The Molad: Sunday morning, 5:50 and 5 portions.¹
The moon may be sanctified until Monday, the 15th, 12:12 a.m.²
The fall equinox: Monday night, the 8th, 9:00 p.m.

**Rosh HaShanah begins on Sunday night.**

When lighting candles, we recite two blessings: L’hadlik ner shel Yom HaZikaron and Shehecheyanu. (In the blessing Shehecheyanu, the word זמן should be pronounced with a chirik: lerzu.)

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

*Tzedakah* should be given before lighting the candles.

The Rebbe urged that all Jewish girls should light candles before Shabbos and festivals. Through the campaign mounted at his urging, Mivtza 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 mentioned in the texts of *Kabbalah,*⁵

“*There should be no casual conversation from the

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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.*
⁵. *HaYom Yom,* 11 Adar I.
time the chazan begins the prayer service until the conclusion of the final Kaddish. This applies in the Morning, Evening, and Afternoon Services.”

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 sb’mei rabba, vikareiv m’shechi, 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 sb’mei rabba... yishareich. He should then lift his head and then lower it again slightly, continuing v’yishtabach, v’yispa’ei... At v’yis’ballat, he should lift his head and then lower it again, reciting the phrase sb’mei d’Kadosha... 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 yaseh shalom aleinu, to the left; and at v’al kol Yisrael, v’imru amen, to the center again.

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

When reciting the words v’eis kol minei s’vuasah l’tovah (“and all the types of its produce for good”) in the blessing Bareich aleinu, 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’lamachtsinim, one should pause slightly between the words w’mageir and v’sachnia, thus reflecting the following inner distinction: s’aker

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7. These instructions apply to the recitation of Kaddish. With regard to reciting Oseh shalom at the conclusion of Sh’moneh Esreh, see the following paragraphs.
us’shaber us’mageir refer to the three kelipos, which must be eradicated entirely, whereas v’sachnia 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 Yih’yu l’ratzon a second time, it is customary to recite a verse that begins and ends with the same letters that begin and end one’s name.

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

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

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

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

The Evening Service. We begin Sbir HaMaalos, and then the chazan recites a half-Kaddish. The word leila is not repeated in the Kaddeishim recited during the Ten Days of Teshuvah, except during N’ilah on Yom Kippur.

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

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

9. For the Sh’ma to include 248 words.
him to repeat them.\textsuperscript{10} When a person is praying without a minyan, he should repeat the words \textit{Ani A-donai Elokeichem}.

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

The following rules apply when one forgets to conclude the final blessing recited after the Sh'ma using the phrase \textit{haporeis sukka shalom}, and instead concludes it with \textit{shomer es amo Yisrael la'ad}, as is done during the week. If he remembers immediately, he should recite the words \textit{haporeis sukka shalom...} If he pauses for more than a short time,\textsuperscript{11} he should not correct himself. These laws apply on every Shabbos and festival.

After the recitation of the half-Kaddish, we recite the \textbf{Rosh HaShanah Sh'moneh Esreh}.

There are several additions made in the blessings. In the first blessing, we add the clause beginning \textit{Zachreinu}. In the second blessing, we add the clause beginning \textit{Mi chamocha}. In the blessing \textit{Modim}, we add the clause beginning \textit{U'c'bow}, and in the final blessing, we add the clause beginning \textit{U'v'sefer}. If a person forgot to make these additions and remembers before mentioning G-d's name in the conclusion of the blessing, he should recite them when he recalls. If, however, he remembers only after mentioning G-d's name, he should continue without correcting himself. These principles apply throughout the Ten Days of Teshuvah.

The third blessing should be concluded \textit{HaMelech hakadosh} and not \textit{HaE-l hakadosh}. The following rules apply if one errs and concludes this blessing in the usual way. If he remembers immediately, he should

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

\textsuperscript{11} A specific measure is given with regard to the maximum length of the pause: the time it would take him to say the words \textit{Shalom alecha, rebbi}. 
correct his error and continue his prayers. If he pauses for more than a short time, or begins the following blessing, he must begin the entire Sh’moneh Esreh again. The same applies if he is in doubt whether he said HaE-l hakadosh. This applies throughout the Ten Days of Teshuvah.

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

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

When concluding the Sh’moneh Esreh (and in the Kaddish), we say Oseh bashalom, rather than Oseh shalom.

The congregation recites the psalm L’David mizmor (Psalm 24). The service concludes with a full Kaddish, Aleinu, and the Mourner’s Kaddish.

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

After the service, each person should greet one another individually: L’shanah tovah tikaseiv v’seichaseim, “May you be inscribed – and may that inscription be sealed – for a good year.” One should be careful to recite this phrase in the singular.

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

“It is desirable that during the meal (not only during Kiddush), at least one of the candles on which the blessing was recited should be present.”

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

The cup used for Kiddush must be able to contain

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

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

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

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

Even if dates and pomegranates (which are among the seven species for which Eretz Yisrael is praised) are also served at this time, the blessing should be recited over the apple. We eat carrots, beets, dates, squash, fenugreek, and other foods whose names imply increase or other favorable terms. We also eat the head of a ram,14 as stated in Shulchan Aruch HaRav, chapter 583. The request Y’hi ratzon is recited only over the apple.

We conclude the passage Yaaleh v’yavo with the words Melech chanun v’rachum atah. This applies on all festivals and Rashei Chadashim.

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 meal of the day, he is not required to repeat the Grace After Meals.

We do not respond Amen after the word y’chasreinu.

The Rebbe writes in a letter: “In reference to your comment that instead of the expression HaRachaman bu yisbbor ol galus, the text should read ...ol bagoyim – this is my opinion as well.”

It is customary among many Chassidim to say (in the series of sentences beginning with HaRachaman): HaRachaman bu y’vareich es adeninei morcinei v’rabeinu.

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

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13. As explained in Sefer Shiurei Torah.
14. Or the head of other animals, e.g., a fish.
private.

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

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

The Rebbe Rashab said: One should not recite the morning blessings before rinsing his mouth.\(^{16}\) This applies throughout the year, except on fast days.

It is our custom to recite the morning blessings at home, not in the synagogue with a *minyan*.\(^{17}\)

“With regard to skipping any portions of the Morning Prayers: There is a well-known directive that despite the fact that license has been granted to do so, in practice no such omissions should be made.”\(^{18}\)

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

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

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

**When reciting the passage *Hodu*,** in the verse *Ki kol elokei ha'amim elilim*, 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


\(^{16}\) *Emek HaB'rachah* has been cited to the effect that one should rinse his mouth two or three times.


should recite aloud the following: in the passage beginning Hodu, the chazan should raise his voice for the verses Hodu... alilosav; Ki kol... asah; Romemu... Elokeinu; A-donai boshiab... kor’einu. Similarly, in the passage beginning Vayevarecb David, he should raise his voice for the phrase Atab bu... Ifanecha. And after the Sh’mu, he should raise his voice for the phrase U’malchuso... kayemes.

When reciting the verses A-donai Melech and V’hayah A-donai before the blessing Baruch She’amar, one should stand. These rules apply throughout the year (see Sefer HaMinhagim, p. 21).

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

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

Before reciting the blessing Baruch She’amar, a person should hold his two front tzitzis in his hand. At the conclusion of that blessing, he should pass the tzitzis over his eyes and then kiss them. In this blessing, one should pause between the words Melech and m’shubach, for the word Melech is part of the previous phrase.

The verse Posei’ach es yadecha in the psalm Ashrei must be recited with intent. If a person did not recite it with intent, he must repeat it. If he has already begun the following psalm, he should recite only the verse Posei’ach es yadecha.

The following laws apply when a person is praying in the synagogue, but not together with the congregation. If while he is in the midst of P’sukei D’Zimra the chazan reaches the prayers K’dushah, Modim, or Kaddish, the person should respond. In K’dushah, he should also recite the additional passages added on Shabbos and festivals. Similarly, he should recite the entire passage Modim. For the Kaddish, however, he should respond only to the stanzas
recited before Tiskabel. One should not recite the passages B’rich Sh’mei and V’Zos haTorah in the midst of P’sukei D’Zimra.

In the song Az yashir, a person should be careful to pronounce these phrases as follows: mi čhamočba ba’elim, mi čamochba ne’dar, yidmu ka’aven, am zu gaulta – stressing the gimmel.

In the blessing Yatzer or, we say the paragraph HaMeir laaretz. In the phrase laMelech E-l chai v’kayam, the first lamed should be read with a kamatz.

When reciting the blessing Abavas olam, we gather our tzitzis when reciting the words yabavi’cinu l’shalom. First a person should bring together the two front tzitzis, then he adds the left rear tzitzis and then the right rear tzitzis. He should hold the four tzitzis between the fourth and fifth fingers of his left hand.19

We kiss the tzitzis six times: when reciting the words tzitzis, tzitzis, tzitzis, emes, kayemes, and la’ad. 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 Esreḥ, he adds the piyutim, liturgical hymns, as arranged in the Machzor. [A person praying must understand the words he is saying. This requires him to study and prepare his prayers before reciting them. Reading them from a Siddur alone is not satisfactory. In particular, this applies with regard to the piyutim, for their meaning is difficult to grasp.20]

In the K’dushah, the word Tishkon begins a sentence; it is not the conclusion of the preceding one.

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

After that blessing, the chazan recites the passage Elokeinu 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

19. See Sefer HaMinhagim, p. 24, for more details.
20. See Shulchan Aruch HaKohe, chapter 100.
chazan tilts and turns his head while reciting the Priestly Blessing.

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

After the conclusion of the Sh'moneh Esreh, we recite Avinu Malkeinu and a full Kaddish, followed by the Song of the Day, the passage Hoshe'einu (this passage is recited after the Song of the Day at all times: on weekdays, Shabbos, festivals, Rosh HaShanah, and Yom Kippur), the psalm L'David ori, and then the Mourner's Kaddish.

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

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

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

The customs followed when receiving an aliya to the Torah: 21 The oleh takes hold of the handles with his tallis, unrolls the Sefer Torah, and with his tallis (or the Torah's sash (gartel), if he is not wearing a tallis) touches the beginning and end of the passage which is about to be read for him; 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

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scroll with his tallis and kiss the tallis at that place.

When reciting a Mi Shebericht for a sick person, we do not say Yom Tov bi milz’ok (“It is 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. We do not point at the Torah scroll when reciting these verses.

The person lifting up the Torah scroll (hamagbiyot) 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 holding it. Another person (bagololot) should tie the scroll closed with its sash and cover it with its mantle. The sash should be tied at the top of the bottom third of the Torah scroll.

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

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

The person reading the Haftorah should not begin until the Torah scroll is covered with its mantle. The congregation should read the Haftorah together with that person, word for word in an undertone, not in a raised voice. (This applies to every Haftorah reading throughout the year.)
If there is a child to be circumcised in the synagogue, the circumcision is held after the reading of the Torah, before the sounding of the shofar.

We prepare for the sounding of the shofar, and we recite Lamnatze'ach... kol ha'amim... (Psalm 47) seven times.

The person sounding the shofar should recite two blessings: Asher kid'shanu... lishmo'a kol shofar and Shehecheyanu. 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 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 tekiyah-shevarim-teruah-tekiyah. (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 tekiyah-shevarim-tekiyah blasts, and then three series of tekiyah-teruah-tekiyah blasts.

Neither the person sounding the shofar nor the listener should make an interruption between the recitation of the blessings and the sounding of the shofar. If either one makes an interruption with regard to any matter that is not relevant to the sounding of the shofar before the shofar is sounded, 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.22 (Either this person or 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'hall'lu.

Before reciting the half-Kaddish preceding the Mussaf Sh'moneh Esreb, 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 Esreb. After the Malchiyos blessing, three series of shofar blasts are sounded: tekiah-shevarim-teruah-tekiab, tekiah-shevarim-tekiab, and tekiah-teruah-tekiab.

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

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 Esreb.

Before the shofar is sounded, a signal is given so that those in the midst of their prayers know to stop and focus their attention on the shofar. This pattern is also followed after the Zichronos and Shofros blessings.

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

The chazan recites piyutim in his repetition of the Mussaf Sh'moneh Esreb.

When reciting the K'dushab beginning Kesser in the Mussaf Service, the chazan should begin reciting Sh'ma Yisrael together with the congregation, and prolong his recitation of that verse until after the congregation concludes lib'ya tishbem leilokim. At that

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

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, after we say shebe'itim mishtachavim l'bezel s'larik, we continue 'va'anachnu kor'im. We do not say u'mispall'lim... This also applies when reciting Aleinu throughout the year.

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

After the Malchiyos blessing and the shofar blowing, we recite the passages Hayom haras olam and Areshes s'farseinu. This also applies after the Zachronos and Shofros blessings. After the Modim blessing, the kohanim bless the congregation (see Sefer HaMinhagim, pp. 82-83). If there are no kohanim present, the chazan recites the passage Elokeinu veilokei avoseinu.

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

Among the customs instituted by the Previous Rebbe: To recite the daily portion of T'hillim (Psalms), every day after Shacharis, as divided according to the monthly cycle. 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 (Psalm 20) is not recited in the Morning Service, and on Shabbos and Yom Tov, it should be recited before the daily portion of T'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.) A Mourner's Kaddish is recited after the conclusion of the recitation of T'hillim, when said with a minyan.
After the prayers and T’hillim, we sound 30 shofar blasts: three series each of tekiab-shevarim-teruah-tekiab, tekiab-shevarim-tekiab, and tekiab-teruah-tekiab.

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

For Kiddush, we recite the verses23 Tik’u... Ki ebok..., then the blessing on the wine. (We do not recite Eileh mo’adei and Aseinu.)

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 Asbrei 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 Avnu Malkeinu. The chazan then recites a full Kaddish, and the congregation recites L’David ori and Aleinu. The mourners recite Kaddish, Mishnayos, and Kaddish D’Rabbanan.

Before sunset we go to a river, lake, ocean, or well and recite the Tashlich prayers. (In the Y’hi ratzon, the text should read: shet’bei shaab zu eis ratzon l’fanca v’yib’yeb oleb l’fanca.) After completing the Tashlich prayers, we shake the corners of the tallis katan.

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

Candles should be lit after nightfall from an existing flame, reciting the same blessings as on the previous day. In order to clarify any doubts regarding the recitation of the blessing Shebecebyanu, 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 Shebecebyanu.

The second day of Rosh HaShanah, Monday night.

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23. T’hillim 81:4-5.
The **Evening Service and the Kiddush** follow the same pattern as the previous day. It is customary to place a new fruit which requires the blessing *Shehecheyanu* before the person reciting Kiddush. He should focus his attention on it when reciting that blessing. This fruit is eaten before washing for bread. Alternatively, he should wear a new garment. Nevertheless, even if he does not have a new fruit or a new garment, he should recite the blessing *Shehecheyanu*.

The **Morning Service** follows the same pattern as the previous day. The *chazan* recites *piyutim* in his repetition of the *Sh’moneh Esreh*. The hymn *L’E-l oreich din* is recited in the *Mussaf* Service, before *U’nesaneh Tokef*. The *Sh’moneh Esreh* 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*, Yirmeyahu’s vision of redemption (*Yirmeyahu* 31:1-19), is recited.

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

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

The Rebbe writes: “And I would like to suggest that each and every individual should do likewise, fusing the hours of Rosh HaShanah with the conclusion of Rosh HaShanah through the study of Chassidus...”24

**During the Evening Service at the conclusion of the festival**, in the blessing *Hashkiyeinu*, the *chazan* begins raising his voice at the word *u’shmor*. This rule applies throughout the year. In the blessing *Atah chonein* in the *Sh’moneh Esreh*, we add the

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passage *Atah chonantanu*, which parallels the *Havdalah* prayer. After that passage, we continue *v’ehaneinu* (adding a *vav*). A person who forgets this passage should continue the *Sh’moneh Esreh* without correcting himself; he is not required to repeat the *Sh’moneh Esreh* afterwards. This applies as well on the nights following Shabbos and festivals throughout the year.

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

The *Sh’moneh Esreh* is followed by a full *Kaddish* and *Aleinu*. The mourners recite 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.”

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25. 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*.


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

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

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

“Certainly, every day, you check both the tsitzis of the tallis gadol and the tallis katan, as required by law and custom. You should also sleep in a tallis katan.”

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

In Ashrei, when reciting the phrase Posei’ach es yadecha, one should touch the arm t’fillin, and when reciting the phrase u’msbia l’ol chai ratzon, one should touch the head t’fillin.

In the passage Vayecareb David, when reciting the words v’atah mosheil bakol, one should give tzedakah while standing.

After Barchu, when reciting the words yotzer or, one should touch the arm t’fillin, and when reciting the words u’vorei choshech, one should touch the head t’fillin.

In the chazan’s repetition of the Sh’moneh Eseh, on fast days such as this, he should recite the passage Aneinu as a separate blessing after the blessing Goel Yisrael. This applies provided that within the congregation there are at least three people who are fasting, and seven who have eaten less than the size of a large date, the minimum measure for which one is liable for breaking a fast. 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

27. Nefesh, ruach, neshamah, chayah, and yechidah.
28. A directive issued by The Rebbe (Sefer HaMinhagim, p. 19, fn. 58).
30. In Shanrei 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.
Tishrei

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’male kolenu, and he should conclude the blessing ...ha’oneb l’amo Yisrael b’eis tzarah v’somei’ata t’fillah. If he forgets it at that time as well, he should recite Aneinu as a separate blessing after the blessing Sim shalom.

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

S’lichos are recited in the midst of the Tachanun supplications, after the psalm L’David eilecha, similar to the practice on other communal fast days, and not before the Morning Service. The Fast of Gedaliah is the only day of the Ten Days of Teshuvah when S’lichos are recited.

After the conclusion of the S’lichos, the long Avinu Malkeinu is recited, and then the Tachanun prayers are concluded. Avinu Malkeinu is recited in the midst of Tachanun during the Morning and Afternoon Services on every day of the Ten Days of Teshuvah, except on the day before Yom Kippur, Shabbos, and in the Afternoon Service on Friday.

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

31. For the order of the S’lichos, see Sefer HaMinhagim, pp. 109ff.
32. This is The Rebbe’s directive in his notes to this calendar, 5716.
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 Kaddish that follows the Song of the Day, the passage concerning the incense offering, and Aleinu, and moreover even the Kaddish that follows the reading of the daily allotment of Psalms, which has been explicitly institutional as a daily obligation after Shacharis.

When reciting the Sh’mah while wearing the t’fillin of Rabbeinu Tam, Shimshuba Rabka, 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, 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 Eser is recited.

The passage Aneinu is recited in the blessing Sh’m’a koleinu. That blessing is concluded in the ordinary manner. If the passage is forgotten, it can be recited in the passage Eloai n’tzor before the second Yib’yu l’ratzon. If a person forgot the passage entirely, the Sh’moneh Eser need not be repeated.

In the repetition of the Sh’moneh Eser, Aneinu is recited as a separate blessing between Goel Yisrael and R’aieinu. The chazan recites the passage Elokeinu veilokei avoerim, which recalls the Priestly Blessing. Afterwards, we recite Tachanun and the long Avinu
Malkeinu.

Our Sages state: “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, Shabbos Shuvah, Shabbos Parshas Vayelech.

Before the Afternoon Service on Friday, we recite Hodu (Psalms 107), the Kabbalistic prayer Pasach Eliyahu (Tikkunei Zohar, Introduction II), and the hymn Y’did nefesh (as on every Erev Shabbos).

The blessing over the Shabbos candles concludes L’hadlik ner shel Shabbos kodesh. This applies on every Erev Shabbos throughout the year.

Before the Evening Service, we recite the Kabbalas Shabbos service, beginning with L’chu N’rannenah (Psalm 95). The passage Ana b’choach should be recited quietly (this applies in all Kabbalas Shabbos prayers throughout the year).

In the closing stanza of the hymn L’chah dodi, we say gam b’rinah u’v’tzabalab.

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 a second time. Each time we recite the phrase bo’i challah, we bow our heads: first to the right, then to the left and then, when facing east, to the center. The phrase bo’i challah Shabbos malk’sa should be recited quietly. This applies throughout the year.

After the psalm A-donai malach, a Mourner’s Kaddish is recited. Individuals who commemorated a yahrzeit on Friday, as well as those commemorating

33. B’rachos 6b.
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. These customs apply throughout the year.

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

The following laws apply if a person erred when reciting the Sh’moneh Eshreh in the Evening, Morning, or Afternoon Service on Shabbos, and began reciting the middle blessings of the weekday Sh’moneh Eshreh. He should complete the blessing he began, and then return to the intermediate blessing for Shabbos. If he did not remember until after beginning the blessing R’tzeb, 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 l’ratzon), he must repeat the entire Sh’moneh Eshreh.

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

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

The above concepts apply only with regard to an individual person. If the chazan errs and recites weekday blessings in the repetition, he should stop and return to the Shabbos Sh’moneh Eshreh as soon as his error is realized. This applies even in the middle of a blessing. Similar concepts apply with regard to the Mussaf Service even when recited by an individual

34. See Sefer HaMinhagim, p. 53.
person. As soon as he realizes his error, he should return and begin reciting Tikanta Shabbos.

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

Different laws apply, by contrast, with regard to the Mussaf Service. If a person recited another Shabbos Sh’moneh Esreb, he does not fulfill his obligation. Similarly, if he recited the Mussaf Sh’moneh Esreb instead of another Sh’moneh Esreb, he does not fulfill his obligation. If he completed the Sh’moneh Esreb, he must recite the appropriate Sh’moneh Esreb. If he realizes his error in the middle of the Sh’moneh Esreb, 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 and go to the beginning of the intermediate blessing.

If, however, a person recited the Mussaf Sh’moneh Esreb instead of the Sh’moneh Esreb 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 Esreb again.

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

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.35

Our custom is that even when reciting Kiddush on bread, we recite the introductory words Savri maranan before the blessing Hamotzi.

Our custom when reading the Torah in the Morning Service on Shabbos is to honor no more

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than seven people (plus maftir) with aliya. If there are more people who must receive aliya, a second Torah reading is held in a different place.

When a person recites Birkas HaGomeil, the congregation answers Amen, Mi sheg’mal’cha tov... A person who flies overseas also recites Birkas HaGomeil. If a person recites Birkas HaGomeil after the conclusion of the Torah reading, he should do so after the half-Kaddish is recited.

A youth can receive his first 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 u’l’chupah u’l’maasim tovim (“to raise her to Torah, to marriage, and to good deeds”).36

When reciting a Mi Shebeirach for a sick person, we conclude with hashta ba’agala u’vizman kariv v’monar amen.37

For the Haftorah, we read Hoshea’s call to tesbushab (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 Musaf, we recite the passage V’lakachta so’les,38 which recalls the offering of the showbread, and then the Six Remembrances.

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

Before the Afternoon Service, we recite the

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36. See Sefer HaMinhagim, pp. 32 and 131.
37. Kuntres HaSiddur, p. 18.
passages concerning the daily offering and the incense offering. Afterwards, we recite Ashrei, U'va l’Tziyon goel, a half-Kaddish, and Va’ani s’fillasi. We then take out the Torah and read from Parshas Haazinu.

It is our custom that after the Torah scroll is lifted up, as it is being tied closed, the chazan begins a slow recitation of the half-Kaddish. He continues until the Torah scroll is brought back into the ark. This practice is followed every Shabbos afternoon.39

In the Sh’moneh Esreh, towards the end of the blessing M’kadeish baShabbos, we say Shabbasos and v’am. After the repetition of the Sh’moneh Esreh, we say Tzidkas’cha tzedeek, a full Kaddish, the psalm L’David orii, and Aleinu. The mourners then recite a Mourner’s Kaddish, Mishnayos, and Kaddish D’Rabbanan.

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

In one of his maamarim,40 the Rebbe Rashab notes that the obligation of eating three Shabbos meals is derived from the fact that the word bayom is mentioned three times in the Torah’s description of the fact that the manna did not descend on Shabbos. The third time the word is mentioned, the verse states bayom lo, “today... not.”41 On that basis, we learn that the third meal need not include bread. Nevertheless, one should eat something. Rabbi Yossi says: “May my lot be that of those who partake of three suedos” [on Shabbos].

In the Evening Service, we do not say Vibi noam and V’atah kadosh.

“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

39. See Sefer HaMinhagim, p. 66.
40. Quoted in HaYom Yom, 22 Adar I; explained in Likkutei Sichos, Vol. XXI, pp. 84ff.
41. Sh’mos 16:25.
Tishrei 9, Tuesday, the day preceding Yom Kippur.

The order of Kapparos is as follows: We recite the passage beginning B’nei adam and concluding u’Tsbalom three times. Each time, we circle the chicken over our heads three times. Thus, the chicken is circled over our heads nine times in total.

It is customary to redeem the chickens with money, which is given to the poor. Similarly, in the synagogues, it is customary to place collection boxes for the charities of Rabbi Meir Baal 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 (Psalm 100), Tachanun, or Avinu Malkeinu.

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

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

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

It is customary to give one another 39 lashes using a leather strap. The person receiving the lashes should bend over, with his head to the north. Both the person administering the lashes and the person receiving them should recite the verse V’hu rachum...

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42. The Rebbe’s Igros Kodesh, Vol. XII, p. 226.
43. T’hillim 78:38.
TISHREI

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. 3 ¼ gallons)) of water over his head and body.\(^44\) *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’dsbah, and Modim. He is bound by the same laws that apply in the passage *Eloki n’tzor.*

We do not recite *Tachanun* or *Avinu Malkeinu.*

The pre-fast meal should be concluded before sunset.

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

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

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

We ask forgiveness from our colleagues.

**Tishrei 10, Wednesday, Yom Kippur.**

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

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\(^44\) See *Shulchan Aruch HaRav* 606:11.
If there is time before sunset, we each recite the confessional prayers Ashamnu and Al cheit.

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 (Psalm 97). The chazan recites the verse Or zarua once, in a loud voice. Afterwards, he recites the statement Al daas haMakom... three times in a low tone. He then recites Kol Nidrei three times, and the verse V'nislach... four times. He then recites the verse S'lach na... and the congregation responds, reciting Vayomer A-donai... three times.

Afterwards, the chazan recites the blessing Shehecheyanu 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 Shehecheyanu, the Torah scrolls are taken back to the ark, and we then close the ark.

**The Evening Service** begins with Shir HaMaalos, a half-Kaddish, and Barcu.

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

After reciting the silent Sh'moneh Esreh, we say the hymn Yaaleh and the S'lichos prayers.

We recite Avinu Malkeinu, L'David mizmor (Psalm 24), a full Kaddish, Aleinu, and a Mourner’s Kaddish. Afterwards, we recite the first four chapters of T'hilim. Kaddish is recited afterwards.

After the Evening Service, The Rebbe would

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46. Ibid, 14:19.
47. Ibid, 14:20.
remain in the synagogue, reciting the entire book of *T’hillim* together with the congregation.

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

**Upon arising,** we wash only our fingers. (This also applies when washing after relieving oneself.) If a person's eyes are dirty, he may wash them only to remove the filth. We do not recite the blessing *She’asah li kol tzorki* until the following day.

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

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

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

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

After the *Haftorah*, the **Yizkor prayers are recited**. A person both of whose parents are alive should leave the synagogue while these prayers are being recited. People in the midst of the year of mourning for their parent do not leave the synagogue. They do not, however, recite the *Yizkor* prayers. This applies whenever *Yizkor* is recited.
TISHREI

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. If the circumcision is to be held outside the synagogue, we return the Torah scrolls to the ark, and the congregation goes out to attend the circumcision. When they return, they recite a chapter of T’hillim before the half-Kaddish preceding Musaf is recited.)

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

The Musaf Service. (To be recited before seven seasonal hours have passed from sunrise.)

In the piyut Imru leilokim, the word ירושה in the phrase היה רושא ארץ זה is printed with a tze’erei 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 Musaf 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 Musaf and Afternoon Services. If possible, it should be at least three-quarters of an hour.

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

49. A seasonal hour is defined as 1/12 of the time from sunrise until sunset.
Before the Afternoon Service, we recite the passages concerning the daily offering and the incense offering. We do not recite Ashrei and U’va l’Tziyon goel, but instead begin by taking out the Torah, reciting Gadlu, and giving three aliyos from the concluding portion of Parshas Acharei (Vayikra 18:1-30). Kaddish is not recited. The person receiving the third aliya also recites the Haftorah, the Book of Yonah, concluding with the Thirteen Attributes of Mercy (Micah 7:18-20). In the blessings after the Haftorah, he concludes with Magein David.

We say Y’hall’lu, the Torah is brought back to the ark, and a half-Kaddish is recited. The K’dushah in the Afternoon Service is the same as that recited every day. In the chazan’s repetition of the Sh’moneh Esreh, he recites the passage Elokeinu veilokei avoseinu, which recalls the Priestly Blessing. The 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.

We begin the N’ilah Service (while the sun is at the treetops). We open the ark before the recitation of Ashrei, and it remains open until after the service is concluded (and the tekiah is sounded). After Ashrei, we recite U’va l’Tziyon goel and then a half-Kaddish. In this half-Kaddish (and in the full Kaddish after the Sh’moneh Esreh), we say l’eila nleila mikol. In the additions to the Sh’moneh Esreh, we speak of chasimah (sealing) rather than k’sivah (inscribing); we say v’chasmeinu, vachasom, and v’neichaseim, instead of v’chasveinu, u’ch’seov, and v’neikaseiv.

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

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
**Tishrei**

_Sh'ma Yisrael._ A full _Kaddish_ is recited, but before the _chazan_ begins the stanza _Tiskabel_, the entire congregation sings a “march.” When they conclude, we sound one _tekiyah_. The _tekiyah_ should be sounded only after sunset; it is not, however, necessary to wait until the appearance of the stars. We then proclaim _L’shanah habaah birushalayim_ (“Next year in Jerusalem”). After this, the _chazan_ concludes the full _Kaddish_, and we recite _Ein keilokeinu_ and _Aleinu_. Afterwards, we recite the last nine psalms of the Book of _T’hillim_ (142-150).

We recite the _Evening Service_ and _Havdalah_ while wearing our _kittel_ and _tallis_. We do, however, lower our _talleisim_ to our shoulders and put on our hats (we don’t wear only a _yarmulke_). If a person says _HaMelech hakadosh_ instead of _HaE-l hakadosh_ in _Sh’moneh Esreh_, he need not correct his error. If he adds _Zachreinu l’chayim... v’chasveinu_, he should continue his prayers, but afterwards he should recite the _Sh’moneh Esreh_ a second time as a freewill offering. The passage _Atah chonantanu_ is added to the _Sh’moneh Esreh_.

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

**Before reciting Havdalah,** we wash our hands three times as is done for _negel vasser_ in the morning (the _kohanim_ do so as well). A blessing is not recited.

We begin _Havdalah_ with the passage _Hinei E-l y’shuasi_. The order of the blessings is _borei pri hagafen_ (for the wine), _borei m’orei ha’eish_ (for the light), and then the _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

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a) that of _K’zous HaShulchan_, that the advice to repeat the _Sh’moneh Esreh_ applies only when one says _Zachreinu_ and completes the phrase _besefer hachayim_.

b) that of _Derech Chayim_, from which it appears that the obligation becomes incumbent on a person even if he recites only until _v’chasveinu_.

The Rebbe concludes that the latter opinion appears to be the simplest conception of the matter.
holiday was a candle from the synagogue, we should light another candle from it and recite the blessing over both of them. If that is not possible, we should recite the blessing over a candle kindled from that light.

We wish each other Gut Yom Tov on this night.

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

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

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

Tishrei 11, Thursday.

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

From this day until the conclusion of Rosh Chodesh Cheshvan, we do not say Tachanun. Whenever Tachanun is not recited, we do not recite the long Avinu Malkeinu, the passage E-l erech apayim, or the psalms Lamentzei’ach and T’fillah l’David.

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

Tishrei 13, Shabbos Parshas Haazinu.

For the Torah reading, the song of Haazinu is divided into six aliyyos, whose initial verses are alluded to by the acronym ה-ז י. The seventh aliya begins directly after the song.

We do not recite the passage Av harachamim in the Morning Service, nor the passage Tzidkas’cha in the Afternoon Service.

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

In the Evening Service, we do not say V’ati noam and V’atah kadosh.

51. See Sefer HaMinhagim, p. 126.
**Tishrei 14, Sunday, the day preceding Sukkos.**

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

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

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

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

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

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

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

**Tishrei 15, Monday, the first day of Sukkos.**

The festival Sh’moneh Esreh should be recited in the **Evening Service.** The laws that apply if a person errs and recites a weekday Sh’moneh Esreh are the same as those which apply if a person recites a weekday Sh’moneh Esreh on Shabbos. See the section for Shabbos Parshas Vayeilech.

The order of the blessings for Kiddush is alluded to by the acronym יקס: יָיִן – Borei pri bagafen (wine), Kiddush, Sukkah (Leisbeiv basukkah), and Z’man (Shebecheeyanu).

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 Leisbeiv basukkah and Shebecheeyanu, and partake of this minimum measure. Afterwards, he may conclude his meal in his home, keeping in mind during the
Hamotzi blessing to do so. If the rain stops, one should go out to the sukkah and eat another k'zayis of bread, but should not recite the blessing Leisbeiv basukkah again. If, at the outset, he sees that the rain will stop within an hour or two, he should postpone the meal until the rain stops.

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

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

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

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

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

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

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

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

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

In the **Morning Service**, we recite the festival *Sh’moneh Eser*. Afterwards, the **full Hallel** is recited. Every person should recite the blessing for himself. This applies throughout the nine days of the holiday.

We hold the *lulav* throughout the recitation of *Hallel*, and pick up the *esrog* when performing the *naanu’im*. We perform *naanu’im* with the *lulav* and the *esrog* four times in *Hallel*: once, the first time we recite the verse *Hodu La-donai ki tov...*; each of the times we recite the verse *Ana A-donai hoshiah na*; and once when we recite *Hodu La-donai ki tov...* at the conclusion of *Hallel*.

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

We repeat the verse *Hodu La-donai ki tov...* after the verses *Yomar na...*, *Yomru na...*, and *Yomru na...*. To explain: The *chazan* recites one verse, and the congregation responds *Hodu La-donai ki tov...* and says the following verse. The *chazan* recites the following verse, and the congregation responds *Hodu La-donai ki tov...* and says the next verse. Similarly, when reciting *Hallel* without a congregation, a person should repeat *Hodu La-donai ki tov...* after each of these three verses. This custom applies not only on Sukkos, but whenever *Hallel* is recited.

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

The chazan recites the four introductory phrases beginning Hoshaana, and then the hymn for the first day of Sukkos. We begin circling the platform when reciting the phrase which begins with the letter samacb or ayin, and we complete the circle when reciting the phrase that begins with the letter tav.

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

The chazan calls these phrases out in a loud voice, and we add the word hoshaana before and after each of them. For the preceding phrases, by contrast, hoshaana is added only before. These customs are followed on the subsequent days of Sukkos as well. The verses Ki amarti, L’cha zero’a, etc., are recited only on Hoshaana Rabbah.

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

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

Five men are given aliyos for the Sukkos reading beginning Vay’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 (Zechariah, chapter 14) is recited. The congregation recites Ashrei and Y’hall’lu, and a half-Kaddish is recited. Afterwards, we recite the festival Mussaf Service. The kohanim bless the congregation in the repetition of the Sh’moneh Esreih. After Mussaf, we recite the Six Remembrances.

52. Shulchan Aruch HaRav 651:13.
For Kiddush, we recite A'skinu and the verse\textsuperscript{53} Eileb mo’adei. The person reciting Kiddush says the blessing Leisbeiv basukkah after the blessing Borei pri hagafen, before partaking of the wine, and not after the blessing Hamotzi.

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

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

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

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

We recite the Evening Service for festivals.

The order of the blessings for Kiddush is alluded to by the acronym ש”נ: \textit{Yayin} (wine), \textit{Kiddush}, \textit{Z”man} (Shehecheyanu), and \textit{Sukkah} (Leisbeiv basukkah).

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

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

In the morning, the mitzvah of lulav is fulfilled in the same manner as on the previous day, except that the blessing Shebecheyanu is not recited.

We recite the Morning Service, the full Hallel, and Hoshana Ezven Sheijah. The Torah reading and the Maftir are read as on the previous day, and the Haftorah (I Melachim 8:2-21) is recited. Afterwards,

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\textsuperscript{53.} \textit{Vayikra} 23:4.
we recite the festival **Mussaf Service**. The **kohanim** bless the congregation in the repetition of the **Sh'moneh Esreh**. We recite the Six Remembrances.

For **Kiddush**, we recite **Askinu** and the verse54 **Eileh mo'adei**.

**Tishrei 17, Wednesday, the first day of Chol HaMoed.** In the **Evening Service**, we say **Atah chonantanu**, and we add the passage **Yaaleh v'yavo**.

If a person omits **Yaaleh v'yavo**, he must correct his error.55 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**, he should say **landeini chukecha**, 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**, he should recite the passage **Yaaleh v'yavo** at that point, without repeating the paragraph **V'sechezenah**.

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

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

Before partaking of the wine, we recite the blessing **Leisheiv basukkah**.56

**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.57 If one remembers

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55. In contrast to the practice on Rosh Chodesh, during Chol HaMoed this principle applies even in the **Evening Service**.
56. A directive given by the Previous Rebbe and The Rebbe.
57. The laws that apply to the Afternoon Service are the same as those that apply to the **Evening Service**.
after reciting the *Mussaf* Service, there is no need to recite a second *Sh'moneh Esereh* as compensation. If the *chazan* forgets *Yaaleh v’yavo* in the repetition of the *Sh’moneh Esereh*, he also must correct his mistake. If, however, he completed the *Sh’moneh Esereh* without doing so, he should not repeat it a second time.58

After the *Sh’moneh Esereh*, the **full Hallel** is recited, followed by *Hoshaana Om Ani Chomah*, 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 basheini* (ibid. 17-19); for the *levi*, we read from *U’vayom hasheini* (ibid. 20-22); for the person receiving the third *aliyah*, we read from *U’vayom harevi‘i* (ibid. 23-25); and for the person receiving the fourth *aliyah*, we repeat the passages *U’vayom basheini* and *U’vayom hasheini* (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,59 and recite the paragraph *U’minchasam* 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. We do not, however, take new willows every day.

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

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

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

59. I.e., for this day: the second and third days.
Before the **Afternoon Service**, we recite the *Kabbalistic* prayer *Pasach Eliyahu* and the hymn *Y'did nefesh. Hodu* (Psalm 107) is not recited.

Before the **Evening Service**, we recite the *Kabbalas Shabbos* service, beginning with the psalm *Mizmor l'David* (Psalm 29). In the closing stanza of the hymn *L'chah dodi*, we say *gam b'simchah u'v'tzahalah* (rather than *gam b'rinah...*). Afterwards, we recite the psalms *Mizmor shir l'yom baShabbos* and *A-donai malach*, a Mourners' *Kaddish*, the *Kabbalistic* passage *K'gavna*, a half-*Kaddish*, and *Barchu*.

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

Before **Kiddush**, the hymn *Shalom aleichem*, the passage *Eishes chayil*, the psalm *Mizmor l'David*, and the pronunciation *Da bi s'udasa... Askinu...* are recited quietly. This rule applies whenever a festival or Chol HaMoed falls on Shabbos.

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

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

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

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

Seven men are given *aliyos* in the reading from the first scroll (*Sh'mos* 33:12-34:26), and a half-*Kaddish* is recited. The *Maftir*, relating the offerings brought on the fifth and sixth days of Sukkos (*Bamidbar* 29:26-31), is read from the second scroll. For the *Haftorah*, we read the vision of the war of Gog and Magog (*Y'chezkel* 38:18-39:16). In the last of the blessings recited after the *Haftorah*, we mention Shabbos and not the festival of Sukkos, but we conclude *m'kadeish baShabbos v'Yisrael v'haz'manim*.

After the *Haftorah*, the congregation recites *Y'kum Purkan, Asbrei* and *Y'ball'lu*, and the chazan recites a half-*Kaddish*. 
For the **Mussaf Service**, we recite the festival *Sh'moneh Esreh*, making the Shabbos additions.

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

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

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

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

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

The passage *V'yiten l'cha* should be recited quietly.

**Tishrei 21, Sunday, Hoshaana Rabbah.**

It is customary to place *Tzedakah* boxes in the synagogue for the charities of Rabbi Meir Baal 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.* 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'navym mikra v'e'chad targum*) until Erev Simchas Torah.

After midnight, we recite the entire Book of *T'hillim* (not in a prolonged manner). A married man should gird himself with a *gartel* while doing so. After the conclusion of each book of *T'hillim,* we say two prayers beginning *Y'bi ratzon:* one, a special prayer recited only on Hoshaana Rabbah; the other, the one which is recited whenever we recite *T'hillim* after the moon comes out. We do not, however, recite the prayer *Y'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* and *Elokiy neshbamah.* This is the ruling rendered by the Alter Rebbe in his *Siddur.*
Concerning this ruling, The Rebbe writes: 60 “It is self-evident that one can hear these blessings from another person... (Instructions were given privately to Chassidim that the blessings should be recited. I heard this from my revered father-in-law, the Rebbe.)” The rest of the blessings should not be recited until after daybreak. After dawn, it is forbidden to study Torah until one recites the blessing for Torah study.

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

After Hallel, the Hoshaanos are recited.

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

We then take five willow twigs and beat them on the ground five times. Afterwards, we recite the prayer Y’hi ratzon. We then recite the Song of the Day, L’David ori, and the Mourner’s Kaddish.

For the Torah reading, for the kohen, we read from U’vayom hachamishi (Bamidbar 29:26-28). For the levi, we read from U’vayom bashevi (ibid. 29-31). For the person receiving the third aliyah, we read from U’vayom hashevi (ibid. 32-34). And for the person receiving the fourth aliyah, we repeat the passages U’vayom bashishi and U’vayom hashevi (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 Yom Tov and Shehecheyanu.

**Tishrei 22, Sh’mini Atzeres, Monday.**

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

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

We then take out all the Torah scrolls for *Hakkafos*. The hymn *Ana A-donai hosiah na* 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*.

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

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

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

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

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

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

After the Haftorah, the Yizkor prayers are recited, and pledges for tzedakah are made on behalf of the departed, for the charities of Rabbi Meir Baal Haness. After Yizkor, we recite Av harachamim, Ashrei, and Y’hall’lu, 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 in the second blessing of the Sh’moneh Esreh, one should recite Mashiv baruach umorid hageshem (praising G-d for granting rain, rather than praising Him for dew). Nevertheless, if a person errs and recites Morid batal at this time of year, he does not have to return and correct his error.61

If a person was not praying Mussaf together with the congregation, he should wait until the congregation prays Mussaf in order to say morid hageshem.

If a person who was not praying together with the congregation and did not intend to pray with a later minyan heard the gabbai’s announcement Mashiv baruach... before he recited the Morning Service, he should recite Mashiv baruach... in the Morning Service.62

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

We recite the Six Remembrances.

For Kiddush, we recite Askimu and the verse63 Eileh mo’adei.

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. They are, however, permitted

61. These rules apply not only on Sh’mini Atzeres, but throughout the coming months.
62. A directive issued by The Rebbe (Sefer HaMinhagim, p. 147).
on the following day.

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

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

Tishrei 23, Simchas Torah, Tuesday.

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

We recite the Evening Service for festivals as on Sh’mini Atzeres. The Hakkafos follow the same pattern as on Sh’mini Atzeres.

It has become the Chabad custom in recent years to add, after Atah bor’eisa, the verse V’hayah zar’achcha... u’v’zar’echcha (B’reisitis 28:14).64

Kiddush is recited in the same manner as on Sh’mini Atzeres. The blessing Shehecheyanu is also recited.

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

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

Before opening the ark to take out the Torah scrolls, we recite the passage Atah bor’eisa. We then recite the passage Vay’bi bino’a, the Thirteen Attributes of Mercy once, the request Ribbono shel olam, the passage B’rich Sh’mei, etc.

Three Torah scrolls are taken out. It is customary for everyone to receive an 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;

64. Sefer HaSichos 5750, Vol. I, p. 60.
b) several people are given *aliyos* together,\(^65\) or
c) the first five *aliyos* are read over and over until
everyone receives an *aliyah*.

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

The person receiving the fifth *aliyah* is joined by
all boys under *bar mitzvah* age, and they all recite the
blessings together with him.

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

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

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

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

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

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

The *Maftir* reading of the previous day is repeated
from the third scroll. (The persons being honored as

\(^65\) This is the custom in The Rebbe’s *minyan*.}
Chasan Torah, Chasan B’reishis, and Maftir may all be kohanim.) For the Haftorah, we read the beginning of the Book of Y’shoba (Y’shoba 1:1-18).

After the Haftorah, we recite the hymn Sisu v’simchbu 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 veilekei avoseinu, which recalls the Priestly Blessing.

We recite the Six Remembrances.

The Rebbe would remind everybody, during the farbrengen of Simchas Torah, to give tzedakah to Keren Hashanah.66

Tishrei 24, Wednesday, Isru Chag.

We recite the Evening Service, adding the prayer Atah chonantanu. Havdalah is said over a cup of wine, without the candle and spices. It is forbidden to fast on this day. This applies even to a groom and bride on their wedding day. In addition, we eat and drink slightly more than usual.

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

The Rebbeim would fulfill the obligation to review the weekly Torah portion twice in the original and once in the Aramaic translation (sh’nayim mikra v’eisach targum) in the following manner: They would review a parshab or two on Thursday night. On Friday afternoon, they would begin reviewing the weekly portion again from the beginning, reading the entire sidrab and the Haftorah. On Shabbos morning, before the prayers, they would again review the reading from the seventh aliyah onward.

When there were two Haftoras,67 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.68

67. 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 Haftoras read in preparation for Purim and Pesach).
68. Hayom Yom, 4 Teves and 30 Sivan.
(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’shillim on Shabbos M’varchim in the morning before prayer. At the conclusion, the Mourner’s Kaddish is recited. However, if there is a person obligated to say Kaddish (i.e., a person commemorating a yahrzeit, or one within eleven months of his parent’s death), a Kaddish is recited after the Y’hi ratzon that follows each book, which should be recited – at least by the person saying Kaddish.

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

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

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

We do not recite Av harachamim.

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

Tzidkas’cha is not recited in the Afternoon Service.