Tishrei

The Molad: Monday night, 11:27 and 11 portions.\(^1\)

The moon may be sanctified until Tuesday, the 15th, 5:49 p.m.\(^2\)

The fall equinox:
Thursday, Cheshvan 1, 9:00 a.m.

Rosh HaShanah begins on Monday night.

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

*Tzedakah* should be given before lighting the candles.

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

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

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

The Afternoon Service before Rosh HaShanah.

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

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

mentioned in the texts of *Kabbalab*.

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

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’bei sh’mei rabba... yishareich*. He should then lift his head and then lower it again slightly, continuing *v’yshtabach*, *v’yspa’ei...* 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.

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

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

5. *HaYom Yom*, 11 Adar I.
7. These instructions apply to the recitation of *Kaddish*. For the recital of *Oseh shalom at the conclusion of S’h’monah Eireh*, see next page.
along with those, all the other produce will be for good.

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

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

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

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

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

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

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

Before the Evening Service on Rosh HaShanah, we recite ‘hilmim (Psalms).

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

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

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 obligation\(^9\) for him when reciting the words *Ani 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* (“I, the L-rd, am your G-d”).

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

The following rules apply when one forgets to conclude the final blessing recited after the Sh'ma using the phrase *baporeis sukkas shalom* (“who spreads the shelter of peace...”), and instead concludes it with *shomer es amo Yisrael la'ad* (“who guards His people Israel forever”), as is done during the week. If he remembers immediately, he should recite the words *baporeis 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 Esreh**.

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

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\(^{9}\) For the Sh'ma to include 248 words.

\(^{10}\) For the chazan recited them while he was in the midst of the recitation of the Sh'ma.

\(^{11}\) A specific measure is given for the maximum length of the pause: the time it would take him to say the words *Shalom alecha*, rebbe.
(“Inscribe...”), and in the final blessing, we add the clause beginning U’ve’sefar (“And in the book...”). If a person forgot to make these additions, and remembers before mentioning G-d’s name in the conclusion of the blessing, he should recite them when he recalls. If, however, he remembers only after mentioning G-d’s name, he should continue without correcting himself. These principles apply throughout the Ten Days of Teshuvah.

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

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

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

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

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

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

After the service, each person should greet one another individually: L’shanah tovah tikaseiv.

12. See previous note for the definition of this amount of time.
v’seichaseim, “May you be inscribed – and may that inscription be sealed – for a good year.” One should be careful to recite this phrase in the singular.

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

The **Kiddush** consists of the blessings **Yayin** – Borei p’ri bagafen ("...who creates the fruit of the vine"), **Kiddush**, and Z’man (Shehecheyanu).

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

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

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

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

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

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

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

We conclude the passage Yaaleh v’yavo (“Our

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14. As explained in Sefer Shuaro Torah.
15. Or the head of other animals, e.g., a fish.
G-d... may there ascend...”) with the words Melech ebanun v’rachum atub (“a gracious and merciful King”). This applies whenever Yaaleh v’yavo is recited.

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

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

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

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

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

See Sefer HaMinhagim for other customs of Rosh HaShanah, the Ten Days of Teshuvah, and Yom Kippur that include novel elements.

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

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

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

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

17. Emek HaBrachah has been cited to the effect that one should rinse his mouth two or three times.
practice no such omissions should be made."\(^{19}\)

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

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

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

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

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

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

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

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

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

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

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

In the song Az yashir ("Then Moses... sang..."), one should be careful to pronounce these phrases as follows: mi chamocha ha’eilim, mi kamocha ne’dar, yidmu ka’aven, am zu gaulta – stressing the gimmel.

In the blessing Yotzer or ("...who forms light...") we say the paragraph HaMeir laaretz ("In mercy He gives light..."). In the phrase laMelech E-l chai v’kayam, the
first lamed should be read with a kamatz.

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

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

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

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

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

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

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

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

\(^{20}\) See Sefer HaMinhagim, p. 24, for more details.

\(^{21}\) See Shulchan Aruch HaRav, chapter 100.
After the conclusion of the Sh'moneh Esreh, we recite Avinu Malkeinu (“Our Father, our King...”). A full Kaddish is recited, followed by the Song of the Day, the passage Hoshi’einu (“Deliver us...”),22 the psalm L’David ori (“By David. The L-rd is my light...”), and then the Mourner’s Kaddish.

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

Two Torah scrolls are taken out. Five men are given aliyos for the Rosh HaShanah reading describing the birth of Yitzchak (Breisbas 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: The oleh takes hold of the handles (some are particular to do so with the tallis), unrolls the Sefer Torah, and with his tallis touches the beginning and end of the passage which is about to be read for him; he then kisses that part of the tallis that touched the script. The scroll is now closed, and he turns his face slightly to the right and pronounces the blessing. When the scroll has been opened once again, the oleh accompanies the public reading in a whisper (except for certain texts). He touches the end and then the beginning of the passage when it has been read, and kisses that part of the tallis that touched the scroll. When it is rolled closed, he turns slightly to the right and pronounces the closing blessing.

The oleh should wait at the reader’s platform until the reading for the next person is concluded. Before descending, he should touch the outside of the Torah

22. The passages before the Song of the Day, beginning Beis Yaakov (“House of Jacob...”), are not said on Shabbos, Yom Tov, or Rosh Chodesh.
23. This passage is recited after the Song of the Day every day: on weekdays, Shabbos, festivals, Rosh HaShanah, and Yom Kippur.
24. Or the Torah’s sash (gartel), if he is not wearing a tallis.
scroll with his tallis and kiss the tallis at that place. When reciting a Mi Shebeirach for a sick person, we recite the same version as on weekdays; we do not say Shabbos bi miliz’ok (“It is Shabbos; we do not cry out”). The same is true on the second day of Rosh HaShanah and on Yom Kippur.

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

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

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

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

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

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

The person reading the *Haftorah* should not begin until the Torah scroll is covered with its mantle. The

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congregation should read the Haftorah together with that person, word for word in an undertone, not in a raised voice. (This applies to every Haftorah reading throughout the year.)

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

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

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

The person sounding the shofar begins by sounding three series of shofar blasts following the pattern tekiah-shevarim-teruah-tekiah. (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 tekiah-shevarim-tekiab blasts, and then three series of tekiah-teruah-tekiab blasts.

Neither the person sounding the shofar nor the listener(s) should make any (verbal) interruption between the recitation of the blessings and the sounding of the shofar. If, before the shofar is sounded, either one makes an interruption that is not related to the sounding of the shofar, the blessings must be recited again. Even after the person begins sounding the shofar, no interruption should be made until the conclusion of the shofar blasts sounded during the repetition of the Mussaf prayers. The only interruptions that may be made are those needed for
the sounding of the *shofar* and the recitation of the prayers. If, however, a person does make an interruption during this time, there is no need for him to recite the blessings again.

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

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

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

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

(When sounding these *shofar* blasts, in the series *tekiyah-shevarim-teruah-tekiyah*, 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 Esrei*.)

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 Esrei*.

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

A similar pattern is followed when sounding the *shofar* in the repetition of the *Sh'moneh Esrei*. 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 Esrei*.

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26. He does not, however, call out the notes by name.
When reciting the K’dushah 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 lih’yos lachem leilokim. At that point he concludes this verse in a raised voice. This applies whenever this form of K’dushah is recited throughout the year.

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

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

After the Malchiyos blessing and the shofar blowing, we recite the passages Hayom haras olam ("Today is the birthday of the world..."). and Areshes s’faseinu ("May the utterance of our lips..."). This also applies after the Zichronos and Shofros blessings. After the Modim blessing, the kohanim bless the congregation (see Sefer HaMinhagim, pp. 82-83). If there are no kohanim 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: tekiah-shevarim-teruah-tekiah, tekiah-shevarim-tekiab, and tekiah-teruah-tekiab. Afterwards the Kaddish is completed, and the congregation recites Ein keilokeinu ("There is none like our G-d..."). Aleinu, Al tira ("Do not fear..."). and Ach tzadikim ("Indeed, the righteous...").

Among the customs instituted by the Previous Rebbe: To recite the daily portion of T’hillim (Psalms), every day after Shacharis, as divided according to the monthly cycle. On the last day of a 29-day month, we recite the portions for the 29th and 30th days. On days when the psalm Lamnatzei’ach... yaancha ("For the choirmaster... May the L-rd answer you...") is not recited in the Morning
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Service, and on Shabbos and Yom Tov, it should be recited before the daily portion of T'hillim, not as part of the formal prayer service, but as an independent supplication.

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

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

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

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

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

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

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

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

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

Candles should be lit after nightfall from an existing flame, reciting the same blessings as on the previous day. To remove any doubts regarding the recitation of the blessing Shehecheyanu, 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 Shehecheyanu.

The second day of Rosh HaShanah, Tuesday 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 Shehecheyanu 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 Shehecheyanu.

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

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

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

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

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

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

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

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

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

The Sh’moneh Esreh is followed by a full **Kaddish** and **Aleinu**. The mourners recite a Mourners’s **Kaddish, Misnayos, and Kaddish D’Rabbanan**.

One may perform labors which are forbidden on Shabbos and Yom Tov after reciting the passage **Atab**

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28. See note 11 for the definition of this measure.
A woman who does not recite the Evening Service, or a man who forgot to add the passage *Atah ebionantamu*, 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 recited 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 the nights following Shabbos and festivals throughout the year.

“Everyone who is meticulous in reciting the blessings of *Kiddush* and *Havdalah* over wine will merit that his vision be augmented.”

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

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

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

“When 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*.”

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

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

In the passage *Vay’varech David* (“And David blessed...”), when reciting the words *v’atah moseil*

30. *Nefesh, ruach, neshamah, chayah*, and *yechidah*.
31. A directive issued by The Rebbe (Sefer HaMinhagim, p. 19, fn. 58).
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bakol (“and You rule over all”), one should give tzedakah while standing.

After Barchu, when reciting the words yotzer or (“Who forms light”), one should touch the arm t’fillin, and when reciting the words u’vorei choshech (“and creates darkness”), one should touch the head t’fillin.

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

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

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

S’lichos are recited in the midst of the Tachanun supplications, before the passage Shomer Yisrael (“Guardian of Israel...”).34 Accordingly, the first reading of the Thirteen Attributes of Mercy and the confessional prayer Ashanmu (“We have

33. In Shiurei Torah, HaRav Chaim Noeh mentions several opinions regarding this measure, the most stringent being 50 grams. He also mentions views of 38 grams and 48 grams.
34. For the order of the S’lebu, see Sefer HaMinhagim, pp. 109ff.
transgressed...") are not recited as part of S’lichos, for they were already recited within the prayer service.

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

After the conclusion of the S'lichos, we recite Shomer Yisrael and the long Avinu Malkeinu, and then the Tachanun prayers are concluded.

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

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

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

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

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

When reciting the Sh'ma while wearing the t'fillin

35. This is The Rebbe’s directive in his notes to this calendar, 5716.
of Rabbeinu Tam, Shimusba Rabba, and Raavad, we do not repeat the words *Ani A-donai Elokeichem*, but we do say the word *emes*.

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

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

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

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

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

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

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

36. *B’rachos* 6b.
meal celebrating a *bris*, a *pidyon haben*, an engagement, or the conclusion of a tractate. Since participating in these celebrations is a *mitzvah*, it is not necessary for one to seek to have his vow annulled.

**Tishrei 5, Shabbos Shuvah, Shabbos Parshas Vayelech.**

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

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

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

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

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

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

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

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37. See *Sefer HaMinhagim*, p. 53.
In the Kabbalistic passage K'gavna (“Just as...”), G-d’s name A-donai should be pronounced fully.

We recite the Evening Service for Shabbos.

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

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

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

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

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

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

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

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

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

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*38. Thus quoting a complete verse (T’hillim 119:12).*
On Friday night, we place the two *challahs* next to each other on the same level. On Shabbos day, we place the right *challah* slightly above the left one.

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

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

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

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

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

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

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

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40. See *Sefer HaMinhagim*, pp. 32 and 131.
(“May the All-Merciful Father...”), Ashrei, and Y’hall’lu, and the chazan recites a half-Kaddish.

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

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 (“May my prayer...”). We then take out the Torah and read from Parshas Haazinu.

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

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

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

In one of his maamarim, the Rebbe Rashab notes that the obligation of eating three Shabbos meals is derived from the fact that the word bayom (“today”) is mentioned three times in the Torah’s description of the fact that the manna did not descend on Shabbos. The third time the word is mentioned, the verse states bayom lo, “today... not.” On that basis, we learn that the third meal need not include bread. Nevertheless, one should eat something. Rabbi Yosei says: “May my lot be that of those who partake of three seudos” [on Shabbos].

41. See Sefer HaMinhagim, p. 66.
42. Quoted in HaYom Yom, 22 Adar I; explained in Likkutei Sichos, Vol. XXI, pp. 84ff.
43. Sh’mua 16:25.
In the Evening Service, we do not say Vihi noam ("May the pleasantness...") or V’atah kadosh ("And You, holy One...").

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

Tishrei 6, Sunday.

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

Tishrei 9, Wednesday, the day preceding Yom Kippur.

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

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

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

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

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

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

44. The Rebbe’s Igros Kodesh, Vol. XII, p. 226.
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* ("And He, being compassionate...")\(^45\) three times. The lashes should be administered before the immersion in the mikvah, and before the Afternoon Service.

**This immersion is an obligation.**

We immerse three times. If a person is sick and cannot immerse himself in the mikvah, he can at least purify himself by pouring nine kabbin (12.442 liters, approximately 3¾ gallons) of water over his head and body.\(^46\) *T'haras Mayim*, sec. 58, states that a person may fulfill the requirement of pouring nine kabbin over his head by taking a shower for approximately three minutes. A person in the seven days of shivah mourning may immerse himself in the mikvah within two hours of nightfall.

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

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

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

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

We ask forgiveness from our colleagues.

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

\(^45\) *T'hilim* 78:38.

\(^46\) See *Shulchan Aruch HaRav* 606:11.
Yom Kippur light”) and Shehecheyanu.

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

**Tishrei 10, Thursday, Yom Kippur.**

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

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

Before Kol Nidrei, we recite Psalms 115-123.

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

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

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

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

After the Shehecheyanu, the Torah scrolls are taken
The Evening Service begins with Shir HaMaalos ("A Song of Ascents..."), a half-Kaddish, and Baruch.

The line Baruch shem k’vod... ("Blessed be the Name...") in the Sh’m’a should be recited in a loud voice. This applies whenever the Sh’m’a is recited on this day – i.e., in K’rias Sh’m’a 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 Yaaleh ("May our supplications ascend...") and the S’lichos prayers.

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

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

We recite the K’rias Sh’m’a 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 ("...who has provided me with my every need") until the following day.

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

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

Before opening the ark to take out the Torah scrolls, we recite the passage Atah bor’esa. When the ark is opened, we recite the passage Vay’bi bino’a, the Thirteen Attributes of Mercy three times, the request
Ribono 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 Musaf offerings brought on Yom Kippur (Bamidbar 29:7-11), is read from the second scroll. Afterwards the Haftorah (Y’shayahu 57:14-58:14) is read.

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

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

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

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

The Musaf Service. (To be recited before seven

47. It should be emphasized that these pledges are being made bli neder, not as a vow.
seasonal hours have passed.)

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

The *kohanim* bless the congregation in the *Mussaf* Service. Their entire hands should be washed up to the wrist. After the conclusion of the *Sh’monah 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’Tzion goel*, but instead begin by taking out the Torah, reciting *Gadlu* ("Exalt the L-rd...") and giving three *aliyos* from the concluding portion of Parshas Acharei (*Vayikra* 18:1-30). *Kaddish* is not recited. The person receiving the third *aliyah* also recites the *Haftorah*, the Book of *Yonah*, concluding with the Thirteen Attributes of Mercy (*Micah* 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’dubab* in the Afternoon Service is the same as that recited every day. In the *chazan’s* repetition of the *Sh’monah Esreh*, he recites the passage *Elokeinu veilokei avoseinu*, which recalls the Priestly Blessing. The *kohanim*, however, do not bless the congregation. After the *Sh’monah Esreh*, we recite *Avinu Malkeinu*. A full *Kaddish* is recited, then the psalm *L’David ori* and a Mourners’ *Kaddish*. We do not say *Aleinu*.

**We begin the *N’ilah* Service** (while the sun is at

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48. A seasonal hour is defined as 1/12 of the time from sunrise until sunset.
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 Esreb), we say l’ela u’ela mikol. In the additions to the Sh’moneh Esreb, we speak of chasimah (sealing) rather than k’sivah (inscribing); we thus say v’chasmeinu (“seal us”), v’chasom (“Seal”), and v’neichasem (“may we... be sealed”), instead of v’chasveinu, u’ch’sov, and v’nikasev.

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

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

After the conclusion of the repetition of the Sh’moneh Esreb, 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’mu Yisrael. A full Kaddish is recited, but before the chazan begins the stanza Tiskabel, the entire congregation sings a “march.” When they conclude, we sound one tekiah. The tekiah should be sounded only after sunset; it is not, however, necessary to wait until the appearance of the stars. We then proclaim L’shanah habaah birushalayim (“Next year in Jerusalem”). After this, the chazan concludes the full Kaddish, and we recite Ein keilokeinu and Aleinu. Afterwards we recite the last nine psalms of the Book of T’hillim (142-150).

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

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

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

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

We wish each other Gut Yom Tov on this night.

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

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

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

a) that of K’zou HaShulchan, that the advice to repeat the Sh’moneh Esreh applies only when one begins Zachreinu (“Remember us”) and completes the phrase beisfer hachayim (“in the Book of Life”);

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

The Rebbe concludes that the latter opinion appears to be the simplest conception of the matter.
We involve ourselves in – or at least speak of – building the sukkah.

**Tishrei 11, Friday.**

According to tradition, the day after Yom Kippur is called *In G-d’s Nomen* (“In G-d’s Name”).\(^{51}\) 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 *Avinu Malkenu*, the passage *E-l erech apayim* (“G-d who is slow to anger…”), or the psalms *Lamnatzei’ach* (“For the choirmaster… May the L-rd answer you…”) and *T’fillah L'David* (“A prayer by David…”).

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

**Tishrei 12, Shabbos Parshas Haazinu.**

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

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

We do not recite *Av harachamim*.

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

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

**Tishrei 13, Sunday.**

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

**Tishrei 14, Monday, the day preceding Sukkos.**

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

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

We preferably use a “Yanover” *esrog* (from the Calabria region of Italy). The * lulav* should not have a bent-over tip. We do not take more than one *esrog*.

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51. See *Sefer HaMinhagim*, p. 126.
one lulav, and two willow twigs – but more than three myrtle twigs may be taken.

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

Two rings are bound around the lulav itself. We try to have these two rings be hidden by the myrtle and willow twigs; even the top ring should be at least partially concealed.

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

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

Tishrei 15, Tuesday, the first day of Sukkos.

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

For Kiddush, the order of the blessings is alluded to by the acronym יקסז: Yayin – Borei p’ri ha’agen (“...who creates the fruit of the vine”), Kiddush, Sukkah – Leisheiv basukkah (“...to dwell in the sukkah”), and Z’man – Shehecheyanu.

On the first night of the holiday, everyone is obligated to eat at least a k’zayis (approximately one ounce) of bread in the sukkah. Even if it is raining, a person should recite Kiddush in the sukkah, recite the blessings Leisbeiv 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 Leisbeiv basukkah again. If, at the outset, he sees that the rain will stop within an hour or two, he should postpone the meal until the rain stops.

On the first two days of Sukkos, when reciting the blessing Hamotzi, we dip the bread in honey.
We recite the blessing *Leishrev basukkah* only when eating in the *sukkah* more than a *k’beitzah* (two ounces) of bread, pastry, or other foods made from grain (see *Shnechen Aruch*, *Orach Chaim*, section 639).

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

It is customary to sing, clap our hands, and dance even on Yom Tov, and even when it coincides with Shabbos. **The rejoicing of the festival** begins on the first night of Sukkos.

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

We recite the blessings over the *lulav* in the following manner: We pick up the *lulav* with our right hand, with its *spine* facing us, and recite the blessing *Al n’tilas lulav* ("...concerning the taking of the lulav"). We pick up the *esrog* with our left hand and recite the blessing *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 each direction, we bring them to the place where we beat when reciting *Ashamnu*. Throughout the **naanu’im**, the *esrog* should be covered by one’s hand, except during the final *naanu’a*, 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 *Hallel*, and pick up the * esrog* when performing the *naanu'im*. We perform *naanu'im* with the * lulav* and the * esrog* four times in *Hallel*: once, the first time we recite the verse *Hodu La-donai ki tov...* (“Offer praise to the L-rd...”); both times we recite the verse *Ana A-donai hoshiah na* (“We implore You, L-rd, deliver us now”); and once when we recite *Hodu La-donai ki tov...* at the conclusion of *Hallel*.

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

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

After *Hallel*, the *Hoshaanos* prayers are recited. We take out one Torah scroll and leave the ark open until the conclusion of the *Hoshaanos*. The Torah scroll should be held at the reader’s platform by someone who does not have a * lulav*. If everyone present has a * lulav*, the Torah scroll should be placed on the reader’s platform.
While reciting Hosbaanos, one should hold the lulav in his right hand and the esrog in his left hand.\textsuperscript{52}

The chazan, followed by the congregation, recites the four introductory phrases beginning Hosbaana (“Help us”), 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 hosbaana before and after each of them. For the preceding phrases, by contrast, hosbaana is added only before. These customs are followed on the subsequent days of Sukkos as well.

The verses Ki amarti (“For I have said...”), L’icha zero’a (“Yours is the arm...”), etc., are recited only on Hosbaana Rabbah.

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

Before opening the ark to take out the Torah scrolls, we recite the passage Atah bor’esa. When the ark is opened, we recite the passage Vay’bi binsa’a, the Thirteen Attributes of Mercy once, the request Ribbono shel olam, the passage B’rich sh’mei, etc.

Two Torah scrolls are taken out. Five men are given aliyos for the Sukkos reading beginning Va’yedaber... Sbor 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 Musaf offerings brought on the first day of Sukkos (Bamidbar 29:12-16), is read from the second scroll. Afterwards the Haftorah (Z’hariab, chapter 14) is recited.

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

For the Musaf Service, we recite the festival Sh’moneh Esreh. The kohanim bless the congregation in the repetition of the Sh’moneh Esreh.

After Musaf, we recite the Six Remembrances.

For Kiddush, we recite Askinu and the verse Eileb

\textsuperscript{52}Shulchan Aruch HaRav 651:13.
**Tishrei**

mo’adei (“These are the festivals...”), followed by the blessing on the wine.

The person reciting Kiddush says the blessing Leisheiv basukkah after the blessing Borei p’ri hayagafen, 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.

**Tishrei 16, Wednesday, the second day of Sukkos.**

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

We recite the *Evening Service* for festivals.

The order of the blessings for Kiddush is alluded to by the acronym י’קזס: *Yayin* (wine), *Kiddush*, *Z’man* (Shehecheyanu), and *Sukkah* (Leisheiv basukkah).

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

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

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

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

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

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

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

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

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

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

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53. In contrast to the practice on Rosh Chodesh, during Chol HaMoed this principle applies even in the Evening Service.
Sukkos.\textsuperscript{54}  

\textit{Havdalah} is recited (over a cup of wine, without the spices and candle) in the \textit{sukkah}.  

Before partaking of the wine, we recite the blessing \textit{Leishev basukkah}.\textsuperscript{55}  

\textbf{In the Morning Service}, throughout the entire Chol HaMoed, we do not wear \textit{t'fillin}. We say the weekday prayers, adding \textit{Yaaleh v’yavo}.  

The same laws that apply if one omits \textit{Yaaleh v’yavo} in the Evening Service apply to this service, with one exception:\textsuperscript{56} If one remembers after reciting the \textit{Musaf} Service, there is no need to recite a second \textit{Sh’moneh Esreh} as compensation.  

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

After the \textit{Sh’moneh Esreh}, the \textbf{full Hallel} is recited, followed by \textit{Hosbaana Om Ani Chomab} (“Help us... firm [in its faith] as a rampart...”), a full Kaddish, the Song of the Day, \textit{L’David ori}, and the Mourner’s Kaddish.  

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

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

After the Torah reading, a half-Kaddish is recited, then \textit{Ashrei}, \textit{U’va l’Tziyon goel}, \textit{Y’hall’lu}, a half-

\textsuperscript{54} For the Morning Service, see below.
\textsuperscript{55} A directive given by the Previous Rebbe and The Rebbe.
\textsuperscript{56} The laws that apply to the Afternoon Service are the same as those that apply to the Evening Service.
Kaddish, and Mussaf.

We recall the offerings brought on the appropriate days,\textsuperscript{57} and recite the paragraph \textit{U минчасам} ("And their meal-offerings...") after the offerings for each of the days. This pattern is followed throughout the days of Chol HaMoed.

We recite the Six Remembrances.

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

**Tishrei 19, Shabbos, the third day of Chol HaMoed.**

Candles are lit (in the \textit{sukkah}), and the blessing \textit{L'hadlik ner shel Shabbos kodesh} is recited.

Before the Afternoon Service, we recite \textit{Pasach Eliyahu} and \textit{Y'did nefesh}. \textit{Hodu} is not recited.

Before the Evening Service, we recite the Kabbalas Shabbos service, beginning with \textit{Mizmor l'David} ("A Psalm by David..."). In the closing stanza of the hymn \textit{L'chah dodi}, we say \textit{gam b'simchab u'v'zabalab} ("both with rejoicing and gladness"), rather than \textit{gam b'rinab u'v'zabalab}. Afterwards we recite the psalms \textit{Mizmor shir l'yom baShabbos} and \textit{A-donai malach}, a Mourner's Kaddish, the Kabbalistic passage \textit{K'gavna}, a half-Kaddish, and Barchu.

The Shabbos \textit{Sh'moneh Esreh} is recited, adding \textit{Yaaleh v'yavo}.

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

After concluding the blessing \textit{M'kadeish baShabbos}, we recite the blessing \textit{Leisheiv basukkah}.

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

After the \textit{Sh'moneh Esreh}, the full Hallel is recited. We do not, however, take the \textit{lulav}, nor recite \textit{Hosbuanos}, on Shabbos. Hallel is followed by a full

\textsuperscript{57} I.e., for this day: the second and third days.


Kaddish, the Song of the Day, L’David orí, and the Mourner’s Kaddish.

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

Two Torah scrolls are taken out. Seven men are given aliyyō in the reading from the first scroll (Sh’mōs 33:12-34:26), and a half-Kaddish is recited. The Maftir, relating the offerings brought on the fourth and fifth days of Sukkos (Bamidbar 29:23-28), is read from the second scroll. For the Haftorah, we read the vision of the war of Gog and Magog (Yebezkel 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 baShabbos v’Yisrael v’baz’manim.

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

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

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

In the Afternoon Service, we read from Parshas V’Zos Ha’brachah. We do not recite Tzidkas’cha.

In the Evening Service, we say Atah chonantanu. We do not say Vihi noam and V’atah kadosh.

Havdalab is recited (over a cup of wine, with the spices and candle) in the sukka. The passage V’yiten l’cha (“May G-d give you...”) should be recited quietly.

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

For Hoshaanás, we recite the passages for both the fifth and the sixth days, but we circle the reader’s platform only when reciting the one for the sixth day.

Tishrei 21, Monday, Hoshaana Rabbah.

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

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

After midnight, we recite the entire Book of T’hillim (not in a prolonged manner). A married man should gird himself with a gartel while doing so. After the conclusion of each book of T’hillim, we say two prayers beginning Y’bi ratzon (“May it be Your will”): one, a special prayer recited only on Hoshaana Rabbah; the other, the one which is recited whenever we recite T’hillim after the moon comes out. We do not, however, recite the prayer Y’bi ratzon which is recited (when one of the books of T’hillim is recited) on a festival.

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

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

After Hallel, the Hoshaanos are recited.

Our custom is to take out all the Torah scrolls from the ark and have them held at the reader’s

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platform. We recite seven Hoshanot (the six designated for the prior six days of the holiday, and the seventh designated for Hoshana Rabbah itself). After each of these hymns, we recite the appropriate verses. During the recitation of these hymns, we circle the reader’s platform seven times, once for each hymn, while holding the lulav and esrog. Afterwards we recite the remainder of the hymns. After their conclusion, a full Kaddish is recited.

We then take five willow twigs and beat them on the ground five times. Afterwards we recite the prayer "Y'hi ratzon ("May it be Your will..."). We then recite the Song of the Day, L'David ori, and the 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 basbishi (ibid. 29-31). For the person receiving the third aliyah, we read from U'vayom basb'vi'i (ibid. 32-34). And for the person receiving the fourth aliyah, we repeat the passages U'vayom basbishi and U'vayom basb'vi'i (ibid. 29-34). Afterwards we recite Mussaf, etc., as on the previous days. We recite the Six Remembrances.

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

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

**Tishrei 22, Tuesday, Sh'mini Atzeres.**

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

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

Afterwards we recite the passage Atah bor’eisa verse by verse. (This passage is read three times.)

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

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

For Kiddush, we say Askenu and the blessings Yayin (wine), Kiddush, and Z’man (Shehecheyanu).

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

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

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

Two Torah scrolls are taken out. Five men are given aliyos for the reading Aseir t’aseir (D’varim 14:22-16:17) from the first scroll, and a half-Kaddish is recited. The Maftir reading, describing the Mussaf offerings brought on Sh’mini Atzeres (Bamidbar 29:33-30:1), is read from the second scroll. Afterwards the Haftorah, King Shlomo’s parting blessings (I M’lachim 8:54-66), is recited.

We then recite the Yizkor prayers, and pledges for tzedakab are made on behalf of the departed, for the charities of Rabbi Meir Baal Haness. After Yizkor we recite Av barachamin, Asreii, and Y’ball’lu, and the chazan recites a half-Kaddish.

Before the congregation recites Mussaf, the gabbai announces Masbiv baruach umorid bageshem, i.e., that instead of saying Morid batal (“He causes the dew to descend”) in the second blessing of the Sh’moneh Eseeb, one should recite Masbiv baruach umorid bageshem (“He causes the wind to blow and the rain to fall”). Nevertheless, if a person errs and recites Morid batal at this time of year, he does not have to
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return and correct his error.\(^{59}\)

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

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

When the **chazan** repeats the **Sh’moneh Esreh**, he adds the liturgical hymns requesting rain, and the **kohanim** bless the congregation. After the repetition, a full **Kaddish** is recited, etc.

We recite the Six Remembrances.

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

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

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

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

**Tishrei 23, Wednesday, Simchas Torah.**

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

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

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

It has become the Chabad custom in recent years to add, after **Atah hor’eisa**, the verse **V’heyah zar’acha... u’v’zar’echu** (B’reisbis 28:14).\(^{61}\)

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

The **Morning Service** follows the same pattern as other festivals, except that the **kohanim** bless the

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\(^{59}\) These rules apply not only on Sh’mini Atzeres, but throughout the coming months.

\(^{60}\) A directive issued by The Rebbe (Sefer HaMinhagim, p. 147).

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 boshiab na and all the appropriate verses, making only three and a half circuits. The Hakkafos are accompanied by jubilant singing and dancing. After the Hakkafos, we return the Torah scrolls to the ark.

When the ark is opened, we recite the passage Vay’hi bino’a, the Thirteen Attributes of Mercy once, the request Ribbono shel olam, the passage B’rich sh’mei, etc.

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

a) the congregation breaks up into a number of smaller minyanim;

b) several people are given aliyos together;62 or

c) the first five aliyos are read over and over until everyone receives an aliya.

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

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

At its completion, everyone (including the person receiving the aliya) 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

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62. This is the custom in The Rebbe’s minyan.
the second scroll is placed down next to it.

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

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

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

We recite the Six Remembrances.

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

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

Tishrei 24, Thursday, 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

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addition, we eat and drink slightly more than usual.

**Tishrei 26, Shabbos Parshas B’reishis, Shabbos M’varchim.**

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

When there were two *Haftoros*, they would 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. (This applies only for the individual. However, for the public reading, only the *Haftorah* designated for this particular Shabbos is recited.)

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

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

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

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

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64. I.e., when the *Haftorah* associated with the weekly Torah reading is superseded by a *Haftorah* associated with a special day (e.g., Rosh Chodesh or Chanukah) or time of year (e.g., the four *Haftoros* read in preparation for Purim and Pesach), or when two *Parshiyos* are joined together.

65. *Hayom Yom*, 4 Teves and 30 Sivan.
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We do not recite Av haRachamim.

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

Tzidkas'cha is not recited in the Afternoon Service.

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