

stress that the activities should not remain within the 'Torah sources'—but rather, should be implemented in the real world."

## SUNDAY, ROSH CHODESH SIVAN, 45 DAYS OF THE OMER

### A DAY FOR MOSHIACH

"Every Rosh Chodesh, the spark of Moshiach, also known as the *Yechidah* in every Jew's soul (which is a spark of the general *Yechidah*—the soul of Moshiach) is revealed.

The revelation of this spark resonates and causes a rejuvenation in the entire being of every Jew, so that everything they do is permeated with the level of *Yechidah*. Most importantly, through this revelation, we cause the revelation and arrival of Moshiach in the most literal sense—that a king from the house of David arises, a soul in body etc."<sup>6</sup>

### PRAYERS

*Yaaleh ve'yavo* is recited in the *Amidah* and in *Birchas Hamazon*. If you forgot, see the chart at the end of the booklet.

When saying the brachah *Me'ein Shalosh* (for items requiring *al hamichya*, the seven fruits or wine), the proper wording for today is: *Vezechreinu l'tovah b'yom Rosh Hachodesh hazeh*. If you forget, see the chart at the end of the booklet.

In Shacharis, half-*Hallel*<sup>7</sup> is recited, then *V'avraham zaken*, *Kaddish tiskabel*, *Shir shel Yom* (*Rishon Bashabbos*), *Hoshi'einu*, *Barchi nafshi*, and *Kaddish Yasom*, followed by the reading of the Torah.

### KRIAS HATORAH

Four *aliyos* are read in the Rosh Chodesh reading (**Kohen**—until *ola tamid*, **Levi**—reread the verse, *Vamarta lahem* until *revi'is hahin*, **Shlishi**—until *veniska*, and **Revi'i**—*Uv'roshei chadsheichem* until *venisko*.)

The Torah reading is followed by *chatzi Kaddish*; *hagbah* and *gelilah*; *Ashrei* and *Uva letziyon*—the *chazzan* does not conclude *Uva letziyon* aloud. That is followed by *Yehalelu* and the return of the Torah to the *aron*. The *tefillin* are then removed, *Rabbeinu Tam tefillin* are donned and then removed before continuing with *Musaf*.

The *chazzan* should recite a chapter of *Tehillim*<sup>8</sup> before beginning *chatzi Kaddish* for *Musaf*.

6) *Sichah of Parshas Toldos 5752*

7) Does one make a *brachah* on half-*Hallel* if *davening* without a *minyan*? See [www.asktherav.com](http://www.asktherav.com) #2750

8) The reasoning for this practice is explained on [www.asktherav.com](http://www.asktherav.com) #27517.

## LAW OF REDEMPTION: TODAY'S OFFERINGS

We offer the following *Korban Musaf* in the *Beis Hamikdash* in honor of Rosh Chodesh: two bulls, one ram, seven lambs as burnt-offerings, and one goat for a sin-offering. These are in addition to the daily *Korban Tamid*.

We will all ascend to the *Beis Hamikdash* in Yerushalayim—not just three times a year, for Pesach, Shavuos and Sukkos, but also for each Shabbos and for each *Rosh Chodesh* (as it says in Navi<sup>9</sup>).

**Omer Reminder:** If you forgot to count the *Omer* last night, count it during the day without a blessing. If you only missed last night (but counted the first forty-four days by night or day), you may resume counting tonight with a blessing.

Today we learn Sotah 45, following the custom of learning one *dafa* a day throughout the *Omer*, that corresponds to that day of counting.

## ROSH CHODESH CUSTOMS

It is a mitzvah to enhance the quality of our meals on Rosh Chodesh.

It is an ancient custom, on each Rosh Chodesh, to study one verse of the chapter of Tehillim that corresponds to the current years of a person's life. The verse should be studied with the commentary of *Rashi*, and additional commentaries may be added as well. If the current chapter contains less than twelve verses, or in a leap year, when there are more than twelve months, verses that have been studied on a previous Rosh Chodesh should be studied a second time. Similarly, if the current chapter contains many verses, then two or three verses should be studied at once on each Rosh Chodesh of the year.

## TACHNUN

We do not say *Tachanun*, nor may we fast, from Rosh Chodesh Sivan until the twelfth of Sivan. The exception to this rule is a bride and groom on their wedding day.<sup>10</sup>

On these days when *Tachanun* is not said, we omit *Lamnatzeach* (Chapter 20 of Tehillim) from davening. Instead, we precede the daily Tehillim with its recitation.

## LAW OF REDEMPTION: 30 DAYS BEFORE

In his *Shulchan Aruch*, the Alter Rebbe states<sup>11</sup>: “During the times of the *Beis Hamikdash* the early Sages instituted that the laws of each festival should be explained to the public starting thirty days prior to the festival. Therefore, they would begin teaching the laws of Shavuos from the fifth of Iyar onward. Since each person living in Eretz Yisrael was obligated to bring three offerings (*olas re'iyah*, *shalmei chagigah*, and *shalmei simchah*) on each festival and each sacrifice has to be free of any blemish or other disqualification,

9) *Yeshayah* 10:23

10) On Isru Chag, however, they do not fast.

11) beginning of *Hilchos Pesach*