.”⁴³ On that basis, we

41. See *Sefer HaMinbagim*, p. 66.

42. Quoted in *HaYom Yom*, 22 Adar I; explained in *Likkutei Sichos*, Vol. XXI, pp. 84ff.

43. *Sb'mos* 16:25.

learn that the third meal need not include bread. Nevertheless, one should eat something. Rabbi Yosei says: “May my lot be that of those who partake of three *seudos*” [on Shabbos].

In the **Evening Service**, we do not say *Vibi noam* (“May the pleasantness...”) or *V’atab kadosh* (“And You, holy One...”).

“It is a Jewish custom to dip one’s fingers in the wine remaining from *Havdalah*, and to touch his eyes with them – obviously, just on the outside. As mentioned in holy texts, this augments a person’s vision.”⁴⁴

Tishrei 9, Tuesday, the day preceding Yom Kippur.

The order of *Kapparos* is as follows: We recite from *B’nei adam* (“Children of man”) until *u’l’shalom* (“and peace”) three times. Each time, we circle the chicken over our heads three times. Thus, the chicken is circled over our heads nine times in total.

It is customary to redeem the chickens with money, which is given to the poor. Similarly, it is customary to place collection boxes in the synagogues for the charities of Rabbi Meir Baal Hanes. The Baal Shem Tov said that the clanging of the coins in these charity boxes disperses the *kelipos* (negative spiritual influences).

We give generously, and the merit of these gifts will evoke G-d’s generosity. In Israel, this is a day of prayer at the Holy Sites to beg G-d for mercy for all Jews, and for all those who support the Holy Land, the collectors and donors of the charities of Rabbi Meir Baal Hanes.

In the **Morning Service**, we do not recite *Mizmor l’sodah* (“A psalm for the thanksgiving-offering...”), *Tachanun*, or *Avinu Malkeinu*.

It is customary to ask for *lekach* (honey cake) and to partake of it.

On this day, one should eat and drink the amount normally eaten for two days. We eat *kreplach*. When reciting the blessing *Hamotzi*, we dip the *challah* in honey. It is forbidden to fast, even to resolve a disturbing dream.

44. The Rebbe’s *Igros Kodesh*, Vol. XII, p. 226.

We should eat only foods that are easily digestible, e.g., fowl and fish. We do not eat garlic or eggs. Dairy dishes and butter may be eaten in the morning meal, but not in the meal eaten before the fast.

It is customary to give one another 39 lashes using a leather strap. The person receiving the lashes should bend over, with his head to the north. Both the person administering the lashes and the person receiving them should recite the verse *V'hu rachum* ("And He, being compassionate...")⁴⁵ three times. The lashes should be administered before the immersion in the *mikvah*, and before the Afternoon Service.

This immersion is an obligation.

We immerse three times. If a person is sick and cannot immerse himself in the *mikvah*, he can at least purify himself by pouring nine *kabbin* (12.442 liters, approximately 3¼ gallons) of water over his head and body.⁴⁶ *Tabaras Mayim*, sec. 58, states that a person may fulfill the requirement of pouring nine *kabbin* over his head by taking a shower for approximately three minutes. A person in the seven days of *shivah* mourning may immerse himself in the *mikvah* within two hours of nightfall.

In the **Afternoon Service**, we recite an ordinary weekday *Sh'moneh Esreh*. After the first *Yib'yu l'ratzon*, we add the confessional prayers, in the same manner as we do on Yom Kippur itself.

A person who prolongs his prayers and is still in the midst of the confessional prayers when the *chazan* repeats the *Sh'moneh Esreh* may answer *Kaddish*, *K'dushah*, and *Modim*. He is bound by the same laws that apply in the passage *Elokai n'tzor*.

We do not recite *Tachanun* or *Avinu Malkeinu*. The pre-fast meal should be concluded before sunset.

Parents **ble**ss their children with long life dedicated to the service of G-d.

We ask forgiveness from our colleagues.

We light candles and recite two blessings: *L'hadlik ner shel Yom HaKippurim* ("...to kindle the Yom Kippur light") and *Shebecheyanu*.

45. *T'billim* 78:38.

46. See *Shulchan Aruch HaRav* 606:11.

It is customary to light many candles in the synagogue before Yom Kippur. Every married man should light a candle for himself in the synagogue. In addition, we kindle *neshamah* lights for one's father and mother who have departed.

Tishrei 10, Wednesday, Yom Kippur.

Before sunset, we remove our shoes and put on a *kittel*. (A man within a year of his marriage who wore a *kittel* on his wedding day should not wear it on Yom Kippur. One should not enter a lavatory while wearing a *kittel*.) The *tallis* should be put on while it is still day, so that there will be no question about the recitation of a blessing.

If there is time before sunset, we each recite the confessional prayers *Ashamnu* ("We have transgressed...") and *Al cheit* ("For the sin...").

Before *Kol Nidrei*, we recite Psalms 115-123.

At least three Torah scrolls are taken out of the ark. It is a great *mitzvah* to purchase the honor of holding the first scroll.

We start by reciting the psalm *A-donai malach* ("When the L-rd will reveal His kingship..."). The *chazan* recites the verse *Or zarua* once, in a loud voice. Afterwards he recites the statement *Al daas baMakom...* ("With the sanction of the Omnipresent...") three times in a low tone, and the congregation says it along with him. He then recites *Kol Nidrei* three times, and the verse *V'nislach...* ("And may the entire congregation... be forgiven...") three times. He then recites the verse *S'lach na...* ("Pardon, I beseech You..."), and the congregation responds, reciting *Vayomer A-donai...* ("And the L-rd said...") three times.

The *chazan* then recites the blessing *Shehecheyanu* in a loud voice, prolonging his recitation so that each member of the congregation can conclude their own recitation of the blessing and answer *Amen* to his recitation.

Anyone who lit candles, and already recited this blessing, should not recite it at this time. **It is a *mitzvah* to publicize this matter**, as many are unaware of this and recite a blessing in vain.

After the *Shehecheyanu*, the Torah scrolls are taken back to the ark, and we then close the ark.

The Evening Service begins with *Shir HaMaalos* (“A Song of Ascents...”), a half-*Kaddish*, and *Barchu*.

The line *Baruch shem k’vod...* (“Blessed be the Name...”) in the *Sh’ma* should be recited in a loud voice. This applies whenever the *Sh’ma* is recited on this day – i.e., in *K’rias Sh’ma* before retiring, in the passages recited before the beginning of the Morning Service, and in the Morning Service.

After reciting the silent *Sh’moneh Esreh*, we say the hymn *Yaaleb* (“May our supplications ascend...”) and the *S’lichos* prayers.

We recite *Avinu Malkeinu*, *L’David mizmor* (“By David. A Psalm...”), a full *Kaddish*, *Aleinu*, and a Mourner’s *Kaddish*. Afterwards we recite the first four chapters of *T’hillim*. *Kaddish* is recited afterwards.

After the Evening Service, The Rebbe would remain in the synagogue, reciting the entire book of *T’hillim* together with the congregation.

We recite the *K’rias Sh’ma* before retiring as on Shabbos and Yom Tov, omitting the confessional prayers, even when Yom Kippur does not fall on Shabbos. Before retiring, we recite Psalms 124-132.

Upon arising, we wash only our fingers. (This also applies when washing after relieving oneself.) If a person’s eyes are dirty, he may wash them only to remove the filth. We do not recite the blessing *She’asab li kol tzorki* (“...who has provided me with my every need”) until the following day.

(The terms *koseves*, *melo lugmav*, and *k’dei achilas pras* for the ill are defined in *Sefer Shiurei Torah*. See also *Sefer HaMinhagim*, p. 93, fn. 343-344.)

In the repetition of the *Sh’moneh Esreh*, the *chazan* recites *piyutim*. We recite the same *K’dushab* as on Shabbos. The passage *Avinu Malkeinu z’chor rachamecha* (“Our Father, our King, remember Your compassion...”) is recited in **all the prayer services** of the day. We recite *Avinu Malkeinu*, and the *chazan* recites a full *Kaddish*. We then recite the Song of the Day, *L’David ori*, and a Mourner’s *Kaddish*.

Before opening the ark to take out the Torah scrolls, we recite the passage *Atah hor’eisa*. When the ark is opened, we recite the passage *Vay’bi binso’a*, the Thirteen Attributes of Mercy three times, the request *Ribbono shel olam*, the passage *B’rich sh’mei*, etc.

Two Torah scrolls are taken out. Six men are given *aliyos* for the Yom Kippur reading (*Vayikra* 16:1-34) from the first scroll, and a half-*Kaddish* is recited. The *Maftir*, a passage from Parshas Pinchas that describes the *Mussaf* offerings brought on Yom Kippur (*Bamidbar* 29:7-11), is read from the second scroll. Afterwards the *Haftorah* (*Y'shayahu* 57:14-58:14) is read.

After the *Haftorah*, the *Yizkor* prayers are recited. A person with two living parents should leave the synagogue while these prayers are being recited. People within the year of mourning for their parent do not leave the synagogue, but do not recite the *Yizkor* prayers. These rules apply whenever *Yizkor* is recited. Pledges for *tzedakah* are made at this time,⁴⁷ on behalf of the departed, for the Charities of Rabbi Meir Baal Hanes, as this is a threefold mitzvah: charity for the poor, strengthening of Torah study, and support for *Eretz Yisrael*. It thus aids in elevating the souls of the departed.

After *Yizkor*, *Av harachamim* is recited, then *Ashrei* and *Y'hall'lu*. The Torah scrolls are brought back to the ark.

(If there is a circumcision to be carried out in the synagogue, we perform the circumcision before reciting *Ashrei*. We recite a blessing over the wine. We give a "taste" of the wine to the baby who is being circumcised. This is in addition to the wine he is given when we say the words *bedama'yich chayi* ("You shall live through your blood"). If the circumcision is to be held outside the synagogue, we return the Torah scrolls to the ark, and the congregation goes out to attend the circumcision. When they return, they recite a chapter of *T'hilim* before the half-*Kaddish* preceding *Mussaf* is recited.)

Before reciting the half-*Kaddish* preceding the *Mussaf Sh'moneh Esreh*, the *chazan* recites the hymn *Hineni* and the four verses beginning *Yada'ti*.

The *Mussaf* Service. (To be recited before seven seasonal hours⁴⁸ have passed.)

47. It should be emphasized that these pledges are being made *bli neder*, not as a vow.

48. A seasonal hour is defined as 1/12 of the time from sunrise until sunset.

In the *piyut Imru leilokim* (“Extol G-d...”), the word רוקע in the phrase זה רוקע הארץ is printed (in some *machzorim*) with a *tzeirei* under the *kuf*. However, it should correctly be with a *patach* (and thus pronounced *roka*), as in *Tanach*⁴⁹ and in accurate *machzorim*.

The *kobanim* bless the congregation in the *Mussaf* Service. Their entire hands should be washed up to the wrist. After the conclusion of the *Sh'moneh Esreh*, a full *Kaddish* is recited. We do not recite *Ein keilokeinu* and *Aleinu*. We recite the daily portion of *T'hillim* and nine additional psalms (133-141). We recite the Six Remembrances.

A break should be made between the *Mussaf* and Afternoon Services. If possible, it should be at least three-quarters of an hour.

Before the Afternoon Service, we recite the passages concerning the daily offering and the incense offering. We do not recite *Asbrei* and *U'va l'Tziyon goel*, but instead begin by taking out the Torah, reciting *Gadlu* (“Exalt the L-rd...”), and giving three *aliyos* from the concluding portion of Parshas Acharei (*Vayikra* 18:1-30). *Kaddish* is not recited. The person receiving the third *aliyah* also recites the *Haftorah*, the Book of *Yonah*, concluding with the Thirteen Attributes of Mercy (*Michah* 7:18-20). In the blessings after the *Haftorah*, he concludes with *Magein David*.

We say *Y'hall'lu*, the Torah is brought back to the ark, and a half-*Kaddish* is recited. The *K'dushah* in the Afternoon Service is the same as that recited every day. In the *chazan's* repetition of the *Sh'moneh Esreh*, he recites the passage *Elokeinu veilokei avoseinu*, which recalls the Priestly Blessing. The *kobanim*, however, do not bless the congregation. After the *Sh'moneh Esreh*, we recite *Avinu Malkeinu*. A full *Kaddish* is recited, then the psalm *L'David ori* and a Mourner's *Kaddish*. We do not say *Aleinu*.

We begin the *N'ilab* Service (while the sun is at the treetops). We open the ark before the recitation of *Asbrei*, and it remains open until after the service is concluded (and the *tekiah* is sounded). After *Asbrei*, we recite *U'va l'Tziyon goel* and then a half-*Kaddish*.

49. *Y'shayahu* 42:5 and 44:24, and *T'hillim* 136:6.

In this half-*Kaddish* (and in the full *Kaddish* after the *Sh'moneh Esreh*), we say *l'eila ul'eila mikol*. In the additions to the *Sh'moneh Esreh*, we speak of *chasimah* (sealing) rather than *k'sivah* (inscribing); we thus say *v'chasmeinu* ("seal us"), *vachasom* ("seal"), and *v'neichaseim* ("may we... be sealed"), instead of *v'chasveinu*, *u'ch'sov*, and *v'nikaseiv*.

We recite the *K'dushah* beginning with *Kesser*, just as in the *Mussaf* Service. We recite the lyric *Hayom yifneh* ("The day will pass") even if it is after dark.

The *kohanim* do not bless the congregation, even if the sun has not yet set. However, the *chazan* does recite the passage *Elokeinu veilokei avoseinu*, which recalls the Priestly Blessing.

After the conclusion of the repetition of the *Sh'moneh Esreh*, we recite *Avinu Malkeinu*, substituting *chasmeinu* ("seal us") in the places where previously we asked *kasveinu* ("inscribe us"). Afterwards we recite the series of verses beginning *Sh'ma Yisrael*. A full *Kaddish* is recited, but before the *chazan* begins the stanza *Tiskabel*, the entire congregation sings a "march." When they conclude, we sound one *tekiah*. The *tekiah* should be sounded only after sunset; it is not, however, necessary to wait until the appearance of the stars. We then proclaim *L'shanah habaah birushalayim* ("Next year in Jerusalem"). After this, the *chazan* concludes the full *Kaddish*, and we recite *Ein keilokeinu* and *Aleinu*. Afterwards we recite the last nine psalms of the Book of *T'hillim* (142-150).

We recite the **Evening Service** and *Havdalah* while wearing our *kittel* and *tallis*, but with the *tallis* lowered to the shoulders and the head covered with a hat (and not just a *yarmulke*). If a person says *HaMelech bakadosh* instead of *HaE-l bakadosh* in *Sh'moneh Esreh*, he need not correct his error. If he adds *Zachreinu l'chayim... v'chasveinu* ("Remember us for life... inscribe us"),⁵⁰ he should continue his

50. In response to a request for clarification, The Rebbe mentions two views (*Igros Kodesh*, Vol. XII, p. 1):

a) that of *K'tzos HaShulchan*, that the advice to repeat the *Sh'moneh Esreh* applies only when one begins *Zachreinu* ("Remember us") and completes the phrase *besefer bachayim* ("in the Book of Life");

prayers, but afterwards he should recite the *Sb'moneh Esreb* a second time as a freewill offering. The passage *Atab chonantanu* is added to the *Sb'moneh Esreb*.

If the candle lit for a person burns out on Yom Kippur, he should relight it after Yom Kippur and let it burn until all its fuel is consumed.

Before reciting *Havdalab*, we wash our hands three times as is done for *negel vasser* in the morning (the *kobanim* do so as well). A blessing is not recited.

We begin *Havdalab* with the passage *Hinei E-l y'shuasi* ("Indeed, G-d is my deliverance..."). The order of the blessings is *borei p'ri hagafen* ("...who creates the fruit of the vine"), *borei m'orei ha'eish* ("...who creates the lights of fire"), and then the *Havdalab* blessing.

We specifically use a light that was kindled before Yom Kippur and has burned throughout the holiday. If the only candle that was burning throughout the holiday was a candle from the synagogue, we should light another candle from it and recite the blessing over both of them. If that is not possible, we should recite the blessing over a candle kindled from that light.

We wish each other *Gut Yom Tov* on this night.

We sanctify the moon. We gird ourselves with a *gartel* when reciting this blessing and the accompanying prayers. They should be recited from a *Siddur*. Afterwards we shake the corners of the *tallis katan*. It is proper to wash one's face and put on shoes before reciting this prayer.

We begin the meal eaten after the fast by reciting *Hamotzi* over bread, and we dip that bread in honey.

We involve ourselves in – or at least speak of – building the *sukkah*.

Tishrei 11, Thursday.

According to tradition, the day after Yom Kippur is called *In G-tt's Nomen* ("In G-d's Name").⁵¹ We

b) that of *Derech HaChayim*, from which it appears that the obligation becomes incumbent on a person even if he recites only until *v'chasveinu* ("inscribe us").

The Rebbe concludes that the latter opinion appears to be the simplest conception of the matter.

51. See *Sefer HaMinbagim*, p. 126.

rise and go to the synagogue earlier than usual.

From this day until the conclusion of Rosh Chodesh Cheshvan, we do not say *Tachanun*. Whenever *Tachanun* is not recited, we do not recite *Avinu Malkeinu*, the passage *E-l erech apayim* (“G-d who is slow to anger...”), or the psalms *Lammatzei’ach* (“For the choirmaster... May the L-rd answer you...”) and *T’fillab L’David* (“A prayer by David...”).

We do not fast until after the day following Simchas Torah (Isru Chag). If, however, a groom and bride marry between Yom Kippur and Sukkos, they should fast on the day of their wedding.

Tishrei 13, Shabbos Parshas Haazinu.

For the **Torah reading**, the song of *Haazinu* is divided into six *aliyos*, whose initial verses are alluded to by the acronym הַזִּיּוֹן לִיךְ. The seventh *aliyah* begins directly after the song.

For the *Haftorah*, we read the Song of David (*II Shmuel*, chapter 22).

This day marks the *yahrzeit* of the **Rebbe Maharash, Rabbi Shmuel Schneersohn**. He passed away in 5643 (1882) and is interred in Lubavitch.

We do not recite *Av harachamim*.

Tzidkas’cha is not recited in the **Afternoon Service**.

On Motzaei Shabbos, we do not say *Vibi noam* and *V’atah kadosh*.

Tishrei 14, Sunday, the day preceding Sukkos.

See *Sefer HaMinhagim*, pp. 139ff, for the customs of Sukkos, Sh’mini Atzeres, and Simchas Torah that include novel elements.

It is our custom to construct a *sukkah* of four walls. We use an abundance of *s’chach*. It is not our custom to decorate the *sukkah*.

We preferably use a “Yanover” *esrog* (from the Calabria region of Italy). The *lulav* should **not** have a bent-over tip. We do not take more than one *esrog*, one *lulav*, and two willow twigs – but more than three myrtle twigs may be taken.

We make a point of binding the *lulav* with the myrtle and willow twigs in the *sukkah* on Erev Sukkos. Those who are meticulous bind the *lulav* themselves. One should try to make the willow twigs inconspicuous.

Two rings are bound around the *lulav* itself. We

try to have these two rings be hidden by the myrtle and willow twigs; even the top ring should be at least partially concealed.

In **addition** to the above two rings, the myrtle and willow twigs are bound to the *lulav* by three rings, which should all be tied within one handbreadth, so that there are five rings in all.

We light the candles in the *sukkah*, reciting two blessings: *L'hadlik ner shel Yom Tov* (“...to kindle the Yom Tov light”) and *Shebecheyanu*.

Tishrei 15, Monday, the first day of Sukkos.

We recite the **Evening Service** for festivals. (The laws that apply if a person errs and recites a weekday *Sh'moneh Esreh* are the same as those which apply if a person recites a weekday *Sh'moneh Esreh* on Shabbos. See the section for Shabbos Parshas Vayeilech.)

For ***Kiddush***, the order of the blessings is alluded to by the acronym י"בס"ק: ***Yayin*** – *Borei p'ri hagafen* (“...who creates the fruit of the vine”), ***Kiddush***, ***Sukkah*** – *Leishev basukkah* (“...to dwell in the *sukkah*”), and ***Z'man*** – *Shebecheyanu*.

On the first night of the holiday, all men are obligated to eat at least a *k'zayis* (approximately one ounce) of bread in the *sukkah*. Even if it is raining, a person should recite *Kiddush* in the *sukkah*, recite the blessings *Leishev basukkah* and *Shebecheyanu*, and partake of this minimum measure. Afterwards he may conclude his meal in his home, keeping in mind during the *Hamotzi* blessing to do so. If the rain stops, one should go out to the *sukkah* and eat another *k'zayis* of bread, but should not recite the blessing *Leishev basukkah* again. If, at the outset, he sees that the rain will stop within an hour or two, he should postpone the meal until the rain stops.

On the first two days of Sukkos, when reciting the blessing *Hamotzi*, we dip the bread in honey.

We recite the blessing *Leishev basukkah* only when eating in the *sukkah* more than a *k'beitzah* (two ounces) of bread, pastry, or other foods made from grain (see *Shulchan Aruch, Orach Chaim*, chapter 639).

Those who are meticulous do not drink even water outside the *sukkah*, even on Sh'mini Atzeres.

It is customary to sing, clap our hands, and dance even on Yom Tov, and even when it coincides with

Shabbos. **The rejoicing of the festival** begins on the first night of Sukkos.

In the **morning**, we rise early and hurry to recite the blessing on the *lulav* (especially for the first time). The choicest way of fulfilling the *mitzvah* is to do so in the *sukkah*, even before the Morning Service.

We recite the blessings over the *lulav* in the following manner: We pick up the *lulav* with our right hand, with its **spine** facing us, and recite the blessing *Al n'tilas lulav* (“...concerning the taking of the *lulav*”). We pick up the *esrog* with our left hand and recite the blessing *Shebecheyanu*, joining the *lulav* and the *esrog* at the conclusion of that blessing. The bottom of the *lulav* and the other species should be joined to the *esrog* at its upper third, holding the *esrog* somewhat at an angle.

The *naanu'im*, moving the *lulav* and the *esrog* in the different directions, are performed in the following manner: We face east. We move the *lulav* and the *esrog* in each of the directions three times. At all times the *lulav* is held erect, with its tip up. When bringing the *lulav* and the *esrog* back to our breast after moving it in each direction, we bring them to the place where we beat when reciting *Ashamnu*. Throughout the *naanu'im*, the *esrog* should be covered by one's hand, except during the final *naanua*, in which it should be revealed slightly.

First we move the *lulav* and the *esrog* to the south (i.e., to our right) – specifically, to the southeast; then to the north – specifically, to the northeast (our left); then to the east (in front of us); then upward (when bringing the *lulav* and the *esrog* back to our breast, we lower them slightly first), then downward (when bringing the *lulav* and the *esrog* back to our breast, we raise them slightly first); and then to the west – twice to the southwest and once due west (behind us).

When giving someone else the Four Species in order to recite the blessing over them, it is proper to say explicitly that this is a gift on condition that it is returned, especially on the first day. This is for the benefit of both the giver and the receiver.

In the Morning Service, we recite the festival *Sh'moneh Esreb*. Afterwards the **full Hallel** is recited. Every person should recite the blessing for himself.

This applies throughout the nine days of the holiday.

We hold the *lulav* throughout the recitation of *Hallel* and pick up the *esrog* when performing the *naanu'im*. We perform *naanu'im* with the *lulav* and the *esrog* four times in *Hallel*: once, the first time we recite the verse *Hodu La-donai ki tov...* (“Offer praise to the L-rd...”); both times we recite the verse *Ana A-donai hoshiab na* (“We implore You, L-rd, deliver us now”); and once when we recite *Hodu La-donai ki tov...* at the conclusion of *Hallel*.

If a person did not recite the blessing on the *lulav* and *esrog* before the prayer service, but instead recited the blessing in the synagogue directly before *Hallel*, he performs the *naanu'im* only three times in *Hallel* (refraining from doing so the second time *Ana A-donai hoshiab na* is recited).

We repeat the verse *Hodu La-donai ki tov...* after each of the verses *Yomar na...*, *Yomru na...*, and *Yomru na...* (“Let Israel declare...,” “Let the House of Aaron declare...,” and “Let those who fear the L-rd declare...”). To explain: The *chazan* recites one verse, and the congregation responds *Hodu La-donai ki tov...* and says the following verse. The *chazan* recites the following verse, and the congregation responds *Hodu La-donai ki tov...* and says the next verse. Similarly, when reciting *Hallel* without a congregation, a person should repeat *Hodu La-donai ki tov...* after each of these three verses. This custom applies not only on Sukkos, but whenever *Hallel* is recited.

After *Hallel*, the ***Hoshaanos*** prayers are recited. We take out one Torah scroll and leave the ark open until the conclusion of the *Hoshaanos*. The Torah scroll should be held at the reader’s platform by someone who does not have a *lulav*. If everyone present has a *lulav*, the Torah scroll should be placed on the reader’s platform.

While reciting *Hoshaanos*, one should hold the *lulav* in his right hand and the *esrog* in his left hand.⁵²

The *chazan*, followed by the congregation, recites the four introductory phrases beginning *Hoshaana* (“Help us”), and then the hymn for the first day of Sukkos.

52. *Shulchan Aruch HaRav* 651:13.

We begin circling the platform when reciting the phrase which begins with the letter *samach* or *ayin*, and we complete the circle when reciting the phrase that begins with the letter *tav*. The *chazan* calls these phrases out in a loud voice, and we add the word *hoshaana* before and after each of them. For the preceding phrases, by contrast, *hoshaana* is added only before. These customs are followed on the subsequent days of Sukkos as well.

The verses *Ki amarti* ("For I have said..."), *L'cha zero'a* ("Yours is the arm..."), etc., are recited only on *Hoshaana Rabbah*.

After the *Hoshaanos*, the *chazan* recites a full *Kaddish*, which is followed by the Song of the Day, *L'David ori*, and the Mourner's *Kaddish*.

Before opening the ark to take out the Torah scrolls, we recite the passage *Atah hor'eisa*. When the ark is opened, we recite the passage *Vay'hi binso'a*, the Thirteen Attributes of Mercy once, the request *Ribbono shel olam*, the passage *B'rich sb'mei*, etc.

Two Torah scrolls are taken out. Five men are given *aliyos* for the Sukkos reading beginning *Va'yedaber... Shor o chesev... (Vayikra 22:26-23:44)* from the first scroll, and a half-*Kaddish* is recited. The *Maftir*, a passage from Parshas Pinchas which describes the *Mussaf* offerings brought on the first day of Sukkos (*Bamidbar 29:12-16*), is read from the second scroll. Afterwards the *Haftorah* (*Z'chariah*, chapter 14) is recited.

After the *Haftorah*, the congregation recites *Ashrei* and *Y'hall'lu*, and the *chazan* recites a half-*Kaddish*.

For the **Mussaf Service**, we recite the festival *Sb'moneh Esreh*. The *kobanim* bless the congregation in the repetition of the *Sb'moneh Esreh*.

After *Mussaf*, we recite the Six Remembrances.

For **Kiddush**, we recite *Askinu* and the verse *Eileh mo'adei* ("These are the festivals..."), followed by the blessing on the wine.

The person reciting *Kiddush* says the blessing *Leishev basukkah* after the blessing *Borei p'ri hagafen*, before partaking of the wine, and not after the blessing *Hamotzi*.

We may not prepare on the first day of the holiday for the second day.

Nolad and *nechlav* (an entity that comes into being, and milk that was milked from a cow on this day) are forbidden on this day. They are, however, permitted on the following day.

There is a directive from The Rebbe that during the days of Sukkos we should take the *lulav* and *esrog* out to the streets, or wherever Jewish men and women are to be found, in order to afford them the opportunity of fulfilling the commandment.

Tishrei 16, Tuesday, the second day of Sukkos.

We light the candles in the *sukkah*, reciting two blessings: *L'hadlik ner shel Yom Tov* and *Shebecheyanu*.

We recite the **Evening Service** for festivals.

The order of the blessings for *Kiddush* is alluded to by the acronym ו"יִק: *Yayin* (wine), *Kiddush*, *Z'man* (*Shebecheyanu*), and *Sukkah* (*Leishev basukkah*).

On this night as well, we are obligated to eat at least a *k'zayis* of bread in the *sukkah*. However, if it rains, and a person will suffer discomfort from eating in the *sukkah*, he may eat in his home. Afterwards, if he wishes to be extra careful, he should eat a *k'zayis* of bread in the *sukkah*, but he should not recite the blessing *Leishev basukkah* as long as it is raining.

If the rain has stopped, he should eat a *k'zayis* of bread in the *sukkah* and recite the blessing *Leishev basukkah*. If the rain has stopped after he ate a *k'zayis* of bread in the *sukkah* without reciting the blessing, he should eat more than a *k'beitzah* and recite the blessing.

In the morning, the *mitzvah* of *lulav* is fulfilled in the same manner as on the previous day, except that the blessing *Shebecheyanu* is not recited. The same is true throughout the following days of Sukkos (except Shabbos).

We recite the **Morning Service**, the full *Hallel*, and *Hoshaana Evven Shesiyah* ("Help us... help and rebuild..."). The Torah reading and the *Maftir* are read as on the previous day. Then the *Haftorah* (*IM'lachim* 8:2-21) is recited.

The congregation recites *Ashrei* and *Y'hall'lu*, and a half-*Kaddish* is recited. Afterwards we recite the festival **Mussaf Service**. The *kobanim* bless the congregation in the repetition of the *Sh'moneh Esreh*. After *Mussaf*, we recite the Six Remembrances.

For *Kiddush*, we recite *Askinu* and the verse *Eileh mo'adei*, followed by the blessing on the wine.

Nolad and *nechlav* (an entity that comes into being, and milk that was milked from a cow on this day) are forbidden until nightfall.

Tishrei 17, Wednesday, the first day of Chol HaMoed. In the **Evening Service**, we say *Atah chonantanu*, and we add the passage *Yaaleb v'yavo* ("Our G-d... may there ascend...")

If a person omits *Yaaleb v'yavo*, he must correct his error.⁵³ The same is true if he is in doubt whether he said it. If he realizes this after reciting G-d's name in the blessing *Hamachazir sh'chinaso* ("...who restores His Divine Presence to Zion"), he should say *lamdeini chukecha* ("teach me Your laws"), go back to *Yaaleb v'yavo*, and continue from there. If he remembers after reciting G-d's name but before beginning the blessing *Modim* ("We thankfully acknowledge..."), he should recite the passage *Yaaleb v'yavo* at that point, without repeating the paragraph *V'sebezzenab* ("May our eyes behold...").

If he began the blessing *Modim*, he should return to the beginning of the blessing *R'tzeb* ("Look with favor..."). If he completed the *Sh'moneh Esreh* – i.e., he recited the second *Yib'yu l'ratzon* – he must repeat the *Sh'moneh Esreh*. If he did not remember until the time of the next prayer service, he should recite the *Sh'moneh Esreh* twice, once as his obligation for that service, and once as compensation for the *Sh'moneh Esreh* that was not recited properly. These laws apply throughout all the Afternoon and Evening Services of Sukkos.⁵⁴

Havdalab is recited (over a cup of wine, without the spices and candle) in the *sukkah*.

Before partaking of the wine, we recite the blessing *Leishev basukkah*.⁵⁵

In the Morning Service, throughout the entire Chol HaMoed, we do not wear *t'fillin*. We say the weekday prayers, adding *Yaaleb v'yavo*.

The same laws that apply if one omits *Yaaleb*

53. In contrast to the practice on Rosh Chodesh, during Chol HaMoed, this principle applies even in the Evening Service.

54. For the Morning Service, see below.

55. A directive given by the Previous Rebbe and The Rebbe.

v'yavo in the Evening Service apply to this service, with one exception:⁵⁶ If one remembers after reciting the *Mussaf* Service, there is no need to recite a second *Sb'moneh Esreh* as compensation.

If the *chazan* forgets *Yaaleh v'yavo* in the repetition of the *Sb'moneh Esreh*, he also must correct his mistake. If, however, he completed the *Sb'moneh Esreh* without doing so, he should not repeat it a second time. (By contrast, if this occurs during the Afternoon Service, he must repeat the repetition.)

After the *Sb'moneh Esreh*, the **full Hallel** is recited, followed by *Hoshaana Om Ani Chomah* ("Help us... firm [in its faith] as a rampart..."), a full *Kaddish*, the Song of the Day, *L'David ori*, and the Mourner's *Kaddish*.

Afterwards one Torah scroll is taken out. Four men are given *aliyos* from the passage which describes the additional offerings brought on the Sukkos holiday. The order of the readings is as follows: for the *kohen*, we read *U'vayom hasheini* (*Bamidbar* 29:17-19); for the *levi*, we read *U'vayom hash'lishi* (*ibid.* 20-22); for the person receiving the third *aliyah*, we read *U'vayom har'vi'i* (*ibid.* 23-25); and for the person receiving the fourth *aliyah*, we repeat the passages *U'vayom hasheini* and *U'vayom hash'lishi* (*ibid.* 17-22).

A similar pattern is followed on the subsequent days of Chol HaMoed, reading the passages appropriate to those days.

After the Torah reading, a half-*Kaddish* is recited, then *Ashrei*, *U'va l'Tziyon goel*, *Y'hall'lu*, a half-*Kaddish*, and *Mussaf*.

We recall the offerings brought on the appropriate days,⁵⁷ and recite the paragraph *U'minchasam* ("And their meal-offerings...") after the offerings for each of the days. This pattern is followed throughout the days of Chol HaMoed.

We recite the Six Remembrances.

During Chol HaMoed, it is customary to change all or some of the myrtle and willow twigs bound with the *lulav*. We do not, however, take new willows

56. The laws that apply to the Afternoon Service are the same as those that apply to the Evening Service.

57. I.e., for this day: the second and third days.

every day.

Tishrei 20, Shabbos, the fourth day of Chol HaMoed.

Candles are lit (in the *sukkah*), and the blessing *L'badlik ner shel Shabbos kodesh* is recited.

Before the **Afternoon Service**, we recite *Pasach Eliyabu* and *Y'did nefesh*. *Hodu* is not recited.

Before the **Evening Service**, we recite the ***Kabbalas Shabbos*** service, beginning with *Mizmor l'David* ("A Psalm by David..."). In the closing stanza of the hymn *L'chab dodi*, we say *gam b'simchah u'v'tzahalab* ("both with rejoicing and gladness"), rather than *gam b'rinah u'v'tzahalab*. Afterwards we recite the psalms *Mizmor shir l'yom haShabbos* and *A-donai malach*, a Mourner's *Kaddish*, the *Kabbalistic* passage *K'gavna*, a half-*Kaddish*, and *Barchu*.

The Shabbos *Sh'moneh Esreh* is recited, adding *Yaaleh v'yavo*.

Before ***Kiddush***, the hymn *Shalom aleichem* ("Peace unto you..."), the passage *Eishes chayil* ("Who can find a wife of excellence..."), *Mizmor l'David* ("A Psalm by David..."), and the pronouncements *Da hi s'udasa... Askinu...* ("This is the meal... Prepare the meal...") are recited quietly. This rule applies whenever a festival or Chol HaMoed falls on Shabbos.

After concluding the blessing *M'kadeish haShabbos*, we recite the blessing *Leisheiv basukkah*.

The Morning Service is recited as on a regular Shabbos, adding *Yaaleh v'yavo* in the *Sh'moneh Esreh*.

After the *Sh'moneh Esreh*, the **full *Hallel*** is recited. We do not, however, take the *lulav*, nor recite *Hoshaanos*, on Shabbos. *Hallel* is followed by a full *Kaddish*, the Song of the Day, *L'David ori*, and the Mourner's *Kaddish*.

Before opening the ark to take out the Torah scrolls, we recite the passage *Atah bor'eisa*. When the ark is opened, we recite the passages *Vay'hi binso'a* and *B'rich sh'mei*. We do not recite the Thirteen Attributes of Mercy or the request *Ribbono shel olam*.

Two Torah scrolls are taken out. Seven men are given *aliyos* in the reading from the first scroll (*Sh'mos* 33:12-34:26), and a half-*Kaddish* is recited. The *Maftir*, relating the offerings brought on the fifth and sixth days of Sukkos (*Bamidbar* 29:26-31), is read

from the second scroll. For the *Haftorah*, we read the vision of the war of Gog and Magog (*Y'chezkel* 38:18-39:16). In the last of the blessings recited after the *Haftorah*, we mention Shabbos and not the festival of Sukkos, but we conclude *m'kadeish haShabbos v'Yisrael v'haz'manim*.

After the *Haftorah*, the congregation recites *Y'kum Purkan, Ashrei* and *Y'hall'lu*, and the *chazan* recites a half-*Kaddish*.

For the **Mussaf Service**, we recite the festival *Sh'moneh Esreh*, making the Shabbos additions.

After *Mussaf*, we recite the passage *V'lakachta so'les* and the Six Remembrances.

We recite the passages associated with **Kiddush** for Shabbos – *Mizmor l'David, Askinu, V'shamru, Im tashiv, Da, Zachor, and Al kein* – quietly. This rule applies whenever a festival or Chol HaMoed falls on Shabbos.

In the **Afternoon Service**, we read from Parshas *V'Zos HaB'rachah*.

In the **Evening Service**, we say *Atah chonantanu*. We do not say *Vibi noam* and *V'atah kadosh*.

Havdalah is recited (over a cup of wine, with the spices and candle) in the *sukkah*, and is followed by the blessing *Leishev basukkah*.

The passage *V'yiten l'cha* (“May G-d give you...”) should be recited quietly.

Tishrei 21, Sunday, Hoshana Rabbah, (the fifth day of Chol HaMoed).

It is customary to place *tzedakah* boxes in the synagogue for the charities of Rabbi Meir Baal Hanes. This is the gateway to the heavens in order to merit a *G'mar chasimah tovah*. Amen.

We remain awake throughout the night. We recite the entire Book of *D'varim* (Deuteronomy). We say Parshas *V'Zos HaB'rachah* only once, for we do not read this Parshah twice in its original and once in its Aramaic translation (*sh'nayim mikra v'echad targum*) until Erev Simchas Torah (Sh'mini Atzeres).

After midnight, we recite the entire Book of *T'hillim* (not in a prolonged manner). A married man should gird himself with a *gartel* while doing so. After the conclusion of each book of *T'hillim*, we say two prayers beginning *Y'hi ratzon* (“May it be Your will”):

one, a special prayer recited only on Hoshaana Rabbah; the other, the one which is recited whenever we recite *T'hillim* after the moon comes out. We do not, however, recite the prayer *Y'hi ratzon* which is recited (when one of the books of *T'hillim* is recited) on a festival.

Regarding the morning blessings: if a person did not sleep for sixty consecutive breaths (about thirty minutes), he should not recite the blessings *Al n'tilas yadayim* (“...concerning the washing of the hands”) and *Elokai neshamah* (“My G-d, the soul...”). This is the ruling rendered by the Alter Rebbe in his *Siddur*. Concerning this ruling, The Rebbe writes:⁵⁸ “It is self-evident that one can hear these blessings from another person... (Instructions were given privately to Chassidim that the blessings should be recited. I heard this from my revered father-in-law, the Rebbe.)” The rest of the blessings should not be recited until after daybreak. After dawn, it is forbidden to study Torah until one recites the blessing for Torah study.

The Morning Service is recited as on the other days of Chol HaMoed. Before the recitation of the full *Hallel*, we remove the two rings that are on the *lulav* itself. Thus, there remain only the three which bind the myrtle and willow twigs to the *lulav*.

After *Hallel*, the *Hoshaanos* are recited.

Our custom is to take out **all** the Torah scrolls from the ark and have them held at the reader's platform. We recite seven *Hoshaanos* (the six designated for the prior six days of the holiday, and the seventh designated for Hoshaana Rabbah itself). After each of these hymns, we recite the appropriate verses. During the recitation of these hymns, we circle the reader's platform seven times, once for each hymn, while holding the *lulav* and *esrog*. Afterwards we recite the remainder of the hymns. After their conclusion, a full *Kaddish* is recited.

We then take five willow twigs and beat them on the ground five times. Afterwards we recite the prayer *Y'hi ratzon* (“May it be Your will...”). We then recite the Song of the Day, *L'David ori*, and the

58. *Likkutei Sichos*, Vol. IX, p. 276.

Mourner's *Kaddish*.

For the Torah reading, for the *kohen*, we read *U'vayom bachamishi* (*Bamidbar* 29:26-28). For the *levi*, we read *U'vayom hashishi* (*ibid.* 29-31). For the person receiving the third *aliyah*, we read *U'vayom hash'vi'i* (*ibid.* 32-34). And for the person receiving the fourth *aliyah*, we repeat the passages *U'vayom hashishi* and *U'vayom hash'vi'i* (*ibid.* 29-34). Afterwards we recite *Mussaf*, etc., as on the previous days. We recite the Six Remembrances.

A festive meal is eaten on Hoshaana Rabbah. When reciting the blessing *Hamotzi*, we dip the bread in honey.

We light the candles (in the *sukkah*) and recite two blessings: *L'hadlik ner shel Yom Tov* and *Shehecheyanu*.

Tishrei 22, Monday, Sh'mini Atzeres.

It is customary to hang a white curtain over the ark and to wrap the Torah scroll in a white mantle on Sh'mini Atzeres in honor of the recitation of the Prayer for Rain. (This practice is also followed on the first day of Pesach in honor of the recitation of the Prayer for Dew.)

We recite the **Evening Service** for festivals, and the *chazan* recites a full *Kaddish*.

Afterwards we recite the passage *Atab bor'eisa* verse by verse. (This passage is read three times.)

We then take out all the Torah scrolls for *Hakkafos*. The hymn *Ana A-donai hoshiab na* ("We implore You, L-rd, deliver us now") is divided into seven portions; for each *hakkafah* we recite one of those portions and several accompanying verses while carrying the Torahs around the reader's platform. After the portion of the hymn and the verses are said, the congregation sings joyous melodies and continues dancing and celebrating until the *gabbai* calls for the conclusion of that *hakkafah*.

When the seven *hakkafos* are concluded, we bring the Torah scrolls back to the ark and recite *Aleinu* and the Mourner's *Kaddish*.

For *Kiddush*, we say *Askinu* and the blessings *Yayin* (wine), *Kiddush*, and *Z'man* (*Shehecheyanu*).

We eat and drink in the *sukkah* both at night and during the day, but we do not recite the blessing *Leishev basukkah*. On Sh'mini Atzeres and on Simchas Torah, we do not dip the *challah* in honey.

After the repetition of the *Sh'moneh Esreh* in the **Morning Service**, the full *Hallel* is recited. It is followed by a full *Kaddish*, the Song of the Day, and the Mourner's *Kaddish*. (We no longer say *L'David ori*.)

Before opening the ark to take out the Torah scrolls, we recite the passage *Atah bor'eisa*. When the ark is opened, we recite the passage *Vay'hi binso'a*, the Thirteen Attributes of Mercy once, the request *Ribbono shel olam*, the passage *B'rich sh'mei*, etc.

Two Torah scrolls are taken out. Five men are given *aliyos* for the reading *Aseir t'aseir* (*D'varim* 14:22-16:17) from the first scroll, and a half-*Kaddish* is recited. The *Maftir* reading, describing the *Mussaf* offerings brought on Sh'mini Atzeres (*Bamidbar* 29:35-30:1), is read from the second scroll. Afterwards the *Haftorah*, King Shlomo's parting blessings (*I M'lachim* 8:54-66), is recited.

We then recite the *Yizkor* prayers, and pledges for *tzedakah* are made on behalf of the departed, for the charities of Rabbi Meir Baal Hanes. After *Yizkor*, we recite *Av harachamim*, *Ashrei*, and *Y'hall'lu*, and the *chazan* recites a half-*Kaddish*.

Before the congregation recites *Mussaf*, the *gabbai* announces *Mashiv haruach umorid hageshem*, i.e., that instead of saying *Morid batal* ("He causes the dew to descend") in the second blessing of the *Sh'moneh Esreh*, one should recite *Mashiv haruach umorid hageshem* ("He causes the wind to blow and the rain to fall"). Nevertheless, if a person errs and recites *Morid batal* at this time of year, he does not have to return and correct his error.⁵⁹

If a person is praying alone, he should wait to pray *Mussaf* until the congregation does so, in order to say *morid hageshem*.

If a person who was not praying together with the congregation and **did not intend to pray with a later minyan** heard the *gabbai's* announcement *Mashiv haruach...* before he recited the Morning Service, he should recite *Mashiv haruach...* in the Morning Service.⁶⁰

When the *chazan* repeats the *Sh'moneh Esreh*, he

59. These rules apply not only on Sh'mini Atzeres, but throughout the coming months.

60. A directive issued by The Rebbe (*Sefer HaMinbagim*, p. 147).

adds the liturgical hymns requesting rain, and the *kobanim* bless the congregation. After the repetition, a full *Kaddish* is recited, etc.

We recite the Six Remembrances.

For *Kiddush*, we recite *Askinu* and the verse *Eileh mo'adei*, followed by the blessing on the wine.

In the afternoon, we review the Torah portion of V'Zos HaB'rachah – *sh'nayim mikra v'echad targum*.

Nolad and *nechlav* (an entity that comes into being, and milk that was milked from a cow on this day) are forbidden on this day. They are, however, permitted on the following day.

In the late afternoon, we say goodbye to the *sukkah* by eating or drinking something in it, without saying the *Y'hi ratzon* prayer found in some *siddurim*.

Tishrei 23, Tuesday, Simchas Torah.

We light the candles and recite two blessings: *L'badlik ner shel Yom Tov* and *Shebecheyanu*.

We recite the **Evening Service** for festivals, and the *chazan* recites a full *Kaddish*.

The *Hakkafos* follow the same pattern as on Sh'mini Atzeres.

It has become the Chabad custom in recent years to add, after *Atah bor'eisa*, the verse *V'hayah zar'acha... u'v'zar'echa* (B'reishis 28:14).⁶¹

For *Kiddush*, we say *Askinu* and the blessings *Yayin* (wine), *Kiddush*, and *Z'man* (*Shebecheyanu*).

The **Morning Service** follows the same pattern as other festivals, except that the *kobanim* bless the congregation during the repetition of **this** *Sh'moneh Esreh*. After the repetition of the *Sh'moneh Esreh*, the full *Hallel* is recited. It is followed by a full *Kaddish*, the Song of the Day, and the Mourner's *Kaddish*.

We recite the passage *Atah bor'eisa* verse by verse, and then all the Torah scrolls are taken out for *Hakkafos*. We recite the hymn *Ana A-donai hoshiah na* and **all** the appropriate verses, making only three and a half circuits. The *Hakkafos* are accompanied by jubilant singing and dancing. After the *Hakkafos*, we return the Torah scrolls to the ark.

When the ark is opened, we recite the passage *Vay'hi binso'a*, the Thirteen Attributes of Mercy once, the request *Ribbono shel olam*, the passage *B'rich*

61. *Sefer HaSichos* 5750, Vol. I, p. 60.

sh'mei, etc.

Three Torah scrolls are taken out. It is customary for everyone to receive an *aliyah* on Simchas Torah. Since there are only a limited number of *aliyos* available, one of several options is followed:

- a) the congregation breaks up into a number of smaller *minyanim*;
- b) several people are given *aliyos* together;⁶² or
- c) the first five *aliyos* are read over and over until everyone receives an *aliyah*.

We read the first part of Parshas V'Zos HaB'rachah (*D'varim* 33:1-26), divided into five *aliyos*, from the first scroll. The person receiving the fifth *aliyah* is joined by all boys under *bar mitzvah* age, and they all recite the blessings together with him.

Afterwards we call up the person being honored as *Chasan Torah*, using the traditional ode beginning *Mei'reshus* ("With the permission..."). After the *Chasan Torah* recites the blessings, the reader completes the reading of the Torah (*D'varim* 33:27-34:12). (It is not our custom to spread a *tallis* over the *Chasan Torah* or *Chasan B'reishis*.)

At its completion, everyone (including the person receiving the *aliyah*) declares: "*Chazak, chazak, v'nis'chazeik*" ("Be strong, be strong, and we shall be strong"). The same applies at the conclusion of the other books of the *Chumash*.

The first Torah scroll should not be lifted up until the second scroll is placed down next to it.

Afterwards we call up the person being honored as *Chasan B'reishis*, using the traditional ode beginning *Mei'reshus*. The *Chasan B'reishis* recites the blessings over the second scroll, and then the reader begins the reading of the Torah from its first verse.

At the conclusion of each of the Days of Creation, the reader stops and the congregation proclaims: *Vay'hi erev vay'hi voker, yom...* The reader then repeats these words and continues. After the passage concerning the Sixth Day of Creation, the reader stops and the congregation proclaims: *Vay'hi erev vay'hi voker, yom hashishi*, and they continue reading the entire passage beginning *Vay'chulu* (*B'reishis* 2:1-3). The reader then repeats this passage.

62. This is the custom in The Rebbe's *minyan*.

At the conclusion of this reading, the third Torah scroll is placed next to the second, and a half-*Kaddish* is recited.

The *Maftir* reading of the previous day is repeated from the third scroll. (The persons being honored as *Chasan Torah*, *Chasan B'reishis*, and *Maftir* may all be *kobanim*.) For the *Haftorah*, we read the beginning of the Book of *Y'hoshua* (*Y'hoshua*, chapter 1).

After the *Haftorah*, we recite the hymn *Sisu v'simchu* ("Rejoice and exult...") and then continue, following the pattern of the other festival services. The *kobanim* do not, however, bless the congregation in the **Mussaf Service**, although the *chazan* does recite the passage *Elokeinu veilokei avoseinu*, which recalls the Priestly Blessing.

We recite the Six Remembrances.

For **Kiddush**, we recite *Askinu* and the verse *Eileh mo'adei*, followed by the blessing on the wine.

The Rebbe would remind everybody, during the *farbrengen* of Simchas Torah, to give *tzedakah* to *Keren Hashanah*.⁶³

Tishrei 24, Wednesday, Isru Chag.

We recite the **Evening Service**, adding the prayer *Atah chonantanu*. *Havdalah* is said over a cup of wine, without the spices and candle.

It is forbidden to fast on this day. This applies even to a groom and bride on their wedding day. In addition, we eat and drink slightly more than usual.

Tishrei 27, Shabbos Parshas B'reishis, Shabbos M'varchim.

The Rebbeim would fulfill the obligation to review the weekly Torah portion twice in the original and once in the Aramaic translation (*sh'nayim mikra v'echad targum*) in the following manner: They would review a *parshah* or two on Thursday night. On Friday afternoon, they would begin reviewing the weekly portion again from the beginning, reading the entire *sidrah* and the *Haftorah*. On Shabbos morning, before the prayers, they would again review from *Sh'vi'i* to the end.

When there were two *Haftoros*,⁶⁴ they would recite

63. *Likkutei Sichos*, Vol. II, p. 651.

64. I.e., when the *Haftorah* associated with the weekly Torah reading is superseded by a *Haftorah* associated with a special day (e.g., Rosh Chodesh or Chanukah) or time of year (e.g., the four

the *Haftorah* associated with the weekly Torah reading on Friday, and the other *Haftorah* (e.g., the one associated with Rosh Chodesh or the day preceding Rosh Chodesh) on Shabbos.⁶⁵

(This applies only for the individual. However, for the public reading, only the *Haftorah* designated for this particular Shabbos is recited.)

The Previous Rebbe instituted the custom of reciting the entire Book of *T'hillim* on Shabbos M'varchim in the morning before prayer. At the conclusion, the Mourner's *Kaddish* is recited. However, if there is a person obligated to say *Kaddish* (i.e., a person commemorating a *yahrzeit*, or one within eleven months of his parent's death), a *Kaddish* is recited after the *Y'hi ratzon* that follows each book, which should be recited – at least by the person saying *Kaddish*.

For the *Haftorah*, we read *Y'shayahu's* prophecy of renewal (*Y'shayahu* 42:5-21).

We bless the month of Mar-Cheshvan, announcing Rosh Chodesh, which falls on the coming Tuesday and Wednesday.

It is proper to know the time of the *molad* before blessing the new month.

We do not recite *Av harachamim*.

After the services, Chassidim join together for a *farbrengen*. This applies for every Shabbos M'varchim.

Tzidkas'cha is not recited in the **Afternoon Service**.

Every Erev Rosh Chodesh, the rabbis of Colel Chabad in *Eretz Yisrael* visit the Holy Sites and pray for the welfare of the Colel's *gabbaim* and donors throughout the world. If Erev Rosh Chodesh falls on Shabbos, they do so on the preceding Thursday.



Haftoros read in preparation for Purim and Pesach), or when two *Parshiyos* are joined together.

65. *Hayom Yom*, 4 Teves and 30 Sivan.