The Molad: Thursday afternoon, 2:38 and 17 portions.¹
The moon may be sanctified until Friday, the 14th, 9:00 a.m.²
The fall equinox: Wednesday, the 19th, 3:00 a.m.

**Rosh HaShanah begins on Friday night.**

When lighting candles, we recite two blessings: *L’hadlik ner shel Shabbos v’shel Yom HaZikaron* (“...to kindle the light of Shabbat and the Day of Remembrance”) and *Shehecheyanu*. (“...who has granted us life...”). (In the blessing *Shehecheyanu*, the word נִלְיָנ should be pronounced with a chirik: *nizman*.)

*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.**

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

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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. With regard to the determination of that age, see *Shulchan Aruch HaRav* 343:3.
⁴. Because he will recite it later in the *Kiddush*. 
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mentioned in the texts of Kabbalah.⁵

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

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 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’be’i sh’mei rabba...
yisbareich. He should then lift his head and then lower
it again slightly, continuing v’yishtabach, v’yispa’er...
At v’yis’hallal, he should lift his head and then lower it
again, reciting the phrase sh’mei d’Kudsha... v’imru
amen. He should then lift his head. When saying
v’imru amen in the stanza Tiskabel, he should lower
his head slightly.

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

In every prayer service at which Tashanun 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’s kol minei s’vuasab

⁵ HaYom Yom, 11 Adar I.
⁶ Tanya, Iggeres HaKodesh, Epistle 24.
⁷ These instructions apply to the recitation of Kaddish. With regard
to reciting Oseh shalom at the conclusion of Sh’moneh Esekh, see
next page.
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, 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 Tratzon ("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 T’billim (Psalms).

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The Evening Service. We recite the Kabbalas Shabbos service, beginning with Mizmor l'David (“A Psalm by David”).

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.9 These customs apply throughout the year.

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

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’m’a, the chazan should recite the words oheiv amo Yisrael quietly. This applies throughout the year.

Even when a person does not conclude the Sh’m’a at the same time as the congregation does, the chazan fulfills his obligation10 for him when reciting the words A-donai Elokeichem emes. There is no need for

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9. See Sefer HaMinhagim, p. 53.
10. For the Sh’m’a to include 248 words.
him to repeat them. 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'cha... v'amru, in addition to the conclusion of each paragraph. This applies to every day of the year. The concluding phrase ufros aleinu... ("and spread over us...") should be recited while standing. This applies to every Shabbos and festival throughout the year.

The following rules apply when one forgets to conclude the final blessing recited after the Sh'ma using the phrase haporeis sukkas shalom ("...who spreads the shelter of peace..."), and instead concludes it with shomer es amo Yisrael la'ad ("...who guards His people Israel forever"), as is done during the week. If he remembers immediately, he should recite the words haporeis sukkas shalom... If he pauses for more than a short time, 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 add the clause beginning U'chsov ("Inscribe"), and in the final blessing, we add the clause beginning U've'sefere ("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.

11. For the chazan recited them while he was in the midst of the recitation of the Sh'ma.
12. A specific measure is given with regard to the maximum length of the pause: the time it would take him to say the words Shalom alecha, rebbi.
The third blessing should be concluded HaMelecb hakadosb ("the holy King") and not HaE-l bakadosb ("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’moneb Eseerb again. The same applies if he is in doubt whether he said HaE-l hakadosb. This applies throughout the Ten Days of Teshuva.

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

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

When concluding the Sh’moneb Eseerb (and in the Kaddish), we say Osehb bashalom ("He who makes the peace"), rather than Oseh shalom.

After the Sh’moneb Eseerb, 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 HaMelecb hakadosb ("the holy King") instead of HaE-l bakadosb.

This is followed by a full Kaddish, Mizmor l’David ("A Psalm by David"), a half-Kaddish, Barcbu, Aleinu ("It is incumbent upon us..."), and the Mourner’s Kaddish.

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

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

13. 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.

Before Kiddush, the hymn Shalom aleichem ("Peace unto you"), the passage Eishes chayil ("Who can find a wife of excellence..."), Mizmor l’David ("A Psalm by David..."), and the pronouncements Da bi 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.

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

We begin with Yom h hashishi... ("The sixth day...")) and continue with the blessings Yayin – Borei pri 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.”

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.

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.

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

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

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

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15. As explained in Sefer Sharei Torah.
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,\(^17\) as stated in Shulchan Aruch HaRav, chapter 583. The request Y’hi ratzon is recited only over the apple.

We conclude the passage Yaaleh v’yavo (“Our G-d... may there ascend...”) with the words Melech chanun v’rachum atab (“...a gracious and merciful King”). This applies whenever Yaaleh v’yavo is recited.

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

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

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

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

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’mah before retiring, we repeat the final three words, Ani A-donai Elokeichem (“I, the L-rd, am your G-d”).\(^18\)

The Rebbe Rashab said: One should not recite the

\(^{17}\) Or the head of other animals, e.g., a fish.

\(^{18}\) The Rebbe’s Igur Kodesh, Vol. XVI, p. 294.
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.20

“With regard to skipping any portions of the Morning Prayers: There is a well-known directive that despite the fact that license has been granted to do so, in practice no such omissions should be made.”21

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, with regard to the manner in which to put on the tallis.)

When reciting the Sh’mal 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... aliloav; Ki kol... asab; Romenu... 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’mal, he should raise his voice for the phrase

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19. Emek HaBrachah has been cited to the effect that one should rinse his mouth two or three times.
When reciting the verses *A-donai Melekh* ("The Lord is King") and *V’hayah A-donai* ("The Lord 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.

**In the passage *Hodu La-donai*...** ("Praise the Lord...") 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 *Melekh* and *m’shubach* ("O King" and "praised"), for the word *Melekh* is part of the previous phrase.

The verse *Posei’ach es yadecha...* ("You open Your hand...") in the psalm *Ashrei* 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 *Psukei 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 baTorah ("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 cha’mocha ba’eilim, mi cha’mocha ne’dar, yidmu ka’aven, am zu gaul’ta – stressing the gimmel.

In the blessing Yotzer or ("...who forms light...") we say the paragraph Hakol yoducha ("All shall praise You"). In the phrase laMelech E-l chai v’kayam, the first lam’ed should be read with a kamatz.

When reciting the blessing Ahavas olam ("L-rd our G-d, You have loved us...") we gather our tzitzis when reciting the words va’ha’ei’tzis l’ishalom ("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.22

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 with regard to the piyutim, for their meaning is difficult to grasp.23]

On Shabbos, in the hymn beginning Naaleh badin ("The Almighty has ascended"), we say b’zichron shofar afitenu ("With the remembrance of the sounding of the shofar... I will propitiate Him"), rather than ...aratzenu.

In the K’dushah, the word Tishkon ("May You

22. See Sefer HaMinhagim, p. 24, for more details.
23. See Shulchan Aruch HaRav, chapter 100.
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 veilokey 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.

After the conclusion of the Sh’moneh Esreh, we do not recite Avinu Malkeinu (“Our Father, our King…”). A full Kaddish is recited, followed by the Song of the Day,’ the passage Hoshe‘ini (“Deliver us...”),’ the psalm L’David ori (“By David. The L-rd is my light...”), and then the Mourner’s Kaddish.

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

Two Torah scrolls are taken out. Seven men are given ali’os for the Rosh HaShanah reading describing the birth of Yitzchak (B’reishis 21:1-34) from the first scroll.

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

The customs followed when receiving an aliya 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

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24. The passages before the Song of the Day, beginning Beis Yaakov (“House of Jacob...”), are not said on Shabbos, Yom Tov, or Rosh Chodesh.
25. This passage is recited after the Song of the Day every day: on weekdays, Shabbos, festivals, Rosh HaShanah, and Yom Kippur.
26. Or the Torah’s sash (gartel), if he is not wearing a tallis.
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 scroll with his *tallis* and kiss the *tallis* at that place.²⁷

When reciting a *Mi Shebeirach* for a sick person, we recite the same version as on weekdays; we do not say *Shabbos V’Yom Tov bi miliz’ok* (“It is Shabbos and a festival; 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 roll it so that the stitching is midway between the two staves of the Torah scroll. He should then lift up the scroll, show it to the congregation, place it down on the reader’s platform, roll it closed with the stitching in the center, and then sit down while

²⁷ *Sefer HaMinhagim*, pp. 30-31.
holding it. Another person (bagollet) should tie the scroll closed with its sash and cover it with its mantle. The sash should be tied at the top of the bottom third of the Torah scroll.

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

The Mafir, 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 Shmu'el 1:1-2:10) is recited.

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

Afterwards, the congregation recites Y’kum Purkan (“May there come forth... redemption...”), Ashrei (“Happy are those...”), and Y’hall’lu (“Let them praise...”).

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

The chazan recites piyutim in his repetition of the Mussaf Sh’moneh Esreh.

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 lib’yas lechem 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 sheheim mishtachavim l’hevel v’larik (“for they bow to vanity and nothingness”), we continue va’anachnu kor’im (“But we bend the knee”). We do not say u’mispal’lim..., as found in some siddurim. This also applies when reciting Aleinu throughout the year.

When the chazan recites this verse, we prostrate
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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, we recite the passage Hayom haras olam (“Today is the birthday of the world...”). We do not recite the passage Aveskes 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 veiloeki avoseinu.

After the Sh’moneh Esreh, the chazan recites a full Kaddish, and the congregation recites Ein keilokeinu (“There is none like our G-d...”), Aleinu, Al tira (“Do not fear...”), and Aeb tzadikim (“Indeed, the righteous...”).

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

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

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

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

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

Kiddush: We recite the passages associated with
Kiddush for Shabbos – Mizmor l'David, Askinu, V’shamru, Im tašbiz, Da, Zorbor, and Al kein (“A Psalm by David,” “Prepare the meal...,” “The Children of Israel shall observe...,” “If you restrain...,” “This is the meal...,” “Remember...,” and “Therefore...”) – quietly. This rule applies whenever a festival or Chol HaMoed falls on Shabbos.

Afterwards, 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.)

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 (“Happy are those...”), U'va l'Tziyon goel (“A redeemer shall come...”), a half-Kaddish, and Va'ani s'fillsa (“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, in the intermediate blessing m’loch al haolam (“...reign over the entire world...”), we say Shabbasos (“Shabbat days”) and vam. After the repetition of the Sh’moneh Esreh, the chazan recites a full Kaddish, and the congregation recites L’David ori and Aleinu. The mourners recite Kaddish, Mishnayos, and Kaddish D’Rabbanan.

We do not recite Tzidkas’cha (“Your righteousness...”) or Avinu Malkeinu (“Our Father, our King...”). Similarly, we do not recite the Tashlich prayers until the following day.

The third Shabbos meal should be eaten before the tenth seasonal hour of the day. If one forgot, it should be eaten afterwards.

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28. See Sefer HaMinhagim, p. 66.
29. See Sefer HaMinhagim, ibid. A seasonal hour is defined as 1/12 of the time from sunrise until sunset.
Those who partake of bread at the third meal should eat at least a k'beitzah (two ounces) of bread. A person who will be eating less than this amount of bread should not recite a blessing when washing his hands.

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

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 blessings L’hadlik ner shel Yom HaZikaron (“...to kindle the light of the Day of Remembrance”) and Shehecheyanu (“...who has granted us life...”). In order 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, Shabbos night.

We recite the Evening Service for festivals, adding the passage Vatodieinu (“You, L-rd our G-d, have made known...”) in the middle blessing of the Sh’moneh Esereb.

A person who forgets to make this addition need not return to correct his mistake. A woman who does not recite the Evening Service, or a man who forgot

31. Sh’mua 16c23.
to add the passage Vatodieinu, must recite the phrase Baruch hamavdil bein kodesh l’kodesh (“Blessed is He Who differentiates between the holy and the holy”) before performing labors forbidden on Shabbos but permitted on Yom Tov.

**Kiddush:** The order of the blessings are alluded to by the acronym יקנה ז: Yayin – Borei pri hagafen (“...who creates the fruit of the vine”), Kiddush, Ner – Borei m’orei ba’eish (“...who creates the lights of fire”), Havdalah, and Z’man (Shehecheyanu).

For Havdalah, we do not bring the candles closer to us, nor do we bring them together nor look at our nails. However, while reciting the blessing Borei m’orei ba’eish, we look at the candles.

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

**The Morning Service** follows the same pattern as the previous day, except that the additions for Shabbos are omitted.

The *chazan* recites *piyutim* in his repetition of the Sh’moneh Eshre. The Sh’moneh Eshre is followed by Avinu Malkeinu and a full Kaddish.

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

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 Shebechebenu. 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-tekiah blasts, and then three series of tekiah-teruah-tekiah 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.32 (Either this person or

32. He does not, however, call out the notes by name.
the person sounding the *shofar* should be fully knowledgeable with regard to the laws concerning the sounding of the *shofar*, as there are many details.)

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

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

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

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

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

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

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

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

**After the Malchiyos blessing** and the *shofar* blowing, we recite the passages *Hayom baras olam* and *Areshes s'faseinu*. This also applies after the *Zichronos* and *Shofaros* blessings. After the *Modim* blessing, the *kohanim* bless the congregation. If there are no *kohanim* present, the *chazan* recites the passage...
TISHREI

Elokeinu veilokey avoseinu.

After the Sh’moneh Esreh, the chazan recites a full Kaddish. Before the stanza Tiskabel, three series of shofar blasts are sounded: tekiab-shevarim-teruah-teriab, tekiab-shevarim-tekiab, and tekiab-teruah-tekiab. Afterwards the Kaddish is completed, and the congregation recites Ein keilokeinu, Aleinu, Al tira, and Ach tzadikim.

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

Then we recite the Six Remembrances.

For Kiddush, we recite the verses Tik’u... Ki ebok..., then the blessing on the wine. (We do not recite Eileh mo’adei or Askinu.)

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

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

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’dmor. This rule applies throughout the year. In the blessing Atab ibonein (“You graciously bestow...”) in the Sh’moneh Esreh, we add the passage Atab ibonantaunu

(“You have graciously endowed us...”), which parallels the Havdalah prayer. After that passage, we continue ve’haneinu (adding a vav – “and graciously bestow”). A person who forgets this passage should continue the Sh’moneh Eshre without correcting himself; he is not required to repeat the Sh’moneh Eshre 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 obeiv tzedakab 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 Eshre, it is proper for him to repeat the Sh’moneh Eshre as a freewill offering.

The Sh’moneh Eshre is followed by a full Kaddish and Aleinu. The mourners recite a Mourners’ Kaddish, Mishnayos, and Kaddish D’Rabbanan.

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

Havdalah is 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, Monday, Tzom Gedaliah. The Fast

34. See note 12 for the definition of this measure.
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.

“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 Posi’uch es yadecha (“You open Your hand”), one should touch the arm t’fillin, and when reciting the phrase u’mashia lebol 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 mosheil bakol (“and You rule over all”), one should give tzedakah while standing.

After *Barchu*, when reciting the words yotzer or (“Who forms light”), one should touch the arm t’fillin, and when reciting the words u’vorei chochmis (“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

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36. Nefesh, ruach, neshamah, chayah, and yechezek.
37. A directive issued by The Rebbe (Sefer HaMinhagim, p. 19, fn. 58).
liable for breaking a fast. 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 of the other commemorative communal fasts.

The following laws apply when a chazan forgets to recite this blessing: If he remembers before he recites G-d's name 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 ...b'nei T'amo Yisrael b'eis tzarot v'shomer a'tfillah. 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.

'Slichos are recited in the midst of the Tashanun supplications, before the passage Shomer Yisrael (“Guardian of Israel...”).

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

After the conclusion of the 'Slichos, we recite Shomer Yisrael and the long Avinu Malkeinu, and then the Tashanun prayers are concluded.

(Avinu Malkeinu is recited in the midst of Tashanun during the Morning and Afternoon Services on every day of the Ten Days of Teshuvah, except on the day before Yom Kippur, Shabbos, and in the Afternoon Service on Friday.)

Afterwards, a half-Kaddish is recited, and a Torah scroll is taken out. The passage Vay'chel (Sh'mos 32:11-14, 34:1-10) is read, provided there are at least three people in the congregation fasting. If not, the

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

40. For the order of the 'Slichos, see Sefer HaMinhagim, pp. 109ff.

41. This is The Rebbe's directive in his notes to this calendar, 5716.
weekly portion is read. A person who is not fasting should not be called up to the Torah for an *aliyah*. If, however, he was called up to the Torah for an *aliyah*, 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 *Kaddisheim* 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* of Rabbeinu Tam, Shimusha Rabba, and Raavad, we do not repeat the words *Ani A-donai Elokeichem*, but we do say the word *emes*.

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

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

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

The passage *Aneinu* (“Answer us...”) is recited in
the blessing *Sh’mata koleinu* ("Hear our voice"). That blessing is concluded in the ordinary manner. If the passage is forgotten, it can be recited in the passage *Elokai n’tzor* ("My G-d, guard...") before the second *Yih’yu Fratzon* ("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 *chazzan* 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:42 “The reward for a fast is dependent on *tzedakah*.” Since this fast was ordained because of the destruction of *Eretz Yisrael*, it is appropriate to give *tzedakah* to support the Jewish community of *Eretz Yisrael* on this day.

There are people who follow the custom of fasting on all the weekdays of the Ten Days of *Teshuvah*. Such individuals may, however, break their fasts to participate in a feast associated with a *mitzvah*, e.g., a meal celebrating a *bris*, a *pidyon haben*, an engagement, or the conclusion of a tractate. Since participating in these celebrations is a *mitzvah*, it is not necessary for one to seek to have his vow annulled.

**Tishrei 6, Thursday.**

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 8, Shabbos Shuvah, Shabbos Parshas Haazinu.**

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

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

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42. *B’rachos* 6b.
Before the Evening Service, we recite the Kabbalas Shabbos service, beginning with L'thu N'vannenah ("Come, let us sing...").

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

If, however, a person had the intention of reciting a weekday Sh'moneh Esreh and said the word Atah ("You") from the blessing Atah chonein, but realized his error before reciting the word chonein, he may correct his error in the Shabbos Evening or Afternoon Service. For the intermediate blessings of those prayers also begin with the word Atah. Hence it is sufficient merely to continue, respectively, kidashta ("have consecrated") or echad ("are One").

Different principles apply in the Morning Service. If the person said Atah and had the intention of reciting 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 has the intent of reciting a Shabbos Sh'moneh Esreh, but inadvertently erred and recited only the word Atah, he need not complete the blessing, and may begin Yismach Moshe ("Moses rejoiced").

The above concepts 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 concepts 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.

In the passage Magein avos in the Evening Service on this Shabbos, we say HaMelech hakadosh instead of HaE-l hakadosh.

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...”).

For the Torah reading, the song of Haazinu is divided into six aliyyos, whose initial verses are alluded to by the acronym הזיל"חי. The seventh aliyya begins directly after the song.

Our custom when reading the Torah in the

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43. Thus quoting a complete verse (T'hillim 119:12).
Morning Service on Shabbos is to honor no more than seven people (plus maftir) with aliyaos. If there are more people who must receive aliyaos, a second Torah reading is held in a different place.

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

A youth can receive his first aliya 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 aliya, his father recites the blessing Baruch shep’tarani without mentioning G-d’s name or His sovereignty.

When a woman gives birth to a baby girl, it is Lubavitch custom to have the Mi Shebeirach in which the baby’s name is given recited at the earliest possible opportunity. We do not necessarily wait until Shabbos. In that Mi Shebeirach, we say y’gadluha l’Torah ul’chupah ul’masa’im 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.

The passage Av harachamim is recited. After Mussaf, we recite the passage V’lakachta so’les, 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. We then take out the Torah and read from Parshas V’Zos HaB’racah.

In the Sh’moneh Esreh, towards the end of the blessing M’kadeish haShabbos, we say Shabbasos and

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44. See Sefer HaMinhagim, pp. 32 and 131.
vam. After the repetition of the Sh’monah Esreh, we say Tzidkas’cha, a full Kaddish, the psalm L’David ori, and Aleinu. The mourners then recite a Mourner’s Kaddish, Misnayos, and Kaddish D’Rabbanan.

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

45. The Rebbe’s Igros Kodesh, Vol. XII, p. 226.
We should eat only foods that are easily digestible, e.g., fowl and fish. We do not eat garlic or eggs. Dairy dishes and butter may be eaten in the morning meal, but not in the meal eaten before the fast.

It is customary to give one another 39 lashes using a leather strap. The person receiving the lashes should bend over, with his head to the north. Both the person administering the lashes and the person receiving them should recite the verse V’hu rachum ("And He, being compassionate...")46 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 (approx. 3⅞ gallons)) of water over his head and body.47 Tabaras Mayim, sec. 58, states that a person may fulfill the requirement of pouring nine kabbin over his head by taking a shower for approximately three minutes. A person in the seven days of shivah mourning may immerse himself in the mikvah within two hours of nightfall.

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

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

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

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

It is customary to light many candles in the synagogue before Yom Kippur. Every married man

46. T’hillim 78:38.
47. See Shulchan Aruch HaRav 606:11.
should light a candle for himself in the synagogue. In addition, we kindle neshamah lights for one's father and mother who have departed.

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

We ask forgiveness from our colleagues.

**Tishrei 10, Monday, 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 Omnypresent...”) 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.

Afterwards, the chazan recites the blessing *Shebeche'yanu* in a loud voice, prolonging his recitation until each member of the congregation has the opportunity to conclude their own recitation of the blessing and to answer *Amen.*

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

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

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

The line Baruch shem k’vod... (“Blessed be the Name...”) in the Sh’m’ra should be recited in a loud voice. This applies whenever the Sh’m’ra is recited on this day – i.e., in K’rias Sh’m’ra 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’ra 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’moneb Ereb, the chazan recites piyutim. We recite the same K’dushah as recited on Shabbos. The passage Avinu Malkeinu z’e’bor ochanecha (“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 Atab bor’esa. When the
ark is opened, after the passage Vay’bi binso’a, we recite the Thirteen Attributes of Mercy three times, the request Ribbono shel olam, the passage B’rich sb’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. They do not, however, recite the Yizkor prayers. This applies 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 Asbrei, 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 Asbrei. 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 Eshre, the chazan recites the hymn

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48. It should be emphasized that these pledges are being made bli neder, not as a vow.
Hineni and the four verses beginning Yada'iti.

**The Mussaf Service.** (To be recited before seven seasonal hours\(^49\) have passed.)

In the piyut **Imru leilokim** (“Extol G-d”), the word **רהכף** in the phrase **הארץ רהכף** is printed (in some Chabad **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’moneh Esreh**, a full **Kaddish** is recited. We do not recite **Ein keilokeinu** and **Aleinu**.

We recite the daily portion of **T’hillim**, and nine additional psalms (133-141). We recite the Six Remembrances.

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

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

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

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\(^{49}\)See above, note **Error! Bookmark not defined.**, for the definition of this term.
We begin the N’'ilah Service (while the sun is at the treetops). We open the ark before the recitation of Ashrei, and it remains open until after the service is concluded (and the tekiah is sounded). After Ashrei, we recite U’va l’Tziyon goel and then a half-Kaddish. In this half-Kaddish (and in the full Kaddish after the Sh’moneh Esreh), we say l’ela
ul’ela mikol. In the additions to the Sh’moneh Esreh, we speak of chasimab (sealing) rather than k’sivah (inscribing); we thus say v’chasmeinu (“seal us”), vachasom (“Seal”), and v’neichaseim (“may we... be sealed”), instead of v’chasveinu, u’ch’sov, and v’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 Esreh, we recite Avinu Malkeinu, substituting chasmeinu (“seal us”) in the places where previously we asked kasveinu (“inscribe us”). Afterwards, we recite the series of verses beginning Sh’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’yubna babaab birushalayim (“Next year in Jerusalem”). After this, the chazan concludes the full Kaddish, and we recite Ein keilokeinu and Aleinu. Afterwards, we recite the last nine psalms of the Book of T’hillim (142-150).

We recite the Evening Service and 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”), he should continue his prayers, but afterwards he should recite the Sh’moneh Esre h a second time as a freewill offering. The passage Atah chonantanu is added to the Sh’moneh Esre h.

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 pri 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.


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

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

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

**Tishrei 11, Tuesday.**

According to tradition, the day after Yom Kippur is called In G-d’s Name (“In G-d’s Name”).\(^1\) We rise and go to the synagogue earlier than usual.

From this day until the conclusion of Rosh Chodesh Cheshvan, we do not say T’channun. Whenever T’channun is not recited, we do not recite Avinu Malkeinu, the passage El erech apayim (“G-d who is slow to anger…”), or the psalms Lamnatze’i’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 13, Thursday.**

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, Friday, the day preceding Sukkos.**

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

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

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

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

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

\(^1\)See Sefer HaMinhagim, p. 126.
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 Shabbos v’shel Yom Tov (“...to kindle the Shabbat and Yom Tov light”) and Shehecheyanu.

Before the Afternoon Service, we recite Hodu, Pasach Eliyahu, and the hymn Y’did nefesh.

Tishrei 15, Shabbos, the first day of Sukkos.

Before the Evening Service, we recite the Kabbalas Shabbos service, beginning with Mizmor l’David (“A Psalm by David”). In the closing stanza of the hymn L’chab dodi, we say gam b’simchab u’v’tzabalab (“both with rejoicing and gladness”), rather than gam b’rinab u’v’tzabalab.

We recite the Evening Service for festivals, including the Shabbos additions. (The laws that apply if a person errs and recites a weekday Sh’moneh Esreh are the same as those which apply if a person recites a weekday Sh’moneh Esreh on Shabbos. See the section for Shabbos Parshas Haazinu.) We then continue with Vay’chulu (“The heavens... were completed”), etc., as on a regular Shabbos.

Before Kiddush, the hymn Shalom aleichem (“Peace unto you”), the passage Eishes chayil (“Who can find a wife of excellence...”), Mizmor l’David (“A Psalm by David...”), and the pronouncements Da hi s’udasa... Askinu... (“This is the meal... Prepare the meal...”) are recited quietly.

We then recite Yom hashishi... (“The sixth day...”). The order of the blessings is alluded to by the acronym יִסְפָר: Yayin – Borei pri hagafen (“...who creates the fruit of the vine”), Kiddush, Sukkah – Leisbeirv basukkah (“...to dwell in the sukkah”), and Z’man – Shehecheyanu.

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

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

We recite the blessing Leisheiv basukkah only when eating in the sukkah more than a k’beitzah (two ounces) of bread, pastry, or other foods made from grain (see Shulchan Aruch, 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 Service, we recite the festival Sh’moneh Esreh, making the Shabbos additions. Afterwards, the full Hallel is recited. Every person should recite the blessing for himself. This applies throughout the nine days of the holiday.

We repeat the verse Hodu La-donai ki tov... (“Offer praise to G-d for He is good...”) 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.

We do not take the lulav, nor recite Hoshaanos, on Shabbos.

Hallel is followed by a full Kaddish, the Song of the Day, L’David ori, and the Mourners’ Kaddish.

Two Torah scrolls are taken out. When the ark is opened, we recite the passages Vay’bi bino’a and B’rich sb’mei. We do not recite the Thirteen
Attributes of Mercy or the request Ribono shel olam.

Seven men are given aliyyos for the Sukkos reading beginning Va’edaber... Shor o chesev... (Vayikra 22:26-23:44) from the first scroll, and a half-Kaddish is recited. The Maftir, a passage from Parshas Pinchas which describes the Mussaf offerings brought on Sukkos (Bamidbar 29:12-16), is read from the second scroll. Afterwards, the Haftorah (Z’ebriyah, chapter 14) is recited.

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

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

The kohanim bless the congregation in the repetition of the Sh’moneh Esreh.

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

We recite the passages associated the Kiddush for Shabbos – Mizmor l’David, Askinu, V’shamru, Im tasbir, Da, Zacbor, and Al kein – quietly, and then we say the verse Eileb mo’adei (“These are the festivals...”) and the blessing on the wine.

The person reciting Kiddush says the blessing Leisheiv basukkah after the blessing Borei pri hagafen, before partaking of the wine, and not after the blessing Hamotzi.

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

The laws pertaining to the third Shabbos meal are described above in the section for Rosh HaShanah.

We may not prepare from the first day of the holiday for the second day. Nolad and nechlev (an entity that comes into being, and milk that was milked from a cow on this day) are forbidden on this day, as well as on the following day.

Tishrei 16, Sunday, the second day of Sukkos.

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

We recite the Evening Service for festivals, adding the passage Vatodieinu in the middle blessing of the Sh’moneh Esreh.

The order of the blessings for Kiddush is alluded to by the acronym צנ”ס: Yayin (wine), Kiddush, Ner.
(candle), **Havdalah**, **Z’man** (*Shehecheyanu*), and **Sukkah** (*Leishev basukkah*).

On this night as well, we are obligated to eat at least a *kzayis* 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 *kzayis* of bread in the **sukkah**, but he should not recite the blessing *Leishev basukkah* as long as it is raining.

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

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 Eserb. Afterwards, the full Hallel is recited.

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...; 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).

After Hallel, the Hosbaanos prayers are recited. We take out one Torah scroll and leave the ark open until the conclusion of the Hosbaanos. 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.\(^{52}\)

The chazan, followed by the congregation, recites the four introductory phrases beginning Hosbaana (“Help us”), and then the hymns for the first and second days of Sukkos.

We begin circling the platform when reciting the phrase (in the second hymn) which begins with the letter samach or ayin, and we complete the circle

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\(^{52}\) Shulchan Aruch HaRav 651:13.
when reciting the phrase that begins with the letter "tav." The chazan calls these phrases out in a loud voice, and we add the word "hoshaana" before and after each of them. For the preceding phrases, by contrast, "hoshaana" is added only before. These customs are followed on the subsequent days of Sukkos as well.

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

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

Before opening the ark to take out the Torah scrolls, we recite the passage "Atab bor'eisa." Two Torah scrolls are taken out for the Torah reading. When the ark is opened, after the passage "Vay'bi bino'a," we recite the Thirteen Attributes of Mercy once, the request Ribbomo shel olam, the passage "B'rach sh'mei," etc.

Five men are given aliys for the Sukkos reading (which is the same as that read the previous day) from the first scroll, and a half-Kaddish is recited. The Maftir (which is also the same as that read the previous day) is read from the second scroll. Afterwards, 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 kohanim bless the congregation in the repetition of the Sh'moneh Ereh. After Mussaf, we recite the Six Remembrances.

For Kiddush, we recite A'shinu and the verse "Eileh mo'adei," followed by the blessing on the wine.

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

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 17, Monday, the first day of Chol HaMoed. In the Evening Service, we say "Atab ebonantana," 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 *lamdeini 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’sheizenah* (“May our eyes behold...”).

If he began the blessing *Modim*, he should return to the beginning of the blessing *R’tzeb* (“Look with favor...”). If he completed the *Sh’moneh Esehr*, i.e., recited the second *Yib’yu Prazon*, he must recite the *Sh’moneh Esehr* a second time. If he did not remember until the time of the next prayer service, he should recite the *Sh’moneh Esehr* twice, once as his obligation for that service, and once as compensation for the *Sh’moneh Esehr* that was not recited properly.

These laws apply throughout all the Morning, Afternoon, and Evening Services of Sukkos.

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

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

On each morning of Chol HaMoed the **mitzvah** of *lulav* is fulfilled in the same manner as on the previous day, except that the blessing *Shehecheyanu* is not recited.

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

The same laws that apply if one omits *Yaaleh v’yavo* in the Evening Service apply with regard to this service, with one exception: If one remembers after reciting the *Mussaf* Service, there is no need to recite a second *Sh’moneh Esehr* as compensation. If

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53. In contrast to the practice on Rosh Chodesh, during Chol HaMoed this principle applies even in the Evening Service.
54. A directive given by the Previous Rebbe and The Rebbe.
55. The laws that apply to the Afternoon Service are the same as those that apply to the Evening Service.
the chazan forgets Yaaleh v’yavo in the repetition of the Sh’moneh Esreh, he also must correct his mistake. If, however, he completed the Sh’moneh Esreh without doing so, he should not repeat it a second time.⁵⁶

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

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

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

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

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

We recite the Six Remembrances.

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

Tishrei 21, Friday, Hoshana Rabbah.

It is customary to place tzedakah boxes in the synagogue for the charities of Rabbi Meir Baal

⁵⁶In the Afternoon Service, by contrast, if the chazan forgets to recite Yaaleh v’yavo and completes the repetition of the Sh’moneh Esreh, he must repeat the repetition of the Sh’moneh Esreh.

⁵⁷I.e., for this day: the second and third days.
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’nayim mikra ve’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.

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

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

After Hallel, the Hoshaanos are recited.

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

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platform. We recite seven Hoshaanos (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’veyom bachamisbi (Bamidbar 29:26-28). For the levi, we read from U’veyom basbishi (ibid. 29-31). For the person receiving the third aliyah, we read from U’veyom bash’vi’i (ibid. 32-34). And for the person receiving the fourth aliyah, we repeat the passages U’veyom basbishi and U’veyom bash’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 sukkah) and recite two blessings: L'hadlik ner shel Shabbos v'shel Yom Tov and Shehecheyanu.

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

Tishrei 22, Sh’mi Atzeres, Shabbos.

It is customary to hang a white curtain over the ark and to wrap the Torah scroll in a white mantle on Sh’mi 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.)

Before the Evening Service, we recite the Kabbalas Shabbos service, beginning with Mizmor l'David. In the closing stanza of the hymn L’chab dodi, we say gam b’simchab u’v’tzabalab (rather than gam b’rinah...).

We recite the Evening Service for festivals,
including the Shabbos additions, and continue with 
*Vay’chi’alu,* etc., until after *Bar’chu.*

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 *bakkafah,* we recite one of those portions and several accompanying verses while carrying the Torahs around the reader’s platform. After the portion of the hymn and the verses are said, the congregation sings joyous melodies and continues dancing and celebrating until the *gabbai* calls for the conclusion of that *bakkafah.*

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

Before *Kiddush,* the hymn *Shalom aleichem,* the passage *Eishes chayil,* the psalm *Mizmor l’David,* and the pronouncements *Da’ bi’ s’udasa... Askinu...* are recited quietly.

We then recite *Yom basbibi...* and the blessings *Yayin* (wine), *Kiddush,* and *Z’man* (*Shebecheiyanu*).

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

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

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

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

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

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

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

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

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

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

We recite the passages associated with the Kiddush for Shabbos – Mizmor l’David, Askini, V’sbamru, Im ta’avri, Da, Zachor, and Al kein – quietly, and then we say the verse Eileh mo’adei and the blessing on the wine.

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

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

The laws pertaining to the third Shabbos meal are

59. These rules apply not only on Sh’muni Atzeres, but throughout the coming months.
60. A directive issued by The Rebbe (Sefer HaMinhagim, p. 147).
described above in the section for Rosh HaShanah.

Nolad and nechlev (an entity that comes into being, and milk that was milked from a cow on this day) are forbidden on this day, as well as on the following day.

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

**Tishrei 23, Simchah Torah, Sunday.**

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

We recite the **Evening Service** for festivals, adding the passage Vatodieinu in the middle blessing of the Sh’moneh Esreh. After the Sh’moneh Esreh, 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’hayah zar’acha... u’v’zar’echu (B’reisits 28:14).61

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

The order of the blessings for Kiddush is alluded to by the acronym היה: Yayin (wine), Kiddush, Ner (candle), Havdalah, and Z’man (Shehecheyanu).

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

We recite the passage Atah hor’eisa verse by verse, and then all the Torah scrolls are taken out for Hakkafos. We recite the hymn Ana A-donai boshib 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.

Before opening the ark to take out the Torah scrolls, we recite the passage Atah hor’eisa. We then recite the passage Vay’bi binso’a, the Thirteen Attributes of Mercy once, the request Ribbono shel

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slam, the passage B’rich Sh’mei, etc.

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

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

b) several people are given aliyos together;62 or

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

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

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

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

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

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

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

62. This is the custom in The Rebbe’s minyan.
3). The reader then repeats this passage.

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

The Maftir reading of the previous day is repeated from the third scroll. (The persons being honored as Chasan Torah, Chasan B’reishis, and Maftir may all be kohanim.) For the Haftorah, we read the beginning of the Book of Y’boshua (Y’boshua 1:1-18).

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 Mussaf Service, although the chazan does recite the passage Elokeinu ve’lokei 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.

Tishrei 24, Monday, Isru Chag.

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

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

Tishrei 29, Shabbos Parshas B’reishis, Shabbos M’varechim.

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’e’chad targum) in the following manner: They would review a parsbub or two on Thursday night. On Friday afternoon, they would begin reviewing the weekly portion again from the beginning, reading the entire sidrab and the Haftorah. On Shabbos morning, before the prayers, they would again review the reading from the seventh aliyab onward.

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, when the Haftorah is read on Shabbos, only the Haftorah designated for this particular Shabbos is recited.)

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

For the Haftorah, we read the passage beginning Vayomer lo... machar chodesh (I Shmuel 20:18-42).

(If a person read another Haftorah and remembered before reciting the concluding blessings, he should recite the correct Haftorah before reciting those blessings. If he remembered after reciting the blessings, he should recite machar chodesh without reciting the blessings.)

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

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

We do not recite Av harachamim.

After the services, Chassidim join together for a farbrengen. This applies for every Shabbos M'varchim. Tzidkas'cha is not recited in the Afternoon Service.

If the third Shabbos meal is continued past

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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.
nightfall, those who ate a portion of bread the size of an olive (one ounce) both during the day and after nightfall should include both the passages R’tzeh ("May it please You...") and Yaaleh v’yavo in the Grace After Meals.

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.