

TISHREI

The *Molad*: Shabbos afternoon,
2:40 and 4 portions.¹

The moon may be sanctified throughout
Shabbos night, the 14th.²

The fall equinox:
Friday morning, the 5th, 3:00 a.m.

Rosh HaShanah begins on Sunday night.

When lighting candles, we recite two blessings: *L'badlik ner shel Yom HaZikaron* and *Shebecheyanu*. (In the blessing *Shebecheyanu*, the word לִזְמַן should be pronounced with a *chirik*: *lizman*.)

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.

Tzedakah should be given before lighting the candles.

The Rebbe urged that all Jewish girls should light candles before Shabbos and festivals. Through the campaign mounted at his urging, *Mivtza Nesbek*, 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 *Shebecheyanu*.⁴

The Afternoon Service before Rosh HaShanah.

“With regard to 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 mentioned in the texts of *Kabbalah*.”⁵

“There should be no casual conversation from the

1. One portion equals one-18th 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. With regard to the determination of that age, see *Shulchan Aruch HaRav* 343:3.
4. Because he will recite it later in the *Kiddush*.
5. *HaYom Yom*, 11 Adar I.

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 and fasha'nu* in the blessing *S'lach lanu*.

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

In the blessing *V'lamalshinim*, one should pause slightly between the words *us'mageir* and *v'sachnia*, thus reflecting the following inner distinction: *s'aker*

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

7. These instructions apply to the recitation of *Kaddish*. With regard to reciting *Oseh shalom* at the conclusion of *Sh'moneh Esreh*, see the following paragraphs.

us'shaber us'mageir refer to the three *kelipos* that must be eradicated entirely, whereas *v'sachnia* refers to *kelipas nogah* that must be subjugated, but can be sifted and refined.

At the conclusion of the *Sh'moneh Esreh*, before reciting the phrase *Yih'yu l'ratzon* a 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*, one should tilt and lower his head to the left; at the word *Hu*, to the center; at *yaaseh shalom aleinu*, to the right; and at *v'al kol Yisrael, v'imru 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* other than 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 rabbah*. The children do this with joy...”⁸

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

The Evening Service. We begin *Shir HaMaalos*, and then the *chazan* recites a half-*Kaddish*. The word *l'eila* is not repeated in the *Kaddeishim* recited during the Ten Days of *Teshuvah*, except during *N'ilah* 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

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

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

words *A-donai Elokeichem emes*. There is no need for him to repeat them.¹⁰ When a person is praying without a *minyan*, he should repeat the words *Ani A-donai Elokeichem*.

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...* 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*, and instead concludes it with *shomer es amo Yisrael la'ad*, 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*. In the second blessing, we add the clause beginning *Mi chamocho*. In the blessing *Modim*, we add the clause beginning *U'chsov*, and in the final blessing, we add the clause beginning *U'v'sefer*. 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* and not *HaE-l bakadosh*. The following rules apply if one errs and concludes this blessing in the

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 with regard to the maximum length of the pause: the time it would take him to say the words *Shalom alecha, rebbi*.

usual way. If he remembers immediately, he should correct his error and continue his prayers. If he pauses for more than a short time or begins the following blessing, he must begin the entire *Sh'moneh Esreh* again. The same applies if he is in doubt whether he said *HaE-l bakadosh*. This applies throughout the Ten Days of *Teshuvah*.

In the passage *Yaaleh v'yavo*, a person should be careful to say: *Zachreinu... bo l'tovah ufakdeinu vo*, reading the word בּ the first time with a *beis* and the second time with a *veis*.

In the blessing *Modim*, we say *v'ham'racheim* 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 bashalom*, rather than *Oseh shalom*.

The congregation recites the Psalm *L'David mizmor* (Psalm 24). The service concludes with a full *Kaddish*, *Aleinu*, and the 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'shanah tovah tikaseiv 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. 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."¹²

This applies on every Friday and festival night. At the conclusion of the *Kiddush*, we recite the blessing *Shehecheyanu*.

The cup used for *Kiddush* must be able to contain

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

86 cc (approximately 3 fl. ounces) of wine.¹³

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 pri ha'eitz*, and then, before partaking of it, the request *Y'hi ratzon...* 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 name implies increase. We also eat the head of a ram,¹⁴ 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* with the words ***Melech chanun v'rachum atah***. This applies on all festivals and Rashei Chadashim. If a person forgets to say *Yaaleb v'yavo* in the Grace After Meals after the evening Rosh HaShanah meal, he must repeat Grace After Meals and include it. If however, he forgets this passage in the meal of the day, by contrast, he is not required to repeat Grace After Meals. We do not respond *Amen* after the word *y'chasreinu*.

The Rebbe writes in a letter: "In reference to your comment that instead of the expression *HaRachaman hu yishbor ol galus*, the text should read *...ol bagoyim* — 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*.

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

See *Sefer HaMinbagim* for other customs of Rosh HaShanah, the Ten Days of *Teshuvah*, and Yom

13. As explained in *Sefer Shiurei Torah*.

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

Kippur that include novel elements.

When reciting the *K'rias Sh'ma* before retiring, we repeat the final three words, *Ani A-donai Elokeichem*.¹⁵

The Rebbe Rashab said: One should not recite the **morning blessings** before rinsing his mouth.¹⁶ This applies throughout the year except on fast days.

With regard to reciting the morning blessings with a *minyan* – it is our custom to recite them at home.¹⁷

“With regard to 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 practice, no such omissions should be made.”¹⁸

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, with regard to the manner in which 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*.

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*, in the verse *Ki kol elokei haamim elilim*, 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 *asah*. 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... asah; Romemu...*

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

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

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

18. *Ibid.* Vol. XV, p. 170.

Elokeinu; A-donai hoshiab... kor'einu. Similarly, in the passage beginning *Vayevarech 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* and *V'hayah A-donai* before the blessing *Baruch She'amar*, one should stand. These rules apply throughout the year (see *Sefer HaMinhagim*, p. 21).

At the conclusion of the Psalm beginning *Yosheiv b'seiser*, the verse *Orech yamim* is said twice only on Motzaei Shabbos.

In the passage *Hodu La-donai...* 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*, a person 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*, for the word *Melech* is part of the previous phrase.

The verse *Posei'ach es yadecha* in the Psalm *Ashrei* must be recited with intent. If a person did not recite it with intent, he must repeat it. When a person 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'dushah*, *Modim*, or *Kaddish*, the person should respond. In *K'dushah*, he should also recite the additional passages added on Shabbos and festivals. Similarly, he should recite the entire passage *Modim*. For the *Kaddish*, however, he should respond only to the stanzas recited before *Tiskabel*. One should not recite the passages *B'rich Sh'mei* and *V'Zos haTorah* in the midst of *P'sukei D'Zimra*.

In the song *Az yashir*, a person 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 *gimel*. In the blessing *Yotzer or*, in the phrase *laMelech E-l chai v'kayom*, the first *lamed* should be read with a *kametz*.

When reciting the blessing *Abavas olam*, we gather our *tzitzis* when reciting the words *vahavi'einu l'shalom*. 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.¹⁹

We kiss the *tzitzis* six times: when reciting the words *tzitzis, tzitzis, l'tzitzis, emes, kayemes, and la'ad*. Before kissing the *tzitzis*, we pass them over our eyes.

The *chazan* finishes the blessing *Baruch... Yisrael B'abavah* 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 with regard to the *piyutim*, for their meaning is difficult to grasp.²⁰]

In the *K'dushah*, the word *Tishkon* 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 HaMinbagim*, page 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

19. See *Sefer HaMinbagim*, p. 24, for more details.

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

recited this blessing.

After the conclusion of the *Sh'moneh Esreh*, we recite *Avinu Malkeinu* and a full *Kaddish*, followed by the Song of the Day, the passage *Hosbi'einu* (this passage is recited after the Song of the Day at all times, on weekdays, Shabbos, festivals, Rosh HaShanah, and Yom Kippur), the Psalm *L'David ori*, and then 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, after the passage *Vay'hi binso'a*, we recite 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. 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 *Chumash*, *Siddur*, or *Machzor*.

The customs followed when receiving an *aliyah* to the Torah: When called to the Reading of the Torah, one takes hold of the handles with the *tallis*, unrolls the *Sefer Torah*, and with his *tallis* (or the Torah's sash (*gartel*), if he is not wearing a *tallis*) touches the beginning and end of the passage which is about to be read for him; one then kisses that part of the *tallis* that touched the script. The scroll is now closed, and one turns slightly to the right and pronounces the blessing. When the scroll has been opened once again, one accompanies the public reading in a whisper (except for certain texts). One 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 to a close, one turns slightly to the right and pronounces the closing blessing.

A person given an *aliyah* should wait at the reader's platform until the reading for the next person is concluded. Before descending, he should touch the outside of the Torah scroll with his *tallis* and kiss the *tallis* at that place (*Sefer HaMinhagim*, pp. 30-31).

When reciting a *Mi Shebeirach* for a sick person, we do not say *Yom Tov hi miliz'ok* ("It is a festival; we do

not cry out"). A similar practice is also followed 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 two Torah scrolls.

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*. We do not point at the Torah scroll when reciting these verses.

The person lifting up the Torah scroll (*hamagbiah*) should roll it so that the stitching is facing him, midway between the two staves of the Torah scroll. 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 stitching 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.

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 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 on every Shabbos and Yom Tov 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*.

The preparations for the sounding of the

shofar begin with the recitation of *Lamnatzei'ach... kol ha'amim...* (Psalm 47) 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 of fulfilling the obligation of all those listening to his blessings and *shofar* blasts. The listeners must also have that intent in mind. For this reason, they should not respond *Baruch Hu u'varuch Sh'mo* 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 a listener should make an interruption between the recitation of the blessings and the sounding of the *shofar*. If he makes an interruption with regard to any matter that is not relevant to the sounding of the *shofar* before the *shofar* is sounded, he must recite the blessings again. Even after the person begins sounding the *shofar*, an interruption should not be made until the conclusion of the *shofar* blasts sounded during the repetition of the *Mussaf* prayers. The only interruption that may be made is with regards to sounding the *shofar* and the recitation of the prayers. If, however, a person does make an interruption, 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.²¹ (Either this person or the person sounding the *shofar* should be fully

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

knowledgeable with regard to 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 entire congregation recites together the prayer *Ashrei* and *Y'hall'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* blessing, three series of *shofar* blasts are sounded: *tekiah-shevarim-teruah-tekiah*, *tekiah-shevarim-tekiah*, and *tekiah-teruah-tekiah*.

(When sounding these *shofar* blasts, in the series *tekiah-shevarim-teruah-tekiah*, 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 baras 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*. This pattern is also followed after the *Zichronos* and *Shofros* blessings.

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 the *Mussaf Sh'moneh Esreh*. At the conclusion of the *piyut* beginning *Upad mei'az*, although the common version is *l'haavir b'sheivet*, in *Machzorim* whose text is precise, the version is *l'haavir basheivet*. In the *piyut* beginning *Naaleh shofar*, in that line, we say *l'fatos'cha*.²² At the conclusion of that hymn, instead of *t'chazeik magein*, the text should read

22. There are others who say *l'ratzos'cha*. See *Sefer HaMinbagim*, p. 129, fn. 493, for a discussion of this issue.

tachazeik magein.²³ In the *piyut* beginning *Im lo lemaano*, the *ayin* should be read with a *chataf patach*. Also in that line, the *vav* of the word *va'chaas* should be read with a *kametz* at both the beginning and the end of the *piyut*.

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.

In the passage *Aleinu*, after we say *sbeheim mishtachavim l'hevel v'larik*, we continue *va'anachnu kor'im*. We do not say *u'mispall'lim...* This also applies when reciting *Aleinu* throughout the year.

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

After the *Malchiyos blessing*, we recite the passages *Hayom baras olam* and *Areshes s'faseinu*. This also applies after the *Zichronos* and *Shofros* blessings. After the *Modim* blessing, the *kobanim* bless the congregation (see *Sefer HaMinhagim*, 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*, *Aleinu*, *Al tira*, and *Ach tzadikim*.

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. In a month of 29 days, we also recite the portion for the 30th day. On days when the Psalm *Lamnatzei'ach...* *yaancha* (Psalm 20) is not recited in the Morning Service, and on Shabbos and Yom Tov, it should be recited before the daily portion of *T'billim*, not as part of the formal

23. See *T'billim* 35:2.

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 on the second day of Rosh Chodesh Elul.) A Mourner's *Kaddish* is recited after the conclusion of the recitation of *T'hillim*, when said with a *minyán*.

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*.

Then we recite the Six Remembrances (which is recited daily throughout the year, including Shabbos, Yom Tov, Rosh HaShanah, and Yom Kippur).

For *Kiddush*, we recite the verses²⁴ *Tik'u... Ki chok...* (We do not recite *Eileh mo'adei* and *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*, 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*. The mourners recite *Kaddish*, *Mishnayos*, and *Kaddish D'Rabbanan*.

Before sunset we go to a river, lake, ocean, or well and recite the *Tashlich* prayers. (In the *Y'hi ratzon*, the text should read: *shet'hei shaab zu eis ratzon l'fanecha v'yib'ye oleh l'fanecha*.) After completing the *Tashlich* prayers, we shake the hem 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. In order to clarify any doubts regarding

24. *T'hillim* 81:4-5.

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 *Sb'moneh Esreh*. The hymn *L'E-loreich din* is recited in the *Mussaf* Service, before *U'nesaneh Tokef*. The *Sb'moneh Esreh* is followed by *Avinu Malkeinu* and a full *Kaddish*.

The same pattern is followed with regard to the taking out of the Torah scrolls 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 the *Maftir* portion from the second scroll as on the previous day. The *Haftorah*, Yirmeyahu's vision of redemption (*Yirmeyahu* 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; alternatively, a new fruit should be placed before him. In this way, there is no question regarding his recitation of the blessing *Shebecheyanu*.) The *Mussaf Service* and the *Kiddush* are recited as on the previous day.

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...”²⁵

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* in the *Sh’moneh Esreh*, we add the passage *Atah chonantanu*, which parallels the *Havdalah* prayer. After that passage, we continue *v’chaneinu* (adding a *vav*). 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 Shabbos and festival nights throughout the year.

Rather than conclude the blessing *Hashivah shofteinu* with the words *Melech ohev tzedakah u’mishpat*, we conclude it with the words ***haMelech hamishpat***. 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,²⁶ or if he began the next blessing, he should continue his prayers. 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 *Kaddish*, *Mishnayos*, and *Kaddish D’Rabbanan*.

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.

Havdalah is said over a cup of wine, without the spices and candle. It is forbidden to eat or drink before reciting *Havdalah* over a cup of wine (we do not even drink water). These laws apply as well on Shabbos and festival nights throughout the year.

“Everyone who is meticulous in reciting the

25. The Rebbe’s *Igros Kodesh*, Vol. IV, p. 498.

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

blessings of *Kiddush* and *Havdalah* over wine will merit that his vision be augmented.”²⁷

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 during the eleven months 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.²⁸ Similarly, when an electric candelabra is lit at the *chazan's* lectern, it should have five branches.²⁹

“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*.”³⁰

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*, one should touch the arm *t'fillin*, and when reciting the phrase *u'masbia l'chol chai ratzon*, one should touch the head *t'fillin*.

In the passage *Vayevarech David*, when reciting the words *v'Atah mosheil bakol*, one should give *tzedakah* while standing.

After *Barchu*, when reciting the words *yotzer or*, one should touch the arm *t'fillin*, and when reciting the words *u'vorei chosbech*, 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

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

28. *Nefesh, ruach, neshamah, chayah, yechidah*.

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

30. The Rebbe's *Igros Kodesh*, Vol. VIII, p. 202.

liable for breaking a fast.³¹ If there are not these 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 of the 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 in the blessing *R'faeinu* (the following blessing), he should recite the blessing *Aneinu* and then the blessing *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 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* prayers after the Psalm *L'David Eilecha*, similar to the practice on other communal fast days, and not before the Morning Service.³² 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*, **the long *Avinu Malkeinu*** is recited, and then the *Tachanun* prayers are concluded. *Avinu Malkeinu* is recited in the midst of *Tachanun* during the Morning and Afternoon Services on every day of the Ten Days of *Teshuvah*, except on the day before Yom Kippur, Shabbos, and in the Afternoon Service on Friday.

Afterwards, a half-*Kaddish* is recited, and the 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.³³ A

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

32. For the order of the *S'lichos*, see *Sefer HaMinhagim*, pp. 109ff.

33. This is The Rebbe's directive in his notes to this calendar, 5716.

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 b'sheim A-donai* (*ibid.* 5), the reader should pause slightly between the word *b'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 obliged to say *Kaddish*, each *Kaddish* is to be said at its respective stage in the service where our custom so prescribes. This includes the *Kaddish* that follows 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* 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 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, 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 *Sb'moneh Esreb* is recited.

The passage *Aneinu* is recited in the blessing *Sh'ma koleinu*. That blessing is concluded in the ordinary manner. If the passage is forgotten, it can be recited in the passage *Elokai n'tzor* before the second

Yib'yu l'ratzon. 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 between *Goel* and *R'faeinu*. The *chazan* recites the passage *Elokeinu veilokei avoseinu*, which recalls the Priestly Blessing. Afterwards, we recite *Tachanun* and *Avinu Malkeinu*.

Our Sages state:³⁴ “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* to support the Jewish community of *Eretz Yisrael* on this day.

There are people who follow the custom of fasting on all 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 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 released.

Tishrei 6, Shabbos Shuvah, Shabbos Parshas Vayeilech. Before the **Afternoon Service** on Friday, we recite *Hodu* (Psalm 107), the *Kabbalistic* prayer *Pasach Eliyahu* (*Tikkunei Zohar*, Introduction II), and the hymn *Y'did Nefesh* (as on every Erev Shabbos).

The blessing over the Shabbos candles concludes *l'hadlik ner shel “Shabbos kodesh.”* This applies on every Erev Shabbos throughout the year.

Before the **Evening Service**, we recite the *Kabbalas Shabbos* service, beginning with *L'chu N'rannenah* (Psalm 95). The passage *Ana b'choach* should be recited quietly (this applies in the *Kabbalas Shabbos* prayers throughout the year). In the closing stanza of the hymn *L'chab Dodi*, we say *gam b'rinah u'v'tzabalah*. When turning around to face west while reciting this stanza, we begin by turning to our left, and completing that turn after reciting *bo'i challah* 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* should be

34. *B'rachos* 6b.

recited quietly. This applies throughout the year.

After the Psalm *A-donai malach*, 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*.³⁵ These customs apply throughout the year.

In the *Kabbalistic* passage *K'gavna*, G-d's name *A-donai* should be pronounced fully.

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*, he should cease 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 l'ratzon*), he must repeat the entire *Sh'moneh Esreh*.

If, however, a person had the intention of reciting a weekday *Sh'moneh Esreh* and said the word *Atah* from the blessing *Atah chonein*, but realized his error before reciting the word *chonein*, he may correct his error in the Shabbos Evening or Afternoon Service. For the intermediate blessing of those prayers also begins with the word *Atah*. Hence, it is sufficient merely to continue *kidashta...* or *echad...*, as is the text of those blessings.

Different principles apply with regard to the Morning Service. If the person had the intent of reciting a weekday *Sh'moneh Esreh*, he should complete that blessing. If, however, he knows that it is Shabbos and has the intent of reciting a Shabbos *Sh'moneh Esreh*, but inadvertently erred and recited only the word *Atah*, he need not complete the blessing, and may begin *Yismach Moshe*.

The above concepts apply only with regard to an individual person. If the *chazan* errs and recites weekday blessings in the repetition, he should stop

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

and return to the Shabbos *Sh'moneh Esreh* as soon as his error is realized. This applies even in the middle of a blessing. Similar concepts apply with regard 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*.

If a person 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 *Atab 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*, he should return and recite the proper blessing.

Different laws apply, by contrast, with regard to the *Mussaf* Service. If a person recited another Shabbos *Sh'moneh Esreh*, he does not fulfill his obligation. Similarly, if he recited the *Mussaf Sh'moneh Esreh* instead of another *Sh'moneh Esreh*, he does not fulfill his obligation. If he completed the *Sh'moneh Esreh*, 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* and go 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.

In the passage *Magein avos* in the Evening Service on this Shabbos, a person should recite **HaMelech bakadosh** instead of *HaE-l bakadosh*.

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.³⁶

Our custom is that even when reciting *Kiddush* on

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

bread, we recite the introductory words *Savri maranan* before the blessing *Hamotzi*.

Our custom when reading the Torah in the **Morning Service** on Shabbos is to honor no more than seven people 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 a person recites *Birkas HaGomeil* after the conclusion of the Torah reading, he should do so 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* 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 *Mi Shebeirach* in which a name is given recited 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”).³⁷

When reciting a *Mi Shebeirach* for a sick person, we conclude with *hashta ba'agala u'vizman kariv v'nomar amen*.³⁸

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 the *Haftorah* of *Shuvah*.

The passage *Av harachamim* is recited.

After *Mussaf*, we recite the passage *V'lakachta so'les...*³⁹ which recalls the offering of the showbread, and then the Six Remembrances.

This date marks the *yahrzeit* of **Rebbetzin Chana**,

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

38. *Kuntres HaSiddur*, p. 18.

39. *Vayikra* 24:5-9.

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 *Ashrei*, *U'va l'Tziyon goel*, a half-*Kaddish*, and *Va'ani s'fillasi*. 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.⁴⁰

In the *Sh'moneh Esreh*, before the blessing *M'kadeish haShabbos*, we say *Shabbasos* and *vam*. After the repetition of the *Sh'moneh Esreh*, we say *Tzidkas'cha tzedek*, a full *Kaddish*, the Psalm *L'David ori*, and *Aleinu*. The mourners then recite *Kaddish*, *Mishnayos*, and *Kaddish D'Rabbanan*.

Those who partake of bread at the third meal 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*,⁴¹ the Rebbe Rashab notes that the obligation of eating three Shabbos meals is derived from the fact that the word *hayom* 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."⁴² On that basis, we learn that the third meal need not include bread. Nevertheless, one should eat something. Rabbi Yossi says: "May my lot be that of those who partake of three *seudos*" [on Shabbos].

In the Evening Service, we do not say *Vibi no'am* and *V'Atab kadosh*.

"It is a Jewish custom to dip one's fingers in the wine remaining from *Havdalah*, and to touch his eyes

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

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

42. *Sh'mos* 16:25.

with them – obviously, just on the outside. As mentioned in holy texts, this augments a person's vision."⁴³

Tishrei 9, Tuesday, the day preceding Yom Kippur. The order of *Kapparos* is as follows: We recite the passage beginning *B'nei adam* and concluding *u'l'shalom* 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, in the synagogues, it is customary to place collection boxes 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 by 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* (Psalm 100), *Tachanun*, and *Avinu Malkeinu*.

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

A person should eat and drink on the day preceding Yom Kippur 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.

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...*⁴⁴ three times. The lashes should be

43. The Rebbe's *Igros Kodesh*, Vol. XII, p. 226.

44. *T'hillim* 78:38.

administered before the immersion in the *mikveh*, 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 *mikveh*, he can at least purify himself by pouring nine *kabbin* (12.442 liters (approx. 3¼ gallons)) of water over his head and body.⁴⁵ *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 *mikveh* within two hours of nightfall.

In the **Afternoon Service**, we recite an ordinary weekday *Sh'moneh Esreh*. After the first *Yih'yu l'ratzon*, we add the confessional prayers, reciting them 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.

We light candles and recite two blessings: ...*L'hadlik ner shel Yom HaKippurim* and *Shebecheyanu*.

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.

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

We ask forgiveness from our colleagues.

Tishrei 10, Wednesday, Yom Kippur.

Before sunset, we remove our shoes and put on a *kittel*. (A person within a year of his marriage who wore a *kittel* on his wedding day should not wear it on Yom Kippur. A person 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

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

with regard to the recitation of a blessing.

If there is time before sunset, we each recite the confessional prayers *Ashamnu* and *Al Cheit*.

Before *Kol Nidrei*, we recite Psalms 115-123. Three Torah scrolls (at least) 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* (Psalm 97). The *chazan* recites the verse *Or zarua* once, in a loud voice. Afterwards, he recites the statement *Al daas haMakom...* three times in a low tone. He then recites *Kol Nidrei* three times, and the verse *V'nislach...*⁴⁶ three times. He then recites the verse *S'lach na...*⁴⁷ and the congregation responds, reciting *Vayomer A-donai...*⁴⁸ three times.

Afterwards, the *chazan* recites the blessing *Shebecheyanu* in a loud voice, prolonging his recitation until each member of the congregation has the opportunity to conclude reciting the blessing himself so that he can answer *Amen*.

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

The Evening Service begins with *Shir hamaalos* and the *chazan* recites a half-*Kaddish*.

The line *Baruch Shem K'vod...* 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* and the *S'lichos* prayers.

In the passage *Elokeinu veilokei avoseinu, s'lach u'mechal...*, after the phrase *b'Yom HaKippurim hazeh*, we should add the phrase *b'yom s'lichas be'avon hazeh*

46. *Bamidbar* 15:26.

47. *Ibid.* 14:19.

48. *Ibid.* 14:20.

b'yom mikra kodesh hazeh.⁴⁹ This addition should be made in all the hymns where the phrase *b'Yom HaKippurim hazeh* is mentioned.

We recite *Avinu Malkeinu*, *L'David mizmor* (Psalm 24), 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'asah li kol tzorki* 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 HaMinbagim*, p. 93, fn. 343-344.)

In the repetition of the *Sb'moneh Esreb*, the *chazan* recites *piyutim*. We recite the same *K'dushab* as recited on Shabbos. The passage *Avinu Malkeinu z'chor rachamecha* is recited in **all the prayer services** of the day. We recite *Avinu Malkeinu*, and a full *Kaddish* is said. We then recite the Song of the Day, *L'David ori*, and a Mourner's *Kaddish*.

When the ark is opened, after the passage *Vay'hi binso'a*, we recite 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-

49. Since the Alter Rebbe had this addition made in the *Sb'moneh Esreb* and the blessings after the *Haftorah*, one may assume that he desired that it be added in these prayers as well. (The Rebbe)

58:14) is read.

After the *Haftorah*, the *Yizkor* prayers are recited. A person both of whose parents are alive should leave the synagogue while these prayers are being recited. People in the midst of the year of mourning for their parent do not leave the synagogue. They do not, however, recite the *Yizkor* prayers. This applies whenever *Yizkor* is recited. Pledges for *tzedakah* are made at this time,⁵⁰ 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*. 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'hillim* 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 hours have passed from sunrise.)⁵¹

In the *piyut* beginning *Neichashev k'tzag*, the word *l'einai* in the phrase *l'einai yariv* should be read with a *patach* under the *nun*. In the *piyut Imru Leilokim*, the word *rokei'a* in the phrase *zeb rokei'a haaretz* is printed with a *tzeirei* under the *kuf*. However, the vowel which is used in *Tanach* and the *Machzorim* is a *patach*, and so it should be pronounced *roka*.

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

51. A seasonal hour is defined as a twelfth of the time from sunrise until sunset.

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 *Ashrei* and *U'va l'Tziyon goel*, but instead begin by taking out the Torah, reciting *Gadlu*, 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'ilah Service (while the sun is at the treetops). We open the ark before the recitation of *Ashrei*, and it remains open until after the service is concluded (and the *tekiah* is sounded). After *Ashrei*, we recite *U'va l'Tziyon goel* and then a half-*Kaddish*. 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 say *v'chasmeinu*, *vachasom*, and *v'neichaseim*, instead of *v'chasveinu*, *u'ch'sov*, and *v'neikaseiv*.

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.

In the passage *Atah bivdalta*, in some *Machzorim* it is written *Hechafeitz* (with a *tzeirei*) *echpotz*. The proper text is *Hechafotz* (with a *cholam*) *echpotz*.

The *kobanim* 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 *tekiab*. The *tekiab* should be sounded only after sunset; it is not, however, necessary to wait until the appearance of the stars. We then proclaim *L'shanah babaab 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 *Havdalab* while wearing our *kittel* and *tallis*. We do, however, lower our *talleisim* to our shoulders and put on our hats (we don't just wear 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*,⁵² he should continue his prayers, but afterwards he should recite the *Sh'moneh Esreh* a second time as a freewill offering. The passage *Atah chonantanu* is added to the *Sh'moneh Esreh*.

52. In response to a request for clarification, The Rebbe mentions two views:

a) that of *K'tzos HaShulchan*, that the advice to repeat the *Sh'moneh Esreh* applies only when one says *Zachreinu* and completes the phrase *besefer hachayim*.

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

The Rebbe concludes that the latter opinion appears to be the simplest conception of the matter. (*Igros Kodesh*, Vol. XII, p. 1)

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 *kohanim* do so as well). A blessing is not recited.

We begin *Havdalab* with the passage *Hinei E-l y'shuasi*. The order of the blessings is *Borei pri hagafen* (for the wine), *Borei m'orei ha'eish* (for the light), and then the *Havdalab* blessing.

We specifically use a light that was kindled before Yom Kippur which 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 hem 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 dipping the bread, over which the blessing *Hamotzi* is recited, 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-tts Nomen* (“In G-d's Name”).⁵³ We 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 the long *Avinu Malkeinu*, the passage *E-l erech apayim*, or the Psalms *Lamnatzei'ach* and *T'fillab l'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

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

should fast on the day of their wedding.

Tishrei 13, Shabbos Parshas Haazinu.

The first six *aliyos* comprise the song *Haazinu*, and the initial verses of these *aliyos* are alluded to by the acronym הַזִּינוּ לַיהוָה. The seventh *aliyah* begins directly after the song.

Av harachamim is not recited in the **Morning Service**, and *Tzidkas'cha* is not recited in the **Afternoon Service**.

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

In the **Evening Service**, we do not say *Vibi no'am* and *V'Atah kadosh*.

Tishrei 14, Sunday, the day preceding Sukkos.

See *Sefer HaMinbagim*, pp. 139ff, for the customs of Sukkos, Sh'mini Atzeres, and Simchas Torah.

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*.

The *lulav* chosen should **not** have a bent-over tip. One does not take more than one *esrog*, one *lulav*, and two willow twigs – but more than three myrtle twigs may be taken.

One makes 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* and *Shehecheyanu*.

Tishrei 15, Monday, the first day of Sukkos.

The festival *Sh'moneh Esreh* should be recited in the **Evening Service**. 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.

The order of the blessings for *Kiddush* is alluded to by the acronym י"סדק: *Yayin* – *Borei pri hagafen* (wine), *Kiddush*, *Sukkah* (*Leisheiv basukkah*), and *Z'man* (*Shehecheyanu*).

On the first night of the holiday, everyone is obligated to eat a *k'zayis* (one ounce) of bread in the *sukkah*. Even if it is raining, a person should recite *Kiddush* in the *sukkah*, recite the blessings *Leisheiv basukkah* and *Shehecheyanu*, 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 *Leisheiv 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, we dip the bread, over which the blessing *Hamotzi* is recited, in honey.

We recite the blessing *Leisheiv 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*, 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*. We pick up the *esrog* with our left hand and recite the blessing *Shehecheyanu*, 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 a particular 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 Esreh*. 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 the *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...*; each of the times we recite the verse *Ana A-donai hoshiab na*; and once when we recite *Hodu La-donai ki tov...* at the conclusion of the *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

the verses *Yomar na...*, *Yomru na...*, and *Yomru na...* 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*. A person who does not have a *lulav* should hold the Torah scroll at the reader's platform. If everyone has a *lulav*, the Torah scroll should be placed on the reader's platform.

The *chazan* recites the four introductory phrases beginning *Hoshaana*, and then the hymn for the first day of Sukkos. 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*, *L'cha zero'a*, 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*.

Two Torah scrolls are taken out for the Torah reading. When the ark is opened, after the passage *Vay'hi binso'a*, we recite the Thirteen Attributes of Mercy once, the request *Ribbono shel olam*, the passage *B'rich sh'mei*, etc.

Five men are given *aliyos* for the Sukkos reading beginning *Vayedaber...* *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 Sukkos (*Bamidbar* 29:12-16), is read from the second

scroll. Afterwards, the *Haftorah* (*Zechariah*, chapter 14) 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 verse⁵⁴ *Eileh mo'adei...* The person reciting *Kiddush* recites the blessing *Leishev basukkah* after the blessing *Borei pri hagafen*, before partaking of the wine, and not after the blessing *Hamotzi*.

We may not prepare from 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.

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

Tishrei 16, Tuesday, the second day of Sukkos. We recite the **Evening Service** for festivals.

The order of the blessings for **Kiddush** is alluded to by the acronym ויין: *Yayin* (wine), **Kiddush**, **Z'man** (*Shehecheyanu*), 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, but 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 he should 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.

54. *Vayikra* 23:4.

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.

We recite the **Morning Service**, a full *Hallel*, and *Hoshaana Evven Shesiyah*. The Torah reading and the *Maftir* are read as on the previous day, and the *Haftorah* (*I Melachim* 8:2-21) is recited. Afterwards, we recite the festival **Mussaf Service**. The *kobanim* bless the congregation in the repetition of the *Sh'moneh Esreh*. We recite the Six Remembrances.

For **Kiddush**, we recite *Askinu...* and the verse⁵⁵ *Eileh mo'adei...*

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*.

If a person omits *Yaaleb v'yavo*, he must correct his error.⁵⁶ If he remembers after reciting G-d's name in the blessing *Hamachazir sh'chinaso...*, he should say *lamdeini chukecha* and correct his mistake. If he remembers after reciting those words, but before beginning the blessing *Modim*, he should recite the passage *Yaaleb v'yavo* at that point, without repeating the paragraph *V'sebezenah...*

If he began the blessing *Modim*, he should return to the beginning of the blessing *R'tzeh*. If he completed the *Sh'moneh Esreh*, i.e., recited the second *Yih'yu l'ratzon*, he must recite the *Sh'moneh Esreh* a second time. This law also applies if he is in doubt whether he recited *Yaaleb v'yavo*. 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 Morning, Afternoon, and Evening Services of Chol HaMoed Sukkos.

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

Before partaking of the wine, we recite the

55. *Vayikra* 23:4.

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

blessing *Leishev basukkah*.⁵⁷

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

The same laws that apply if one omits *Yaaleh v'yavo* in the Evening Service apply with regard to this service, with one exception:⁵⁸ 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.⁵⁹

After the *Sb'moneh Esreh*, the **full Hallel** is recited, followed by *Hoshaana Om Ani Chomab*, 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 (*Bamidbar* 29:17-25) which describes the additional offerings brought on the Sukkos holiday. The order of the readings is as follows: for the *kohen*, we read from *U'vayom hasheini* (*ibid.* 17-19); for the *levi*, we read from *U'vayom hashelishi* (*ibid.* 20-22); for the person receiving the third *aliyah*, we read from *U'vayom harevi'i* (*ibid.* 23-25); and for the person receiving the fourth *aliyah*, we repeat the passages *U'vayom hasheini* and *U'vayom hashelishi* (*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,⁶⁰ and recite the lines *u'minchasam...* after the offerings for each of the days. This pattern

57. A directive given by the Previous Rebbe and The Rebbe. (See *Otzar Minbagei Chabad*, Sukkos, p. 324.)

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

59. In the Afternoon Service, by contrast, if the *chazan* forgets to recite *Yaaleh v'yavo* and completes the repetition of the *Sb'moneh Esreh*, he must repeat the repetition of the *Sb'moneh Esreh*.

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

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. We do not, however, take new willows every day.

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

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

Before the **Afternoon Service**, we recite the *Kabbalistic* prayer *Pasach Eliyahu*, and the hymn *Y'did Nefesh. Hodu* (Psalm 107) is not recited.

Before the **Evening Service**, we recite the *Kabbalas Shabbos* service, beginning with the Psalm *Mizmor l'David* (Psalm 29). In the closing stanza of the hymn *L'chab Dodi*, we say *gam b'simchab u'v'tzabalab* (rather than *gam b'rinah...*). 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*, the passage *Eishes chayil*, the Psalm *Mizmor l'David*, and the pronouncement *Da hi s'udasa...* are recited quietly. This rule applies whenever a festival or Chol HaMoed falls on Shabbos.

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

The Morning Service is recited as on 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*.

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 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 then 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'rachab*. We do not recite *Tzidkas'cha*.

On this day, we complete the annual three-chapters-per-day cycle of *Rambam's Mishneh Torah*, as ordained by The Rebbe, for the **35th** time.

In the **Evening Service**, we say *Atah chonantanu*. We do not say *Vibi no'am* and *V'Atah kadosh*.

Havdalab is recited in the *sukkah*. The passage *V'yiten l'cha* should be recited quietly.

Tishrei 21, Sunday, Hoshaana Rabbah.

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*. We say the *Parshah V'Zos HaB'rachab* 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.

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*: 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.

With regard to 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* and *Elokai neshamah*. This is the ruling rendered by the Alter Rebbe in his *Siddur*. Concerning this ruling, The Rebbe writes:⁶¹ "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 bindings 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 on 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. We circle the reader's platform seven times, while holding the *lulav* and *esrog*, during the recitation of these hymns, once for each hymn. 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*. We then recite the Song of the Day, *L'David ori*, and the Mourner's *Kaddish*.

For the Torah reading, for the *kohen*, we read from *U'vayom bachamishi* (*Bamidbar* 29:26-28). For the *levi*, we read from *U'vayom hashishi* (*ibid.* 29-31). For the person receiving the third *aliyah*, we read from *U'vayom hashevi'i* (*ibid.* 32-34). And for the person receiving the fourth *aliyah*, we repeat the passages

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

U'vayom hashishi and *U'vayom hasbevi'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 Hoshana Rabbah. We dip the *challah*, over which the blessing *Hamotzi* is recited, in honey.

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

Tishrei 22, Monday, Sh'mini Atzeres.

We recite the **Evening Service** for festivals, followed by a full *Kaddish*.

Afterwards, we recite the passage *Atab hor'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* 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*.

We recite the *Kiddush* for festivals, and add the blessing *Shebecheyanu*.

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.

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.)

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*.)

Two Torah scrolls are then taken out. When the

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

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 Melachim* 8:54-66), is recited.

After the *Haftorah*, the *Yizkor* prayers are recited and pledges for *tzedakah* are made on behalf of the departed, for the Charities of Rabbi Meir Baal Haness. After *Yizkor*, we recite *Av barachamim*, *Asbrei*, and *Y'hall'lu*, and the *chazzan* recites half-*Kaddish*.

Before the congregation recites *Mussaf*, the *gabbai* announces *Mashiv haruach umorid hageshem*, i.e., that instead of saying *Morid hatal* in the second blessing of the *Sh'moneh Esreh*, one should recite *Mashiv haruach umorid hageshem* (praising G-d for granting rain, rather than praising Him for dew). Nevertheless, if a person errs and recites *Morid hatal* at this time of year, he does not have to return and correct his error.⁶²

If a person was not praying *Mussaf* together with the congregation, he should wait until the congregation prays *Mussaf* 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.⁶³

When the *chazan* repeats the *Sh'moneh Esreh*, he adds the liturgical hymns requesting rain. In the midst of the repetition of the *Sh'moneh Esreh*, the *kobanim* bless the congregation. After the repetition,

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

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

a full *Kaddish* is recited, etc. We recite the Six Remembrances.

For *Kiddush*, we recite *Askinu...* and the verse⁶⁴ *Eileh mo'adei...*

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

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

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

Tishrei 23, Tuesday, Simchas Torah.

We recite the **Evening Service** for festivals as on Sh'mini Atzeres. 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)*.⁶⁵

Kiddush is recited in the same manner as on Sh'mini Atzeres. The blessing *Shebecheyanu* is also recited.

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 Hor'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.

We then 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.

64. *Vayikra* 23:4.

65. *Sefer HaSichos* 5750, vol. 1, p. 60.

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, several options are followed:

- a) the congregation breaks up into a number of smaller *minyanim*;
- b) several people are given *aliyos* together;⁶⁶ or
- c) the first five *aliyos* are read over and over until everyone receives an *aliyah*.

Five *aliyos* are read from the first scroll. We read the first part of *Parshas V'Zos HaB'rachab* (*D'varim* 33:1-26).

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...* 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...* After the *Chasan B'reishis* recites the blessings, 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-

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

3). The reader then repeats this passage. 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 *kohanim*.) For the *Haftorah*, we read the beginning of the Book of *Y'hoshua* (*Y'hoshua* 1:1-18).

After the *Haftorah*, we recite the hymn *Sisu v'simchu* and then continue, following the pattern of the other festival services. The *kohanim* 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.

The Rebbe would remind everybody, during the *farbrengen* of Simchas Torah, to give *tzedakah* to *Keren Hashanah*.⁶⁷

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 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 the reading from the seventh *aliyah* onward. When there were two *Haftoros*,⁶⁸ they would

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

68. 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 *Haftoros* read in preparation for Purim and Pesach).

recite 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.⁶⁹

(This applies only for the individual. However, when the *Haftorah* is read on Shabbos, 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**.



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