

SPECIAL DAYS IN TISHREI

Volume 32, Issue 7

CONGREGATION LEVI YITZCHOK CHABAD OF HANCOCK PARK

Chabad Chodesh Tishrei 5782

Shnas HaShemita

Elul 29/September 6/Monday Erev Rosh Hashanah

Birthday of our Holy Master and Teacher, **R. Menachem Mendel b. Sholom Shachne, third Lubavitcher Rebbe, the "Tzemach Tzedek,"** author of Tzemach Tzedek, 5549 (1789) in Liozna. On that day the Alter Rebbe said a Maamar, which became the first three chapters of Tanya. *"..Everyone is surely utilizing this day to add in Tzedakah and good deeds connected with the day, the Tzemach Tzedek's birthday, especially by learning his Torah and fulfilling his teachings."* (Erev Rosh Hashanah, 5750)

Tishrei 1/September 7/Tuesday First Day Rosh Hashanah

Creation of **Adam Harishon** and **Chavah**.

Birth of **Kayin** and **Hevel**. (B'reishis Rabah 22)

Sarah, Rivkah, Rachel, Leah and **Chanah's** prayers for children were answered. (Yevamos 64b, Tanchuma Vayera)

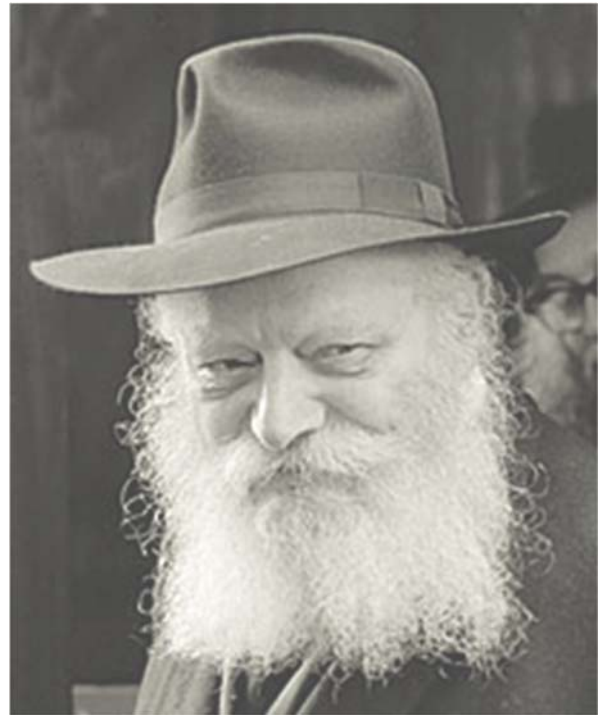
Elisha ate at the house of the **Shunamite woman** and blessed her with children. (Melachim II, 4:16, Zohar, Beshalach)

Akeidah of **Yitzchak**, 2085.

Yartzeit of **Sarah Imeinu**, 2085.

Yosef was released from prison, 2236. (Rosh Hashanah 10b)

Pharaoh freed the Jews from labor, 2448. (Rosh Hashanah 11a)



Zerubavel brought the first offering on the new altar in Yerushalayim, 3391 (370 BCE). (Nechemiah 8:2)

Ezra read the Torah for the community returning from Bavel, inspiring Teshuvah, 3414 (347 BCE). (Nechemiah 8:2)

Yartzeit of **R. Amnon of Mayence**, who died for Kiddush HaShem, while composing the Rosh Hashanah prayer "Unesaneh Tokef", 4772 (1012).

The Baal Shem Tov was told that the redemption would come when "his well-springs would spread forth" 5507 (1746).

The Daf Yomi was initiated by **R. Meir Shapiro** of Lublin, 5683 (1923).

Tishrei 2/September 8/Wednesday 2nd Day Rosh Hashanah

Yartzeit of **Rebbetzin Sheina**, youngest daughter of the Friediker Rebbe, killed in Treblinka 5702, 1941. The Rebbe always said Kaddish for her.

Adam Harishon created fire on Motzei Shabbos with two stones (Midrash Socher Tov 92) which we commemorate every Motzei Shabbos.

Ezra gathered the people a second time to teach them the laws of Sukkos. (Nechemiah 8:13)

Tishrei 3/ September 9/Thursday **Tzom Gedaliah**

Gedaliah ben Achikam, the last Jewish Governor of Israel, was assassinated, 3339 (423 BCE). All the remaining Jews in Eretz Yisroel fled. (Melachim II 25:25)

Mentioning HaShem's name in legal documents was stopped by the Chachamim. (Megillas Taanis 7, Rosh Hashanah 18b)

The **Kohen Gadol** would separate from his house, moving into the Beis Hamikdash for seven days to prepare for the Yom Kippur Service. (Yoma 2a)

Yartzeit of **Rebbetzin Devorah Leah**, daughter of the Alter Rebbe, mother of the Tzemach Tzedek, who sacrificed her life for the Alter Rebbe, 5553 (1793).

Tishrei 5/September 11/Shabbos **Shabbos Shuva**

Rabbi Akiva was arrested by the Romans, 3894 (133). (Megillas Taanis 19a)

Tishrei 6/September 12/Sunday

Yartzeit of **R. Aryeh Leib of Shpola**, "The Shpoler Zayde", 5572 (1811).

Yartzeit of **Rebbetzin Chanah**, mother of the Rebbe, 5725 (1964).

Tishrei 8/September 14/Tuesday **Yom Yud Gimmel Midos**

Dedication of the first Beis Hamikdash. (Divrei Haya-mim II, 7:10, Rashi)

Yartzeit of **R. Baruch**, the Alter Rebbe's father, 5552 (1791).

Rabbi Boruch lived in the city of Liozna, and he could not contain his embarrassment over the fact that his son, who held him in great esteem, would rise to his feet whenever he passed, feeling driven to protest: "How can one who speaks with the voice of prophecy rise for the likes of me?!"

He decided to leave Liozna and become a wanderer, until he arrived in the town of Selesz, in Hungary, where he then settled for the remainder of his days. After his passing, many newborns in Selesz were given the name, Boruch. (Days of Chabad)

Tishrei 9/September 15/Wednesday **Erev Yom Kippur**

Birthday of **R. Yehudah Hanasi**, 3895 (135). (Seder Hadoros)

R. Akiva was executed in Caesaria, 3895 (135). (Semachos 8)

"When R. Akiva died, R. Yehudah Hanasi was born." (Kiddushim 72b)

Yartzeit of **R. Avraham Gumbiner**, author of Magen Avraham on Shulchan Aruch, 5443 (1682).

"...as is well known, that the Alter Rebbe very much esteemed his rulings..." (Sichah, Purim, 5716)

"...(The Alter Rebbe's Shulchan Aruch) was based on the authorities, Early and Later, and at their head, the Magen Avraham." (Introduction of the Alter Rebbe's sons to his Shulchan Aruch)

Tishrei 10/September 16/Thursday **Yom Kippur**

HaShem completely forgave the Jewish people for the sin of the golden calf; therefore, this day was established for forgiveness; additionally, **Moshe Rabbeinu** came down with the Second Luchos from Har Sinai.

Avraham Avinu had his Bris. (According to Pirkei D'Rabi Eliezer 29)

Birthday of **Rivkah**. (Bereishis Rabah 57)

Yartzeit of **Bilhah**. (Bereishis Rabah 57) (Shemos 34:29-30, Rashi) (Rashi to Devarim 9:18)

HaShem forgave **Dovid Hamelech** for the sin of Bas Sheva, 2913. (Shmuel II 11:26-12:14, Introduction to the Zohar)

Dedication of the First Beis Hamikdash continued on Yom Kippur.

Yechezkel prophesied the future Beis Hamikdash, 3352 (410 BCE). (Yechezkel 40)

Execution of some of the **Asara Harugei Malchus**, commemorated in the Piyut "Eileh Ezkerah", in Musaf of Yom Kippur, 3895 (135).

Tishrei 11/September 17/Friday

The day is called "**G-tt's Nomen**" ("HaShem's Name"). There's a custom to rise early for Shacharis today (so the Accuser can't accuse us of inconsistency in our resolve to do Teshuvah). (Alter Rebbe's Shulchan Aruch, Orach Chaim 642)

On the day after Yom Kippur, Moshe Rabbeinu gathered all the Jews together to request contributions for the Mishkan (Shemos 31:18, Rashi), taught the laws of Shabbos, (Shemos 35:1, Rashi) and opened the first judicial session. (Shemos 18:13-23, Rashi)

Yartzeit of **Mar Bar Rav Ashi**, one of the last editors of the Talmud Bavli, 4226 (466). (Igeres Rav Sherira Gaon)

The **Alter Rebbe** brings his grandson, the **Tzemach Tzedek**, to **Cheder** for the first time.

After the passing of his daughter, Rebbetzin Devorah Leah (see Tishrei 3), the Alter Rebbe took over the care of her little son, strongly focusing on his education.

After davening the Alter Rebbe had the Tzemach Tzedek wrapped in a Tallis. He took his grandson and along with other members of the family and many Chassidim they went to the gravesite of Rebbetzin Devorah Leah. There the Alter Rebbe said: "Mazel Tov! Devorah Leah, daughter of Shterna. Today I am bringing your son, Menachem Mendel, son of Devorah Leah, into the world of Torah. Come bless him, that just as he has entered into a life of Torah, so may he come to chuppah, good deeds and length of days."

To which, all present said "Amen." Then the child was taken to Shul where Reb Avraham, the melamed, taught him the first parsha of Sefer Vayikra. When the child asked his grandfather why the Aleph in Vayikra is small, the Alter Rebbe said that it corresponds to Moshe Rabeinu who was very humble. (*Likutei Sichos, volume 17, Vayikra*)

Tishrei 12/September 18/Shabbos

Jews continued to bring material for the Mishkan. (*Shemos 35:21, Shemos Rabbah 5*)

Yartzeit of **R. Avraham "The Malach"**, son of the Mezeritcher Magid, author of Chesed L'Avraham, 5537, (1776).

Of Rabbi Avraham's holiness, the Tzemach Tzedek remarked: "When 'The Malach' came to the blessing Yotzer Ohr, so great was his fervor that one could light a sliver of wood by its fire! And this is no exaggeration".

The Alter Rebbe named one of his sons Avraham after 'The Malach'. Later the name Chaim was added. (*Sefer Hamaamorim of the Friediker Rebbe p. 90*)

Tishrei 13/September 19/Sunday

Yartzeit of our holy Master and Teacher, **R. Shmuel**, the “**Rebbe MaHaRaSh**”, 5643 (1882). “..His life and work is best summarized by his saying, “The world says if you can’t go under an obstacle, you have to go over it, and I say —go over it in the first place.” The simple meaning of this is that in Torah and Mitzvos we have to “go over in the first place”: not make calculations, and when that’s not enough, and you have to go above measure and limit, you go “over” —the Rebbe MaHaRaSh said “go over in the first place”, in a way that’s above calculations and limits. (*Sichah, Tishrei 13, 5739*)

Yartzeit of **R. Akiva Eiger**, outstanding Talmudic authority, 5598 (1837). The Mitteler Rebbe was close with him, and said the Maamar, “Al Tatzter Es Moav,” for him. (Beis Rebbe, Vol. II, P. 7)

Tishrei 14/September 20/Monday **Erev Sukkos**

Shlomoh Hamelech finished dedicating the First Beis Hamikdash, 2936. (Divrei Hayamim II 7, Moed Katan 9a)

On this day they would whitewash the stones of the Mizbayach in the Beis Hamikdash.

Yartzeit of **R. Yisroel, the Magid of Kozhnitz**, student of the Mezeritcher Magid, author of Avodas Yisroel, 5575 (1814).

Tishrei 15/September 21/Tuesday **First Day of Sukkos**

Burial of **Yaakov Avinu**, 2255 (*Seder Hadoros, 2255*) (and also the day of the death and burial of Eisav). (*Sotah 13a*)

Construction of the Mishkan began.

Tishrei 16/September 22/Wednesday **Second Day of Sukkos**

Simchas Beis HaShoevah (Taanis 3a)

Yartzeit of **R. Moshe Zacuto**, Kabbalist, author of Kol HaRaMaZ, on the Zohar. 5458 (1697).

Yartzeit of **R. Sholom Dov Ber of Retzitz**, grandson of the Tzemach Tzedek, 5669 (1908).

Tishrei 18/September 24/Friday

Yartzeit of **R. Nachman of Breslov**, author of Likutei MaHaRaN, 5571 (1810).

Yartzeit of **R. Eliyohu of Vilna**, known as the **Vilna Gaon**, 5558 (1797).

Tishrei 21/September 27/Monday **Hoshanah Rabba**

Chagai prophesied about the Second Beis Hamikdash (“Greater will be the honor of this second House than the first”) 3409 (Chagai 2 1-9); he was one of the prophets who instituted the Striking of the Aravah on Hoshana Rabba to commemorate the Beis Hamikdash. (Rashi to Sukah 44a)

Yartzeit of **R. Yaakov Yosef**, author of Toldos Yaakov Yosef, first printed book of Chassidus, student of the Baal Shem Tov, 5529 (1768).

Tishrei 22/September 28/Tuesday **Shemini Atzeres**

Yartzeit of **R. Aharon Halevi Hurvitz of Stroschel**, primary student of the Alter Rebbe, author of Avodas Halevi and Shaar Hayichud, 5589 (1829).

Tishrei 23/September 29/Wednesday **Simchas Torah**

Moshe fought Og. (Tanchuma, Chukas 24)

Shlomoh Hamelech dismissed the people at the end of the dedication of the Beis Hamikdash.

Tishrei 24/September 30/Thursday

Isru Chag

Ezra gathered those returning from Bavel to do Teshuvah for intermarriage. (Nechemiah 9:1)

The **Alter Rebbe** was taken to Petersburg, 5559 (1798), and again in 5561 (1800).

Yartzeit of **R. Mosheh Sofer**, author of Chasam Sofer, 5600 (1839).

The **Previous Lubavitcher Rebbe** left Russia, 5688 (1927).

Yartzeit of **Rebbetzin Rochel**, wife of R. Meir Shlomo Yanovsky, grandmother of the Rebbe. The Rebbe would say Kaddish for her. (Sefer HaSichos 5749)

Tishrei 25/October 1/Friday

Yartzeit of **R. Levi Yitzchak of Berditchev**, author of Kedushas Levi, close associate of the Alter Rebbe, 5570 (1809).

Tishrei 26/October 2/Shabbos

Shabbos Bereishis

Shabbos Mevorchim Cheshvan

Tishrei 27/October 3/Sunday

Yartzeit of **R. Yitzchok of Dampierre**, early primary Tosafist, 5000 (1239).

Tishrei 28/October 4/Monday

The **Mitteler Rebbe** was taken to Vitebsk, 5587 (1826).

Tishrei 29/October 5/Tuesday

Erev Rosh Chodesh

Seven days after Sukkos: the last day one must announce a lost article. (Baba Metzia 28a)

Yartzeit of **Shimon Hatzadik**, 3449 (Yoma 39b)

Yartzeit of **Don Yitzchak Abarbanel**, leader of Spanish Jewry, Tanach commentator, 5268 (1507).

Tishrei 30/October 6/Wednesday

Rosh Chodesh MarCheshvan–Day 1

Cheshvan 1/October 7/Thursday

Rosh Chodesh MarCheshvan–Day 2

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TISHREI LAWS AND CUSTOMS 5782

Shnas HaShemita

Erev Rosh Hashanah

Monday, Elul 29, September 6

No Tachnun on Erev Rosh Hashanah.

We do not blow the Shofar.

After Shacharis we annul our vows. Our custom is to do it before a Beis Din of ten. If one doesn't understand Aramaic, one can say it in English.

Pruzbul

What is a Pruzbul, and why do we need one?

Pruzbul is the transfer of your debts to the Beis Din. This year, 5782, is a Shemita year. Shemita cancels all loans not collected. In order to collect them, we transfer them to the Beis Din and this allows us to collect them when we want to.

When do we make the Pruzbul?

Erev Rosh Hashanah, the last day before Shemita. Our custom is to do it after Hataras Nedarim.

How is it done?

One stands before the Beis Din and says the following: "I hereby transfer to you all the debts owed to me, so that I can collect them any time I wish."

See page 30

Pidyon Nefesh

We write a Pidyon Nefesh (PAN) and send it to be read at the Ohel of the Rebbe, before Rosh Hashanah.

"...With regards to the writing of a pidyon, as is known among Chassidim that when one writes a pan and sends it to the Rebbe, it becomes effective even

before the pidyon reaches the Rebbe The Chassid must do his part and devote himself to the Rebbe and trust in the Rebbe so that there are no obstacles on his part, and the Rebbe from his part, achieves the desired result. [Sichah of Shabbos Parshas Pinchas 5711]

We bathe and take haircuts in honor of Yom Tov, confident that HaShem will bless us with a good and sweet year.

Men go to the Mikveh.

Buy fruit for "Shehechyanu" and the special Rosh Hashanah foods: honey, apples, head of a fish, carrots, etc. (On Rosh Hashanah we don't eat foods containing vinegar, chrain, mustard or nuts.)

"...We must provide all the Holiday needs for all who are needy, to properly celebrate Rosh Hashanah and the Tishrei Holidays." [Sichah, Shabbos Ki Savo, 5750]

It was the Rebbe RaShaB's custom before every Rosh Hashanah to take on a new Hiddur. [Sefer Haminhagim, p. 56] Thus, it's proper for everyone to accept a new Hiddur, (b'li neder, without a vow). [Rosh Hashanah Second Day 5742, Likutei Sichos, Vol. II, p. 386]

At Candle Lighting we say: LiHadlik Ner Shel Yom Hazikaron and Shehechyanu.

First Night of Rosh Hashanah

Monday Night, Tishrei 1, September 6

"...He who davens as Chazan for the Yomim Noraim should review the Tefillos, especially the Piyutim, to

know at least the meaning of the words.
Even if he did so a year ago, he should do so every year before going to the Amud as Chazan." [Likutei Sichos Vol 19, p. 462]

Before Maariv we say Tehillim.

"...The Alter Rebbe would be involved in saying Tehillim from after Minchah Erev Rosh Hashanah until after Maariv of the Second Night of Rosh Hashanah." [Sefer Hasichos 5702, p. 2]

"...In the two days of Rosh Hashanah from an hour before Minchah Erev Rosh Hashanah until Maariv Motzei Yom Tov, every one should be involved in saying Tehillim, for in these days we must be careful in the extreme about empty conversation, to minimize sleep and maximize prayer and supplications from the depths of the heart and in every available moment say Tehillim. Those who smoke the rest of the year as well as on Yom Tov do not do so now." [Letter of the previous Lubavitcher Rebbe, 5697, Erev Rosh Hashana, 5750]

"...The Tzemach Tzedek said: today we must prepare ourselves to receive our Father, our King. A father loves a clean, pure heart; a king loves a clean garment. Silver and gold [love and fear], don't rust, only tarnish and they can be cleaned. This is the service of Rosh Hashanah; to be sure you have a pure heart and a clean garment..." [Sichah Erev Rosh Hashanah 5705 pg. 1]

On Rosh Hashonah and Yom Kippur we generally daven a little slower. One should make sure to follow the Machzor carefully, especially for Shmoneh Esrei .

In Kaddish during Aseres Yemei Teshuvah, we say "Oseh Ha-Shalom".

"...The Rebbe RaShaB said that the vessel for material blessings for the whole year is through two things: Kavanah in saying L'Dovid Mizmor the night of Rosh

Hashanah, and extra joy in the Torah on Simchas Torah." [Sichah, Sukos, 5687]

After Maariv we wish each other "Lishanah Tovah Tikaseiv V'seichaseim" (to a man) or "Lishanah Tovah Tikaseivi V'seichaseimi" (to a woman).

On the first night of Rosh Hashanah after Maariv, the Rebbe RaShaB would say L'shanah Tovah to everyone present. On his way home from Shul, he said L'shanah Tovah to every person, even to very young children. [Sichos 5704, p. 2]

The Tzemach Tzedek said: Two angels escort a person. They listen to the L'shanah Tovah he says to his friend with a pure heart; they go up to heaven and say good tidings and pray that the person have a good year. This causes HaShem to accept His coronation. [Sefer Hasichos 5705, p. 1]

"... The Rebbe MaHaRaSh said, "Hundreds of angels look forward on Rosh Hashanah for a Jew to say a good word about his friend, because HaShem desires to hear the praise of Israel more than the prayers of the righteous." [Addenda to Hayom Yom, No. 18]

After Kiddush on Rosh Hashanah, and after washing and making Hamotzi we dip the Challah three times in honey instead of salt. We put salt on the table as usual. (Many have the custom to dip Challah in salt during the meal.)

Having salt on the table applies any time we use honey.

After eating the Challah we dip a sweet apple in honey three times, say the Brachah "Borei Pri Ha-etz" followed by "Yehi Ratzon" [see Siddur] and eat it.

The Rebbe would take an apple, make the brocha, then cut off a piece of apple, dip that into honey, then make the Yehi Ratzon and eat it. At the

end of the meal he would eat the rest of the apple and did not make another "Hoetz" on the fruit for the desert..." [Otzar Minhagei Chabad]

It's customary to eat the head of a fish, (or ram), to commemorate Akeidas Yitzchak.

We eat pomegranates, carrots, meat and sweet foods. We do not say a "Yehi Ratzon" for these traditional foods.

In Birkas Hamazon add "Yaaleh V'Yavo." If you forget "Yaaleh V'yavo" at night, repeat Birkas Hamazon. During the day, you do not have to. If you remember before starting the fourth Brochah follow the instructions in your Siddur.

In Birkas Hamazon we say "**Oseh Shalom**", not "HASHalom".

First Day of Rosh Hashanah Tuesday, Tishrei 1, September 7

We don't wear a kittel on Rosh Hashanah.

Throughout Aseres Yimei Teshuvah we say "Shir Hamalos" [Tehillim: 130] after Yishtabach before Borchu.

Since Rosh Hashanah and Yom Kippur are days of judgment, we don't say Hallel.

Tekias Shofar

After Kriyas HaTorah, and Maftir we prepare for Shofar blowing.

The Ba'al Tokeah says the Brochos with the intention that he is saying the Brochos and blowing the Shofar for all listening. We have in mind, when hearing the Brocho and the blowing of the Shofar, that we are fulfilling the Mitzvah through him. Listen very carefully to the Brochos, keeping in mind to fulfill the Mitzvah.

Don't answer "Baruch Hu Uvaruch Shmo"; do say "Amen".

Since the Brochos apply to the Tekios of the Amidah, we may not talk from this point until after the Shofar blowing after the Musaf repetition (unless it directly pertains to Shofar or Davening). We should make sure that children are quiet.

Our custom is not to announce the Tekios, rather to point to them for the Ba'al Tokeah.

We say the "Yehi Ratzon" after the Tekios, as does the Baal Tekiah.

"According to the practices of Kaballah, after the Tekios, the Baal Tekiah should go to his place and turn to face the congregation and they should look at him". [Kuntres Limud Hachassidus, p. 11]

We blow the Shofar three times in the silent Amidah three times in the Repetition, and in the Kaddish after Mussaf. If you're in the middle of the Amidah when the Shofar is blown, stop, listen and then continue davening.

After Davening we blow another thirty.

A Ba'al Tokeah (and those who blow Shofar on Mivtzaim) should be **well versed** in the laws of Shofar.

If you heard the Shofar, you may say the Brachos for others and blow for them, but it's better that they say the Brachos. If you're blowing Shofar for women, THEY must say the Brachos.

"...In 5640 (1880), the Rebbe MaHaRaSh gave a message to the Chassidim, through R. Levi'k the Gabai: "That which is explained in Chassidus that the concept of Shofar is that we call out "Father, Father!", the main emphasis isn't on the "Father", but on the one calling out". It was a tumultuous Rosh Hashanah".

[Addenda to Hayom Yom, No. 17]

Tashlich

After Minchah we go to a river with fish (as a sign that we should multiply like fish) for Tashlich. After Tashlich, shake the corners of your Tallis Katan. If you can't go on Rosh Hashanah you may go throughout Aseres Yimei Teshuvah.

It is not proper to sleep on Rosh Hashanah by day. The two days of Rosh Hashanah should be devoted to Prayer, Torah Study, and Tehillim.

Second Night of Rosh Hashanah Tuesday Night, Tishrei 2, September 7

No preparations for the second day of Yom Tov may be done before nightfall.

Light candles from a pre-existing flame and say the Brochos "Lehadlik Ner Shel Yom Hazikaron" and "Shehechyanu".

Since there is a view that we don't say Shehechyanu the second day, the custom is to have a new fruit on the table, or to wear a new garment, at candle-lighting and Kiddush. (when you say Shehechyanu.)

If you don't have a new fruit or garment, you still say Shehechyanu.

We eat the new fruit before washing for Challah.

The Rebbe used to dip the new fruit three times in honey.

"...On the Second Night of Rosh Hashanah those who eat a Kizayis of the new fruit (before washing for the meal) should say a After Brocha over the fruit, but not over the wine." [Sefer Hashichos, Rosh Hashanah Second Night, 5705]

"...They saw the Rebbe the Tzemach Tzedek on the

second night of Rosh Hashanah saying Tehillim all night, his holy eyes flowed with tears." [Sefer Hasichos 5705]

Second Day of Rosh Hashanah

Wednesday, Tishrei 2, September 8

It was the previous Rebbe's custom to say Yizkor quietly to himself after the Haftarah on the second day of Rosh Hashanah. He told me this knowing that I would eventually publicize it. I am not going to establish a new custom; let everyone do as he feels proper. [Sichah, Tishrei 6, 5743]

The Baal Tekiah wears a new garment for Tekios, for the Brochah of Shehechyanu.

" . . . I suggest everybody connect the hours of Rosh Hashanah with the beginning of Motzoei Rosh Hashanah in the study of Chassidus . . . " [Letter of the Rebbe, Sefer Haminhagim, p. 57]

Motzei Yom Tov, we add Atah Chonantanu in the Amidah of Maariv. If you forget, don't repeat the Amidah, but say "Baruch Hamavdil Bein Kodesh Lichol". Women who don't daven Maariv must say Baruch Hamavdil Bein Kodesh Lichol before they can do any work.

During Aseres Yimei Teshuvah, in the Amidah, add "Zochreinu", "Mi Kamocho" "Uchsov" and "U'B'Sefer Chaim." If you forget, don't repeat the Amidah.

We say "**HaMelech** Hakodosh" instead of "HaKel Hakodosh" (and "**HaMelech Hamishpot**" instead of "Melech Oheiv Tzedakah Umishpot"). If you realize immediately (the time it takes to say "Shalom Alecha Rebbe") you can immediately say "HaMelech Hakodosh" (or HaMelech Hamishpot). If at "HaMelech Hakodosh" you don't realize immediately, or began the next Brochah, repeat the Amidah, even if you finished it. [See Siddur]

If you forgot to say HaMelech Hamishpot don't repeat Shmoneh Esrei.

We say the regular Havdalah without bisamim or a candle.

ASERES YIMEI TESHUVAH

Add Aseres Yimei Teshuvah insertions in the Amidah.

"...Though repentance and calling out to HaShem are effective all year, during the Ten Days from Rosh Hashanah thru Yom Kippur they are more effective and are accepted immediately, as it says [Yishayahu 55:6] "Seek HaShem when He is to be found." [Rambam, Hilchos Teshuvah, 2:1]

Before Va'Anachnu Lo Neida, we say "Avinu Malkeinu" at Shacharis and Minchah all of the Aseres Yimei Teshuvah (unless we aren't saying Tachanun).

During these days, we're more scrupulous than usual, as we ask HaShem to deal with us with special kindness.

One who eats non-Pas Yisroel during the year should be careful to eat only Pas Yisroel.

TZOM GEDALIAH

Thursday, Tishrei 3, September 9

All able men and women fast; pregnant or nursing women do not.

The Chazan adds Aneinu in the repeated Amidah of Shacharis.

We say Slichos and Avinu Malkeinu and read the Torah.

Only those fasting have Aliyos.

At Minchah we read the Torah and Haftorah before the Amidah. In the Amidah, those fasting say Aneinu in Shema Koleinu. If you forget it, don't repeat the Amidah.

We say Tachanun and Avinu Malkeinu.

SHABBOS SHUVA

Tishrei 5, September 11

It was customary in the household of the Rebbeim to light a special candle on Erev Shabbos called the Teshuvah light. [See Sefer Haminhagim, pg. 58]

This Shabbos is "Shabbos Teshuvah" (or "Shuvah," based on its Haftorah "Shuvah Yisroel"). In "Magen Avos" say "**HaMelech Hakodosh**", instead of "HaKel Hakodosh".

We don't say "Avinu Malkeinu" on Shabbos.

We don't say "Vihi Noam" and "v'Atah Kodosh" in Maariv on Motzei Shabbos. (It asks for blessing in the work of our hands in the coming week, and on Yom Kippur we won't be working.)

EREV YOM KIPPUR

Wednesday, Tishrei 9, September 15

Kapporos

Men use a rooster and women use a hen; pregnant women use preferably a rooster and two hens. Give the value of the chicken to the poor. If you can't get a chicken, use money and say "Zeh Hakesef Yeilech L'tzedakah".

Some do Kapporos during Aseres Yimei Teshuvah. During the Ten Days of Teshuvah we give Tzedakah liberally, on Erev Yom Kippur even more so.

At Shacharis we don't say Mizmor Lisodah, Tachanun or Avinu Malkeinu. (Mizmor Lisodah is in place of the Korban Todah, which wasn't brought Erev Yom Kippur.)

We ask friends for Lekach (honey cake), and eat it. One reason for this custom is that, were it decreed upon us, chas v'shalom, to depend on the "gifts of flesh and blood", we discharge our "obligation" with this.

"...My father-in-law, the Rebbe said: 'The Baal Shem Tov would say that giving Lekach (honey cake) on Erev Yom Kippur is an ancient custom, and when he gave it he would say, I give you Lekach, and may HaShem give you a good year, and my father [the Rebbe RaShaB] would also add, 'a sweet year...'. [Sichah, Erev Yom Kippur, 5711]

It's a Mitzvah to eat and drink on Erev Yom Kippur as if for two days. It is forbidden to fast. We eat two full meals for which we wash and eat Challah dipped in honey. One meal is before Minchah and Seudah Hamafsek is after Mincha. We eat Kreplach. We don't eat eggs on Erev Yom Kippur.

Many refined people use only one hand to eat at their meals. On Erev Yom Kippur, they would eat with both hands, (as I saw by my father). [Erev Yom Kippur, 5745, Likutei Sichos Vol. 29, p. 319]

It's an obligation to go to the Mikveh. Go before Minchah, after the first meal. (Some go again after Seudah Hamafsek before sundown.)

Before Mikveh we have the custom of Malkos: receiving thirty-nine symbolic "lashes" to remember the need for Teshuvah. Both the one giving and getting Malkos say the thirteen words of "VeHu Rachum" three times, for a total of thirty-nine.

Yom Kippur doesn't atone for sins against a fellow man, unless we appease him. If we've sinned against others, even if only in words, we're obliged to appease them. We must go personally to them.

The injured party should forgive willingly and wholeheartedly.

Minchah

We wear Yom Tov clothes to Minchah.

We give a lot of Tzedakah before Minchah.

At the end of the Amidah, before "Elokai Nitzor" we say Viduy (see Siddur) in the silent Amidah, but not in the Repetition.

We don't say Tachanun (or Avinu Malkeinu).

After Minchah, we eat the final meal before the fast. We eat only easily digestible food, such as boiled chicken or soup. We don't eat or drink spicy or salty foods. Finish the meal while it's still daytime.

The Friediker Rebbe said, "The first time I was obligated to fast on Yom Kippur, I ate the Seudah Hamafsek (the final meal before the fast) with my father. He said I should have some soup with Challah. He told me to pour a second and third spoonful (or three servings of soup). The soup was without salt; I wanted to pour some into my soup and began to reach for the salt but held back. My father saw this. He said there are many reasons we eat without salt on Erev Yom Kippur and the simple reason is we shouldn't be thirsty, because on Yom Kippur we must not only not eat, but we should not even want to eat or drink." [Sefer Hasichos, Motzei Yom Kippur, 5698]

If you finish quite early, and intend to eat or drink before the fast, make a declaration (or at least have in mind) before Birkas HaMazon, that you're not yet beginning the fast.

Parents bless their children before going to Kol Nidrei.

At candle-lighting we say "Lihadlik Ner Shel Yom Hakippurim" and "Shehechyanu". Although the fast begins at sundown, women and girls who light can-

dles start at the proper candle-lighting time.

We must add to Yom Kippur at its beginning and end: don't delay candle-lighting or going to Mikveh.

Those saying Yizkor, light a Yartzeit candle at home. If you plan to say Havdalah at home after Yom Kippur, light a 24-hour candle at home.

Every married man brings a 24-hour candle to Shul to light before Yom Kippur.

It's proper to leave a light on in the master bedroom.

We must honor Yom Kippur with Yom Tov clothes, a Yom Tov tablecloth and candles.

YOM KIPPUR

Wednesday-Thursday, Tishrei 10

September 15-16

The fast of Yom Kippur is (in effect) twenty-six hours.

The number of hours corresponds to HaShem's name (gematria twenty six). [Sefer Hasichos, 5705]

Fasting part of an hour is considered sufficient. Fasting over twenty-five full hours is adequate. [Likutei Sichos, Vol. 16, p. 522] (The normal schedule of Yom Kippur accomplishes this, since we begin fasting before sunset and continue until over an hour after candle lighting the next evening including Maariv).

Married men after the first year of marriage wear a Kittel. A mourner also wears one. Since it's a garment for Davening, you should remove it before going into a bathroom.

Put on your Tallis and say its Brachah before sunset. We say Viduy privately before Kol Nidrei. We say nine chapters of Tehillim (115-123).

Three Sifrei Torah should be taken out if possible for Kol Nidre.

During Kol Nidre, the Rebbe would hold the first Sefer Torah.

During Kol Nidre, the Rebbe would wear the gartel of the Tzemach Tzedek.

After Kol Nidrei the Chazan and congregation say Shehechyanu for Yom Kippur. Begin the Brochah with the Chazan and finish before him, so you can answer "Amen".

Women and girls, who said Shehechyanu at candle lighting only respond Amen and do not say Shehechyanu now.

During Maariv we say Boruch Sheim out loud.

After Maariv we say the first four chapters of Tehillim (there's a custom to say all of Sefer Tehillim).

We don't say Tachanun or Viduy in Kriyas Shema before sleep. (Don't forget to say "Baruch Sheim..." out loud.)

Say nine chapters of Tehillim (124-132) after Kriyas Shema before "Hamapil".

Five principal restrictions apply on Yom Kippur:

1. Eating/Drinking:

All men and women (even pregnant and nursing) fast. A person who feels ill or requires medication should consult a Rav. Children under nine may not fast. Children nine and above, in good health, should be trained to fast a few hours beyond their regular eating time. Boys of twelve and girls of eleven in good health should fast the whole day. (Even children under nine should be trained to keep the other abstentions.)

2. Wearing shoes:

We may not wear shoes containing any leather or suede. (And thus, we won't say the Brachah "Sheasah Li kol Tzorki", the Brachah on shoes, in the morning.) We may wear leather clothes.

3. Washing:

We may not wash, even with cold water. In the morning, for Negel Vasser, and after using the bathroom, we wash our fingers until the knuckles. If there's dirt on your hands you may wash it off.

4. Anointing:

We may not soak or anoint any part of the body in oil, lotion, perfume or cologne.

5. Family Relations:

Marital relations are forbidden. A couple should conduct themselves as they would during the time of Nidah .

Yom Kippur Day

Thursday, Tishrei 10, September 16

We wash Negel Vasser up to our knuckles. We don't say the Brachah "Sheasah Li Kol Tzorki". Don't forget to say "Boruch Shem" out loud in the Kriyas Shema before Davening and in Korbanos.

After Kriyas HaTorah is Yizkor. Those people that b'h have both parents living, leave the Shul. Someone who is in the first year of mourning stays, but doesn't say Yizkor. (The mother's name is used.)

At Musaf we do Birchah Kohanim. Kohanim may have their hands washed to their wrists; a Levi whose custom is to wash his own hands before washing the Kohen may do so.

After Musaf, after the daily Tehillim portion, say Tehillim: 133-141.

Chabad custom is to have a break of at least forty-five minutes between Musaf and Minchah.

We leave the Aron Kodesh open all of Neilah.

After Neilah we say Tehillim 142-150, completing Sefer Tehillim.

Motzei Yom Kippur

Thursday Night, Tishrei 11, Sept. 16

For Maariv we still wear our Tallis and Kittel and put on a hat (instead of a Tallis over our head). Add Atah Chonantanu in the Amidah. If you forget, don't repeat the Amidah, but say "Baruch Hamavdil Bein Kodesh Lichol". Women who don't Daven Maariv must say this before they can do any work.

Before Havdalah, wash both hands three times (Negel Vasser) without a Brachah (even Kohanim who washed for Birkas Kohanim). Wash your face and rinse your mouth.

The flame for Havdalah must have been lit before Yom Kippur (and not used for any other purpose). We may light a candle from a candle lit Erev Yom Kippur.

After Maariv and Havdalah, Kiddush Levana is said.

On Motzei Yom Kippur we wish each other "Gut Yom Tov". We eat and rejoice. It's a partial festival. We dip Challah in honey.

We begin building, or at least discuss building the Sukkah.

The day after Yom Kippur is called "B'sheim HaShem".

We rise early to go to Shul.

Shlomoh Hamelech dedicated the Beis Hamikdash between Yom Kippur and Sukkos. These are days of rejoicing; we don't fast, even on a Yartzeit, nor do we say Tachanun.

We don't say Tachanun thru the end of Tishrei.

SUKKOS

Building the Sukkah

It's a Mitzvah to build a Sukkah right after Yom Kippur; when you have an opportunity to perform a Mitzvah, don't let it wait. It's a Mitzvah to make your Sukkah yourself.

Build it completely under the open sky, not under overhanging tree branches, awnings, etc. Make the walls strong enough that the wind won't shake them. Chabad custom is to make four complete walls. Canvas walls should be tied down firmly to prevent them from moving (if they do, the Sukkah may not be kosher). Build the walls first, THEN place the S'chach. If you make the roof first and then set up the walls underneath, the Sukkah's not kosher.

S'chach is only kosher when it grows from the ground, be detached, and be something that can't become Tameh (impure). Use enough S'chach to have more shade than sun. Being that S'chach dries out and becomes thinner, make sure to use enough. You can add more during Chol HaMoed. Minhag Chabad is to use a lot of S'chach. Bamboo mats with a **reliable hechsher** may be used for S'chach.

Chabad custom is not to decorate the Sukkah.

You can build a Sukkah during Chol Hamoed.

It's forbidden to use the materials of the Sukkah (walls or roof) until after Simchas Torah. When the Sukkah is dismantled and put away after Sukkos, be careful not to step on its parts, or treat them in a degrading way, as they've been used for a Mitzvah.

The Four Types (Arba Minim)

Lulov, Esrog, Hadasim and Arovos

This is a short basic guide to the purchase and use of the four Minim. They all constitute one Mitzvah; if any of the four aren't kosher, you didn't fulfill the Mitzvah. Buy them from a reliable dealer – a G-d fearing person.

The Torah calls the Esrog "Pri Eitz Hadar", beautiful in appearance and growth. All four Minim are written in the same Pasuk, so all four should be beautiful in appearance and first choice in quality. Generally, the first thing to check is that top of each is intact and not broken off.

Selecting A Lulov

The minimum size for a Lulov is four Tefachim (at least 13 inches, not counting the leaves extending above the spine itself). It should be fresh, green, and perfectly straight, without any bend or curve in any direction. The leaves shouldn't be separated from each other, but packed tightly together. The top double leaf shouldn't be split or separated. Minhag Chabad is not to have "Kneplach" (a bent tip). When checking the top leaf, follow the spine up with your finger and don't separate the leaves.

The Hadasim

The three branches of Hadasim (myrtle) must be minimally three Tefachim (at least 9.6 inches), not counting the top leaves.

They should be fresh and green without any dryness or withering. The top of the branch should be whole and even the top leaves should be whole. The top three leaves, especially, should be fresh and green.

The Hadas grows as a woven network of leaves. It has three leaves growing near each other in a circle, no one leaf lower than the others (this is called Mishu-

lash). Many myrtle branches grow with two leaves on the same level and a third above or below. This isn't a woven network but an unacceptable wild Hadas.

All three branches should be Mishulash the entire required length, or at least a majority of it. If a Hadas was Mishulash and a leaf fell off of each level (leaving only two leaves on each level), it's still kosher.

The Arovos

The two branches of Arovos must be minimally three Tefachim (at least 9.6 inches) not counting the top leaves. The leaves should be long, the edges of the leaves smooth, and the twig red. The top of the twig and top leaf should be intact. All leaves should be fresh, without dryness or wrinkles. All leaves within the full Shiur of three Tefachim should be present, each leaf whole. If the Arovos are too long, you may cut them. Be careful to cut from the BOTTOM of the branch. If most leaves of the Aravah fell off within its Shiur of three Tefachim, the Aravah is Pasul.

The Esrog

The Esrog should be free of marks, especially the upper portion. The cleaner an Esrog the more Mehudar. It should have many bumps and not be smooth as a lemon. Its stem should be recessed, the Esrog growing around the stem, rather than the stem growing above the surface. Being round like a ball takes away from its beauty. The stem and Pitum should be on the axis; it shouldn't be curved or bent. An Esrog which grew without a Pitum is kosher, an Esrog whose Pitum fell off isn't.

Minhag Chabad is to use "Yanover" (Genovese/Italian) Esrogim (they are grown in Calabria, and called "Yanover" since they're sent from the port of Genoa).

" . . . (The Alter Rebbe said) "When Hashem said to Moshe, "Take for yourself a Pri Etz Hadar ", they put messengers on a cloud and sent them to bring Esrogim from Calabria (Italy)". [Sefer Haminhagim, p. 65]

These shiurim (sizes) are those of R. Avraham Chaim Noeh. Try to have all of the Arba Minim (the four types) BIGGER than their minimum requirement..

Preparing the Lulov

We use one Esrog, one Lulov, at least three Hadasim and two Arovos. Some add more Hadasim. [In 5752, the Rebbe said to add at least three more Hadasim, as a Hidur Mitzvah.]

The Chabad Minhag is to bind the Lulov, Hadasim and Arovos with rings made from a Lulov, and not use a holder.

We use 5 rings. 2 rings are put on the Lulov itself, and 3 are to bind the Hadasim and Arovos to the Lulov. **All three rings** should be together **within one Tefach** (a handbreadth: about 3.2 inches). When binding the Hadasim and Arovos, be careful not to detach any leaves. Make sure the Hadasim and Arovos are right side up, the top of the branch towards the top of the Lulov. The two rings on the Lulov itself should be covered by the Hadasim and Arovos (even the top ring, at least somewhat).

Take the Lulov with the spine facing you, place one Hadas and Aravah on the right side, one Hadas and Aravah on the left and one Hadas in the center (leaning slightly to the right). Place the Arovos behind the Hadasim so that they are not too conspicuous.

It's a custom to prepare the Lulov in the Sukah on Erev Yom Tov. It's best to prepare your own Lulov personally.

Parents should train their children to do the Mitzvah of Lulov (and Na'anuim at Hallel) and if possible, try to buy them a Kosher Lulov and Esrog.

The Sukkah

The Mitzvah to dwell in the Sukkah is unique: it's the only Mitzvah, which wholly encompasses a person, from the top of his hat to the soles of his shoes.

In the Sukkah you're Halachically required to reflect on the Sukkah's meaning: It says "Dwell in the Sukkah seven days so that your generation knows that I had Bnei Yisroel dwell in Sukkos when I took them out of Eretz Mitzrayim." [Vayikra 23:42-43] These Sukkos were the "Clouds of Glory" which surrounded and shaded them from the scorching sun. HaShem commanded us to make Sukkos for shade, to remember His miracles.

When sitting in the Sukkah, have in mind to fulfill the Mitzvah to commemorate Yitzias Mitzrayim: the awareness is part of the Mitzvah.

We eat, drink and live in the Sukkah all seven days and nights. Generally, consider the Sukkah as your house; whatever you'd normally do in your house, do in the Sukkah.

Chabad custom is not to sleep in the Sukkah.

The Sukkah should be kept neat and clean.

Leisheiv BaSukkah

We say "Leisheiv BaSukkah" only when we eat a minimum of two ounces of bread, cake or foods, which are Mezonos.

If you forget "Leisheiv BaSukkah" before eating,

say it when you remember, even if you finished the meal. (Just sit a few more minutes in the Sukkah).

If you leave the Sukkah without having in mind to return within an hour or two, you must say the Brachah before you eat again (even if you return immediately). If you go to another Sukkah, say "Leisheiv BaSukkah" again.

Even though only bread or cake must be eaten in the Sukkah, Chabad custom is to eat and drink everything (even water) only in the Sukkah, throughout Sukkos and Shemini Atzeres. Even small children should be taught to eat in the Sukkah.

Erev Sukkos

Monday, Tishrei 14, September 20

It's customary to give Tzedakah generously on Erev Sukkos. We should see to it that all are provided with the necessities of Yom Tov.

In the late afternoon don't eat a meal, so you'll eat the meal in the Sukkah at night with a good appetite.

Men go to the Mikvah on Erev Yom Tov.

First Night Of Sukkos

Monday, Tishrei 15, September 20

Women and girls light the candles in the Sukkah. It's important to put the candles in a safe place. At Candle Lighting we say: Lihadlik Ner Shel Yom Tov and Shehechyanu.

The table should be prepared so that as soon as you come home from Shul you make Kiddush in the Sukkah without delay.

Minhag Chabad is not to say the invitation for the Ushpizin, nevertheless we should speak about them during

the day and the night. See Sichos in English regarding how the Rebbe spoke about this.

We make Kiddush for Yom Tov aloud followed by “Leisheiv BaSukkah” and “Shehechyan”. Wash (it’s best to wash near the Sukkah) and make Hamotzi immediately after Kiddush. Generally, we say Leisheiv BaSukkah after HaMotzoei, before we eat, EXCEPT the one who recites Kiddush says it before drinking the wine.

To fulfill the Mitzvah of eating in the Sukkah the first two nights, men must eat at least 1 ounce of Challah in the Sukkah (even if it’s raining). This must be done after nightfall, even if you brought Yom Tov in earlier. (Women aren’t obligated to sit in the Sukkah, but many have the custom to do so.)

We dip Challah in honey three times. We use honey on Yom Tov and Hoshana Rabba (some use honey on Chol Hamoed too). We put salt on the table; many dip Challah in salt during the meal.

If you forget Yaaleh V'yavo in Birkas Hamazon on Yom Tov (night or day) repeat it. If you remember in the middle of Birkas Hamazon, see Siddur for instructions.

“...On the first night of Sukkos the Rebbe Rashab would sit in the Sukkah and learn all night.” (Sichah 5694)

Ushpizin

The Zohar says the seven guests, Avraham, Yitzchak, Yaakov, Moshe, Aharon, Yosef and Dovid, grace every Sukkah. They are our Seven Shepherds; each day they visit every Sukkah. Each day has a main guest (first day Avraham, second day Yitzchak, etc.), whom the others accompany.

The previous Lubavitcher Rebbe explained that there are also the Chassidic Ushpizin: the Ba’al Shem Tov, Mezritcher Maggid, Alter Rebbe, Mitteler Rebbe, Tzemach Tzedek, Rebbe MaHaRaSh, and the Rebbe RaShaB.

The first day, the guest is Avraham, the Chassidic guest is the Ba’al Shem Tov. The second day, the main guest is Yitzchak; the Chassidic guest is the Mezritcher Maggid. Each night of Sukkos, the Rebbe, would explain the connection between the Ushpizin of the Zohar and those of Chassidus to that day of Sukkos. From each guest we learn a lesson in serving HaShem the entire year. You can find this in “Sichos in English.”

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As we know, every night of Sukkos sees the arrival of the seven ushpizin. Both the ushpizin of the Zohar, and the Chassidic ushpizin who were revealed by our Rebbe. And as is known that this was in a (literal) manner so that "he would indicate with his finger" that here sat the Baal Shem Tov, and here sat the Maggid, etc. The reason for the past tense usage of "sat" is because they told of this after it happened. But as we are now sitting here on the first night of Sukkos, it is obvious that the ushpizin are presently here. (From a Sichah of the first night of Sukkos, 5752)

Besides these spiritual guests, we should invite many physical guests to the Sukkah, especially people who are needy, or don't have a Sukkah.

First Day Sukkos

Tuesday, Tishrei 15, September 21

Rise early to do the Mitzvah of Lulov and Esrog, especially the first time.

Men don't eat until they bentch Lulov. We bentch Lulov daily, except Shabbos. It's preferable to do it in the Sukkah. The first time, we add "Shehechyanu".

On the first day, by Torah law, (and the second day by Rabbinic law), the four Minim must belong to you. If you borrow a Lulov and Esrog, the lender should say (or have in mind) he's giving it as a gift that is conditional to being returned.

According to Torah law, a minor has the authority to own something but not to transfer its' ownership. Therefore, you can't give a minor the Lulov and esrog to bentch before the adults do, both on the first and second day. The best thing to do is to buy minors their own kosher set, or hold onto the arba minim while they are using it.

Hold the Lulov in your right hand, the spine facing you.

For those that wear rings, preferably they should be removed from their fingers before bentching the Lulov and Esrog.

Say the Brochah "Al Netilas Lulov", then pick up the Esrog in your left hand, stem downwards. (The first time you say it, follow it by saying "Shehechyanu".)

Bring your hands together so the Lulov and Esrog touch. (If you're left-handed, hold the Lulov in your left hand and pick up the Esrog in your right.) Make sure there's no separation between your hands and the Lulov and Esrog.

Naanuim (Shaking of the Lulov)

Shake eighteen times, 3 times in six directions. Here's how:

Face east.

Extend your arms to the right (southeast) and shake the Lulov slightly.

Bring the Lulov and Esrog back to your heart, extend them out and back another two times. Shake the Lulov slightly when you stretch out your arms.

Do this, extending and returning:

3 times to the left (northeast),

3 times forward (east),

3 times up,

3 times down (Lulov stem down)

3 times back (west).

Keep facing east and not the direction you're shaking. Make sure the Lulov doesn't touch anything as you shake it so you do not damage it.

The Gemara explains: "We wave them back and forth to He Who is Master of the four directions, up and down, to He Who is Master of heaven and earth... back and forth to restrain harmful winds, up and down to restrain harmful dews."

Hallel

During Hallel hold the Lulov in the right hand (left for lefties).

Before the Naanuim, take the Esrog and hold them together. Do the Naanuim while saying:

1. Hodu LaShem Ki Tov...
2. Ana HaShem Hoshia Na
3. Ana HaShem Hoshia Na
4. Hodu LaShem Ki Tov...(first one only)

The first and fourth Pesukim have six words, (and HaShem's name). For each word, (except HaShem's name) shake the Lulov three times in one direction according to the pattern mentioned previously. The second and third Pesukim have three words, (and HaShem's name). For each word, (except HaShem's name) shake the Lulov three times in each of two directions according to the pattern.

If you only said the Brochah on the Lulov after the Amidah, make only three series of movements in Hallel, omitting the one at the repetition of Ana HaShem Hoshia Na.

Hoshanos

After Hallel we say Hoshanos. The Chazan says them aloud from "Samech" or "Ayin". We circle the Bimah in a full circle, holding the Lulov and Esrog in both hands so they touch. (A mourner doesn't circle.)

In the Beis Hamikdash, each day of Sukkos, they circled the altar once, carrying Lulovim, saying "Please, HaShem, save us. Please, HaShem, grant us success." [Tehillim 118:25] On the seventh day they circled seven times. We circle the Bimah each day to commemorate what was done in the Beis Hamikdash.

After Kiddush by day say "Leisheiv BaSukkah".

We're obligated to rejoice on Yom Tov. We eat meat; men drink an extra cup of wine, besides Kiddush.

No preparations may be made for the Second Day before candle-lighting time.

Second Night Sukkos

Tuesday Night, Tishrei 16, September 21

Candle lighting is done in the Sukkah, from a pre-existing flame. Say: L'hadlik Ner Shel Yom Tov and Shechechianu.

We must eat at least a kazayis (one ounce) of bread in the Sukkah.

SIMCHAS BEIS HASHOEVAH

"...Though it's a Mitzvah to rejoice on all the festivals, there was additional celebration in the Temple on the festival of Sukkos.... On the eve of the first day of the festival, they set up a place in the Temple for women [to watch] from above, and men from below, so that they wouldn't intermingle .

The celebration would begin the night after the first day of the festival. Similarly, on each day of Chol Hamoed, after offering the daily afternoon sacrifice, they would begin to celebrate for the rest of the day and throughout the night.

...The flute would be sounded and songs played on the harp, lute, and cymbals.... Each person would play the instrument he knew. Those who could sing would sing. They would dance and clap their hands, letting loose and whistling, each in the manner they knew. They would say words of song and praise.

It's a great mitzvah to increase this Simchah. The

common people would not perform [in these celebrations]; only the greatest of Israel's wise men: the Roshei Yeshivos, heads of the Sanhedrin, the pious, the elders, and the men of great deeds, performed. It was they who would dance, clap their hands, sing and rejoice in the Temple on the days of the festival of Sukkos. However, the entire people, the men and the women, would come to see and hear." [Rambam Hilchos Shofar, Sukkah V'Lu-lov, 8:12-14]

"Whoever hasn't seen Simchas Beis Hashoevah has never seen rejoicing in his life! ...There were golden menorahs... There wasn't a courtyard in Jerusalem that wasn't illuminated with the light of Simchas Beis Hashoevah.

The pious and men of good deeds would dance before them with torches of fire in their hands and recite songs of praise. The Levites would play the harps, lutes, cymbals, and all other types of instruments on the steps...leading down from the Israelites' courtyard." [Mishnah Sukkah, 5:1-2]

"...The custom of the Rebbe the Tzemach Tzedek was that after Maariv of the second night, he would begin to arrange Fabrengens with nigunim and dancing. He would dance so hard that even the young men couldn't keep up with him." [Sefer Hasi-chos, 5703, p. 10]

Our disadvantage becomes our advantage: the complete joy of the Simchas Beis Hashoevah, with the flute, and all the instruments began Motzei Yom Tov of the first day since the flute wasn't played on Yom Tov. Today, when the Simchas Beis Hashoevah isn't like in the Beis Hamikdash, with the flute, etc., we can and must begin Simchas Beis Hashoevah immediately on the first night of Sukkos.

Moreover, our disadvantage becomes our ad-

vantage, in the participation of all Jews. Since it doesn't have the stature it had in the Beis Hamikdash, everybody can and must participate. Not only through seeing and hearing, but also with actual Simchah and dancing, every single Jew, even children. [Maayanei Hayeshua, p. 44]

Second Day Sukkos ***Wednesday, Tishrei 16, Sept 22***

We do not say Shehechyanu on the Lulov.

Davening is similar to the first day. We say the Hashanos of the second day.

We do regular Havdalah - **without** candle or bisamim—in the sukkah and we say Leishiv BaSukkah.

CHOL HAMOED

We can change Arovos and Hadasim for fresh ones during Chol Hamoed if needed. Make sure they remain kosher. They can be changed more than once.

We don't wear Tefillin. We Daven the weekday Amidah, with Yaaleh V'yavoh. We say Hallel and Hoshanos, followed by Kriyas HaTorah.

In the Beis Hamikdash, different Korbonos were brought every day of Sukkos for a total of seventy. Thus, each day's Musaf has a different insert; follow the Siddur carefully.

We're obligated to rejoice on Chol Hamoed. We eat meat; men drink an extra cup of wine.

If you forget Yaaleh V'yavoh in Birchas Hamazon, don't repeat it. If you remember before the fourth Brachah, see Siddur.

Sewing, laundering (except baby clothes), haircuts and nail cutting are forbidden.

During Sukkos it's appropriate to increase our efforts to reach out to Jews, even those in distant places and share with them the Mitzvos and happiness of Sukkos (Sukkah, Lulov and Esrog, and Simchas Beis Hasho'eivah). [Tishrei 13, 5752]

Erev Shabbos

Tishrei 18, September 24

Check your eruv before Shabbos, if your Sukkah is a shared property. Make sure you have an eruv *chatzeiros*.

Light the candles for Shabbos in the Sukkah, in a safe place: they're *Muktzah*. If a family lights a lot of candles and is afraid it'll be dangerous, someone who didn't bentch Licht may take most of them into the house before sundown. You must leave at least two candles in the Sukkah.

Shabbos Chol Hamoed

Tishrei 19, September 24-25

Kabolas Shabbos starts with Mizmor L'Dovid. In the last stanza of Lecha Dodi we say B'Simchah (instead of B'Rinah). Say the regular Shabbos Amidah with Ya'aleh V'yavo. If you forget it repeat the Amidah. (See Siddur)

Say Shalom Aleichem and Eishes Chayil quietly before Kiddush. Say Leisheiv BaSukkah after Kiddush.

We don't bentch Lulov on Shabbos. The Lulov and Esrog are *Muktzah*. No Hoshanos in Shachris. Musaf of Shalosh Regalim with Shabbos inserts.

Say Kiddush quietly until Boreh Pri HaGofen.

On Motzei Shabbos we don't say Vihi Noam. We say V'Yitein Lecha quietly.

Havdalah is said in the Sukkah with Leisheiv BaSukkah.

HOSHANA RABBA

SUNDAY NIGHT-MONDAY, Tishrei 21, September 26-27

The world is judged for water on Sukkos, ending on Hoshana Rabba. The Zohar describes it as a Judgment Day like Yom Kippur: The judgment of Yom Kippur is sealed, the parchments with the decrees are handed to the angels to deliver. Thus, it has special importance as a day of Tefillah and Teshuvah.

It's customary to stay up the night of Hoshana Rabba and read Sefer Devarim. After midnight we say Sefer Tehillim with the Yehi Ratzon for Hoshana Rabba in back of Tehillim. There's a custom for the Gabai to distribute apples and honey. We eat them after Tehillim in the Sukkah.

If you're up all night, wash Netilas Yodayim and say Birchos Hashachar. [Igros Kodesh of the Rebbe, Vol. III: 409]

In the Beis Hamikdash every day of Sukkos, they brought willow branches, standing them with their tops bent over the altar. When they arranged them they blew the Shofar: Tekiah, Teruah, Tekiah. To commemorate this, the Prophets instituted taking a bundle of Arovos on Hoshana Rabba.

Everyone should get bundles of five Arovos for himself and his family. In the morning, before Hallel, remove the top two rings of the Lulov, leaving only the three that are binding the Hadasim and Arovos. During Shacharis, we say seven Hoshanos (see Siddur) and circle the Bimah seven times to commemorate the Beis Hamikdash. We don't hold the Arovos when we circle. After Hoshanos and Kaddish, strike the Arovos on the ground five times and say the Yehi Ratzon. The five strikes sweeten the Five Gevuros.

It's a custom to wash and eat a festive meal in the

Sukkah today. It's the last day we say "Leisheiv BaSukkah" and dip Challah in honey. It's also the last day we say "L'Dovid HaShem Ori".

SHEMINI ATZERES

Monday Night-Tuesday, Tishrei 22, September 27-28

At candle lighting we say: "L'hadlik Ner Shel Yom Tov and Shechehiyanu". One must have benefit from the candlelight so if you plan on leaving the house after lighting candles make sure to sit by the candles for a little while or light candles that will last until you come back home, so you can benefit from them when you come back. This pertains to any Yom Tov or Shabbos light.

" . . . The Rebbe RaShaB said "We must treasure the forty-eight hours of Shemini Atzeres and Simchas Torah very much; in every moment we can gather barrels and kegs of physical and spiritual blessings. And this is through the dancing." [Sefer Hamaamarim, 5711 p. 79]

We do Hakafos at night.

Minhag Chabad is to eat in the Sukkah by night and day. *Don't* say "Leisheiv BaSukkah".

We dip Challah in *salt* and not honey.

Yizkor is after Kriyas HaTorah.

Before Musaf the Gabai announces "Morid Hageshem". If you say "Morid Hatal" instead of "Mashiv Haruach Umorid Hageshem", don't repeat the Amidah. We say the Prayer for Rain in the Musaf repetition.

We are Ma'avir Sedra for V'zos Habrochah.

Towards evening we eat in the Sukkah one last

time. It's not our custom to kiss the Sukkah when we leave for the last time, nor do we say a Yehi Ratzon.

In terms of the Ushpizin of the Zohar, and the Chassidic Ushpizin, of the holiday of Sukkos, it follows that Shemini Atzeres is connected with Shlomo Hamelech and the previous Rebbe. [Maayanei Hayeshua, p. 201]

The Rebbe Just Thought of Me

Each year, when the month of Tishrei approached, Rabbi Pinchas Reizes would leave his home in the town of Shklov and travel to his Rebbe, Rabbi Schneur Zalman of Liadi, the Alter Rebbe, to spend the festivals with him.

One year, Reb Pinchas was unable to make the trip due to ill health. As he sat in his Sukkah on Shemini Atzeret, he suddenly cried out, "Oh Rebbe!" To those present he explained, "The Rebbe just thought of me."

When the local chassidim who had made the trip to the Rebbe returned to Shklov, they reported that on Shemini Atzeret, as the Rebbe sat in the Sukkah, he suddenly mentioned Reb Pinchas and wished him a speedy recovery. Further investigation revealed that this was at the precise moment that Reb Pinchas had been aware that the Rebbe was thinking of him.

Reb Pinchas now faced serious charges. How dare a chassid presume to exhibit supernatural abilities?

"It's not me," explained Rabbi Pinchas. "The first time I came to the Rebbe, I gave him my nefesh (vital soul). The second time I came to him my ruach (emotional soul). The third time, I handed over my neshamah (intellectual soul). It is not I who was aware of the Rebbe's concern for me – my entire self is there, by the Rebbe." (Told by the Rebbe on Tishrei 24, 5727, October 8, 1966)

SIMCHAS TORAH NIGHT

Tuesday Night, Tishrei 23,

September 28

Candle-lighting is done in your home from a pre-existing flame. Say *Lehadlik Ner Shel Yom Tov*, and *Shehechyanu*.

Since Simchas Torah night is very hectic, one must be extra careful to remember and to remind others to bentch licht!

We make seven Hakafof. We don't read the Torah at night.

"...The time of Simchas Torah, particularly before Hakofof, was always an auspicious time for my sainted father-in-law, the Rebbe.

As such, also those who have asked several times for a particular brocha for a need that has yet to be fulfilled, may now obtain its fulfillment.

Therefore, let them take mashke, and say "L'chaim" to the Rebbe, and take upon themselves a particular commitment to strengthen their ties with him, and through this all matters will be achieved. [From a Sicha of Simchas Torah 5711]

" . . . My father (the Rebbe Rashab) said, "On Simchas Torah, every minute is a year." [Sefer Hasichos 5702, p. 9]

On Simchas Torah all the gates of heaven are open, the gates of light, blessing, success, and all other gates. And one receives from them through Torah. [Sefer Hasichos 5709, p. 59]

" . . . The Alter Rebbe said that the first time the Ba'al Shem Tov spoke with his students about Simchas Torah he said: In general, on Simchas Torah, Jews sleep in a bit, because of the Hakafof and Seudas Yom Tov.

The angels, however, don't have that Avodah, so they get up early, as usual. They want to sing the Shirah, but without Jewish souls they can't. They go to storm the Gan Eden.

Suddenly they find things there that they don't know what they are: shoes and slippers, and they're very surprised. They're used to Tzitzis, Tefillin—but not slippers. They go off to ask the Angel Michael, who answers that this is his merchandise: it's from Jewish dancing with the Torah. He starts counting slippers: these are from Kaminka, these are from Mezeritch... And in this the Angel Michael prides himself over the Angel Metatron, who ties crowns for his Creator from the prayers of Israel, while he, the Angel Michael, makes a better crown, from the torn slippers of Simchas Torah dancing." [Sefer Hasichos 5701, p. 31-32, the Rebbe elaborated on this story thirty years later Shabbos Bereishis 2nd Farbrengen 5731.]

Simchas Torah Day

Wednesday, Tishrei 23, September 29

We do Birchas Kohanim in Shacharis. Before Kriyas HaTorah we circle the Bimah three and a half times and say seven Hakafof. Everyone gets an Aliyah, even boys under Bar Mitzvah.

On Simchas Torah when we learn Chitas, we finish V'zos HaBrocha and we begin learning Bereishis through Revii.

On Simchas Torah, the Rebbe stressed the importance of setting times for learning, especially of Chitas and Rambam, as we begin a new cycle of Chumash.

(In terms of the Chassidic Ushpizin of Sukkos, since Shemini Atzeres is connected with the previous Lubavitcher Rebbe, it follows that Simchas Torah is connected with the Rebbe.)

“ . . . In Lubavitch they used to announce after Simchas Torah: “And Yaakov went on his way”. [Likutei Sichos: Vol. 9, p. 398]

We don't say Tachnun for the rest of Tishrei.

The Simcha of Simchas Torah

Simchas Torah 5676 (1815) the Rebbe, the Tzemach Tzedek danced a lot, the healthiest of the young men couldn't keep up with him, many fell down, and my great-grandfather kept dancing and as he danced he would announce, **“Dance, Yidden, dance, enjoy yourselves with the Simcha of the Torah, and in its merit you will merit life, children and broad sustenance”**.

The Rebbetzin Chaya Mousia entered the room of her father the Mittler Rebbe and complained that he - the holy Tzemach Tzedek, her husband - was wearing out the Chassidim with his dancing. You - said she to her father, the Rebbe - should have seen how he is out of himself. Grandfather - the Alter Rebbe - told me that he has broad senses (chushim) his intellectual powers are broad and great.

The Mitteler Rebbe answered her: **“By him (the Tzemach Tzedek) is now illuminating the light of the simcha of the Torah like it shone in the Beis Hamikdash...**

The night after Simchas Torah the Tzemach Tzedek used to change into another Kapote, because the first one was soaked with sweat and torn.

“When the Zayde - the Tzemach Tzedek - would go into his special room, the Mitteler Rebbe's great Chassidim would get pieces of the torn coat as a Segulah for success in Torah and Avodah.

(Sefer Hasichos 5703 p 11)

We need R' Levi Yitzchok's V'hu Rachum!

Once in Liozna, Motzei Simchas Torah, they announced the time for Maariv, and they started Vehu Rachum.

The Alter Rebbe said they should not yet daven Maariv because his Mechutan (R' Levi Yitzchok of Berditchev) had not yet finished Mincha, and in the Heavens they are waiting for R' Levi Yitzchok's Vehu Rachum.

Even though this is not our Seder, we have to start with his Mechutan's Vehu Rachum. (Simchas Torah 5705 (1944) p. 63)

SHABBOS BEREISHIS- Tishrei 26-October 2

It's Shabbos Bereishis and Shabbos Mevorchim Marcheshvan. We say the Sefer Tehillim before Shacharis and bless the month. We don't say “Av Harachamim” at Shacharis or “Tzidkosecha” at Minchah.

“ . . . It's known the saying of the Rebbeim that the way we set ourselves up on Shabbos Bereishis so goes the whole year” [Likutei Sichos: Vol. 1, p. 1]

**We wish you and all of Klal Yisroel
A Chasimah U'gemar Chasima Tovah
for a Good and Sweet Year**

The Rebbe's United Nations

Compiled by Rabbi Shimon Raichik

Shemini Atzeres and Simchas Torah were a particularly special time to be with the Rebbe. There were many special events that took place.

One of them which sticks out in my mind in a very special way, was the Shemini Atzeres Hakofos of 5731 (1970).

This year, 5782, marks 51 years since the famous Shemini Atzeres *hakofos* in 770. That year, 5731 (1970), the United Nations was celebrating its twenty-fifth - silver - anniversary. The anniversary celebration occurred during Sukkos. Throughout that Sukkos and on Shemini Atzeres, the Rebbe spoke and requested things to be done in order to combat the United Nations. We didn't know what was on the table of the United Nations, but we felt as if the Rebbe was tearing up all the resolutions that were against Eretz Yisroel and Klal Yisroel. As a young bochur I had the distinct impression that we were going back to the era of the Ba'al Shem Tov.

That year, the Rebbe said he would not *farbreng* in the Sukkah because the crowd was too large and it was dangerous. (During a *farbrengen* the year before one of the bleachers broke and people were injured.) We were surprised, though, when on the second night of Sukkos the Rebbe specified that there would be a *farbrengen* in the shul on the second day of Yom Tov without food or drink. The Rebbe said a ma'amar starting with the pasuk of *hallelu es Hashem kol goyim*, where the Rebbe connected this pasuk of all of the nations praising Hashem, with Sukkos. In the *sichos*

that followed, the Rebbe spoke about how everything is Divine Providence and that the United Nations celebration fell out on Sukkos. During Chol Hamo'eid the ma'amar was edited and printed so that it would be learned on Sukkos.

In the *sichah* the Rebbe emphasized how we should react to the United Nations Silver Anniversary, most specifically, how a Yid should act when he is involved with meetings taking place on Shabbos and Yom Tov, and the spiritual power Jews have that effect the entire world.

Following is an excerpt from that *sichah*:

Everything happens with *hashgochah protis*—Divine Providence, as explained in Chassidus, but we don't always see it. Sometimes we do see the Divine Providence, particularly, that we find ourselves in an "orphaned generation" everything is shown clearly that all can see, as explained many times. We see that the representatives of all of the nations have gathered together, from all "seventy nations," in the United Nations, and the time of Sukkos was chosen. They didn't intentionally choose this time, and of course twenty five years ago they didn't calculate

that it would come out at this time (and especially since they are not masters of freewill), but everything that occurs in this world is by Divine Providence, so it caused that the occasion of the gathering of the representatives of all the nations should be on Sukkos, in which we read in the *haftorah* of the first day. "...and I shall gather all the nations" which is connected with bringing the seventy sacrifices, which correspond to the seventy nations.

Now all who read the newspaper (after davening and learning the *shi'urim*, of course!) know that they are gathering together, so why don't you do something about it? You say that you can't do anything about it; if so why do you waste your time reading about it? And you say that we can't do anything about it because we are the "smallest of all of the nations." It makes no difference, we learn at the beginning of the Torah that the whole world was created for Yisroel. This is so even according to halachah, as the Rambam states, that with one good deed a Jew can tip the scales to the side of merit for the whole world. So how can you say that you can't accomplish anything?

Just as they made a gathering, so too, we must make a gathering, firstly at the *kosel hama'aravi*, many Jews from many countries, there they shall learn Torah and daven, discuss and accomplish good things, and we can thereby turn the whole U.N. to good! [Furthermore,] not only at the *kosel*

hama'aravi but here, in this country also, and through this there will be created the power to contrast their gathering. There should be gatherings wherever there is a Jew and especially here where we are in the same city where they are gathering, and so, too, everywhere, for even if there is only one Jew in a whole city it is enough to refine and elevate the city.

And as we shake the *Lulov* or have another Jew shake the *Lulov*, we cause the world to shake. For the *Lulov* shows the world, as it is stated in the Midrash (Vayikra Rabbah 38:5), that "Ours is victorious."

And it is a physical fact, that when a Yid shakes the *Lulov* the whole world shakes, and further, when we learn Torah pertaining to Sukkah and *Lulov*, we cause the nations to become naught before the Jews.

And therefore we have to strive that all Jews should keep Torah and mitzvos, kashrus, etc. and keep the holiness of Shabbos and Yom Tov.

So if there is a meeting on Shabbos or Yom Tov, you have to be involved with Shabbos or Yom Tov and of course not attend. You must declare openly, "It's Shabbos or Yom Tov for me so I cannot attend!" And if you think you must attend even on Shabbos or Yom Tov and you claim that you are running to do a mitzvah, you might be running away from a mitzvah, for the only way to judge whether you are correct in your actions is first and foremost to follow the Shulchan Aruch!

We must truly know, that the extent to which Jews are involved in Sukkot, we will gain and accomplish in all areas. And if it is not readily obvious to us, it is the fact.

At the Farbrengen, the Rebbe spoke about the convention of the Lubavitch Youth Organization, and said, “We will say to Hashem, look at the difference of our convention where we speak of the positive, to their conventions; they make a convention in honor of the twenty-fifth anniversary, so in what honor is our convention? That today’s Yom Tov of Sukkos is an anniversary of 3283 years since the Jews have had the holiday of Sukkos, which represents the clouds of glory that the Yidden had in the desert. What comparison is there between an anniversary of 25 years to one of 3283 years?”

Every Chol Hamo’eid the Lubavitch Youth Organization hosts a gathering to greet all the guests who traveled from all over the world to Crown Heights to spend Sukkos with the Rebbe. Various guests are invited to speak about Chabad activities in their country. In 5731 Rabbi Wineberg served as chairman. He related that the Rebbe requested that the speakers should speak as the heads of state of their country. On Chol Hamo’eid Sukkos the bochorim made a kinus Torah upstairs in 770 in conjunction with the instruction of the Rebbe. One bochor represented each yeshiva from around the world and I represented the yeshivah in Montreal, where I was learning at the time.

Shemini Atzeres at Hakafos

On the night of Shemini Atzeres before the fourth hakafah the Rebbe wanted R. Moshe Pinchas Katz to announce “*Yatzev gevulos amim*

lemispar bnei yisrael.” He set the borders of peoples according to the number of the Children of Israel. (Devorim 32:9) (As Rashi explains: ...and to the number of the seventy souls of the children of Israel who went down to Egypt He set the borders of Israel – seventy peoples characterized by seventy languages.) And the Rebbe repeated it for accuracy. Therefore, according to Torah, the Rabbanim are the leaders of the countries, so the Rebbe gave that hakafah to what he called the heads of state of those countries. These are some of the people that I recall:

Rabbi Shmuel Levitin, USA
Rabbi Yosef Goldberg, France
Rabbi Benzion Shemtov, England
Rabbi Yuda Kalasher, Russia
Rabbi Chodakov, Latvia, Baltic States and Finland
Rabbi Chaim Sholom Segal, Israel
Rabbi Yitzchok Hendel, Canada
Rabbi Binyomin Gordetzky, Europe
Rabbi Aba Pliskin, Australia
Rabbi Tzvi Chitrik, Brazil
Rabbi Yitzchak Yagid, Iraq
Rabbi Zecharye Guri, Yemen
Rabbi Avrohom Yitzchok Glick, Germany
Rabbi Yosef Weinberg, South Africa
Rabbi Refoel Tevel, Argentina
Rabbi Leibel Raskin, Morocco, Tunis
Rab Avrohom Osdaba, Denmark
Rabbi Zalman Abelski, Rumania
Rabbi Moshe Pinchas Katz, Poland
Rabbi Silberstein, Belgium

(Rabbi Silberstein turned to the Rebbe and said, “I don’t have *semicha!*” The Rebbe responded, “You should get it, and I mean it.” After Sukkos, he studied and obtained *semicha.*)

Then the Rebbe turned to his brother in law, R. Shemaryahu Gurary (the Rashag) and said, "You traveled with our father-in-law through Egypt," so the Rashag was the head of state from Egypt. (When the Rebbe Rayatz visited Israel in 1929 the Rashag accompanied him. They had to travel through Egypt to get to Israel.)

After they started the hakafah the Rebbe started to sing the nigun "Utzu eitza vesufor", and during that hakafah the walls of 770 were shaking. After hakafos the Rebbe would eat upstairs on the second floor of 770 in the previous Rebbe's apartment. Somebody asked the Rebbe about his United Nations, and the Rebbe responded, "If I wanted to make a joke, I wouldn't tell them to take out the Sifrei Torah."

As I recall, it was suggested that all these Ba'alei Batim (heads of state) should have a meeting, which they did on the day of Shemini Atzeres. After the meeting they went to the Rebbe and told him that it was decided that the Rebbe is the leader of the world. The response of the Rebbe was, "Twenty-four hours haven't yet passed since authority was given to you and you are already giving it back?!"

The Night of Simchas Torah before Hakafos

The next night at the *farbrengen* before hakafos the Rebbe spoke about the United Nations meeting, connecting it with the second chapter of Tehilim which asks why "the nations gather in rage and people scheme in vain...rulers assemble against the lord and his anointed." In what way are they scheming? The Rebbe explained that the phrase "Let him remove his cords and cast off his ropes" (referring to tzitzis

and tefilin). However, a Yid doesn't have to worry because "He who sits in heaven laughs... it is I who have anointed my king on Zion." This reference to a king doesn't only mean Dovid Hamelech, but every Yid is a king, and no one rules over him.

As is well known, the United Nations gives great power to the "Big Four" – the nations England, France, Soviet Union and the United States. After the sichah the Rebbe asked, "Where are my 'Big Four'?" And when they approached (R. Yosef Goldberg, France; R. Benzion Shemtov, England; R. Yuda Kalasher, Russia – as I recall, R. Levitin was not present so the Rebbe appointed R. Yisroel Jacobson for the USA), the Rebbe gave them bottles of mashke. The Rebbe also gave mashke to the "Ba'al Habayis" from Israel (R. Chaim Sholom Segal) and said, "Share this with those gathered and it should be '*Layehudim hoisa orah vesimchah vesoson vikar*'"-- And for the Jews there was light and joy, gladness and honor. And afterwards the Rebbe gave mezonos for the *ezras nashim*.

The Rebbe then said that after the "Big Four," come all the other countries. "Where are the *ba'alei batim* of the other countries?" the Rebbe asked, "they should say *l'chaim*!" And after they had all said *l'chaim*, the Rebbe stood up and said:

"The procedure in the United Nations is that after the Big Four, the chairman, and all of the other countries are in attendance, a vote is taken. If the vote is unanimous, without exception, so it remains. Therefore everyone together should now decide and agree that Yisroel is *emes*, Torah is *emes* and "*Hashem Elokim emes*" and *V'emes Hashem le'olam* and that there shall be a resolution that everything in the world shall be ruled in accordance with *Toras Emes*, and all that agree should say as one, *l'chaim*."

All of those gathered then exclaimed *l'chaim!* Afterwards the Rebbe began a joyous niggun. When they finished singing the Rebbe stated while still standing:

“The procedure in the United Nations is also that after they finish their resolutions they go to the theatre. Though seemingly this is inappropriate, however, since this is the custom, it probably has some place and origin in *kedushah*. Since this gathering corresponds to and opposes that gathering, it must also take place here. However, going to the theatre is not possible, and there is no time for it and so forth, so perhaps someone will now perform a somersault, and that will suffice for theatrics.”

Reb Benzion Shemtov, the “English head of state” somersaulted and the Rebbe said, “This shall be enough for the whole world!”

Then the Rebbe continued while still standing, “Why do we need the whole order of ‘why do nations gather in rage and peoples scheme in vain’ with the ‘Big Four’ and the voting of all other countries and ‘theatre’? Seemingly, the whole matter is not necessary, for Hashem made this occur during Sukkos, when we sacrifice seventy bulls and therefore the seventy representatives become non-entities before Yisroel, at any rate. So why is this whole order necessary? The answer is stated in that chapter of Tehillim itself! The Aibishter says ‘ask of Me.’ “...*v’etnah goyim nachalasecha v’achuzos’cho afsei aretz,*” I will give you the nations as your inheritance and the end of the earth as your possession—but we must understand, why do we have to ask? So it is possible for Jews to have all necessities and to study Torah and perform the mitzvos in tranquility in this

world and the world to come; nevertheless, Hashem causes “[the] nations [to] gather in rage and scheme in vain” in order that there should be “and I will make the nations your inheritance, your possession will extend to the furthestmost corners of the earth” and because by them it is through speech, Hashem wants that by Yidden it should also be through speech “*sh’al mimeni*” - ask of Me.

The meaning of *sh’al* here is not of the root meaning to borrow and therefore have to return *chas v’sholom*, but rather meaning to ask and receive an absolute gift and therefore if it shall be *sh’al mimeni*, then Hashem promises that “*v’etnah goyim nachaloscho v’achuzoscho afsei aretz*”— I will give you the nations as your inheritance and the end of the earth as your possession.

We can demand from Hashem that He should do everything, but a Jew must learn Torah, do mitzvos and sleep like a Jew. As King Chizkiyahu said to Hashem, (when Sancherev came to conquer Jerusalem), I have no strength to fight. I’ll go to sleep and You fight the entire army for me (the whole army of Sancheriv died the first night of Pesach, right outside of the walls of Jerusalem). Hashem wanted to make King Chizkiyahu Moshiach, but it was not yet the proper time and the generation wasn’t fit, but now, after all that the Yidden have been through over many generations, it is only dependent on the Yidden doing teshuva as the Rambam said that Torah promised that at the end of exile Yidden will do teshuva, and then will be “I anointed my King.” Who is the king? Each Jew will reveal the spark of Moshiach that is in him and through that Moshiach of the house of Dovid will be revealed...and will come to redeem and bring us upright to our land, b’korov mamosh - speedily in our day!

Pruzbul

Erev Rosh HaShanah

The law of cancellation of loans on Shemita applies today...by Rabbinic law.

The Chachamim saw the people not lending each other money; violating what it says in the Torah. [Devarim 15:9] “ Be careful not to have something evil in your heart, to say, “ The seventh year is coming”.

They enacted the Pruzbul—that a lender should transfer the debts owed to him, to the Beis Din...and say to them before Shemita: “I give over my debts to you so that I can collect it any time I wish”.

The Chachomim made it as if he'd transferred his loan document to Beis Din and said, “You collect my debt”, in which case Shemita doesn't cancel his loan by Torah Law.

Every G-d-fearing person should be careful to make a Pruzbul (which is an easy thing to arrange) by gathering three upright people as a Beis Din, and tell them “I transfer to you my debts, so that I can collect them any time I wish.”

“...The time of the Pruzbul is, initially at the end of the sixth year before Rosh HaShanah of the seventh year [Shemita].

Although the seventh year cancels loans only at the end [of the year]...there are authorities [RoSh to Gitin 37a, Tur Choshen Mishpot: 67:32] that say it's forbidden to demand repayment of a loan, from the beginning of the seventh year, since it says, “No man shall demand from his brother or his friend, **for the Shemita year has been inaugurated before Hashem**”, [Devarim 15:2] immediately as the year has been inaugurated before Hashem, it is forbidden to demand repayment...” [Alter Rebbe's Shulchan Aruch, Choshen Mishpot: Laws of Loans: 34-36]

“...and to make it easier - it's worthwhile to make the pruzbul immediately after Hatoras Nedorim. [Likutei Sichos, Vol. 24 pp. 316-317]

Here's how you make Pruzbul:

After Hatoras Nedorim, on Erev Rosh HaShana—the last day before the Shemita year, while still standing before the Beis Din you say:

הֲרִינִי מוֹסֵר לְכֶם כָּל חֻבּוֹת שֵׁישׁ לִי שְׁאֵגְבָה אוֹתָם כָּל זְמַן שְׁאֲרָצָה

“I hereby transfer to you all the debts owed to me, so that I can collect them any time I wish.”

(If the Rabbi in your shul has a Pruzbul document, all you have to do is sign it.)

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Directives of the Rebbe for Tishrei - המעשה הוא העיקר

- We must assist families for Tishrei to ensure they have what they need to celebrate Yom Tov.
- Before or during Tishrei it is proper to give funds for Keren HaShanah—daily donations to charity - in multiples of the number of days in the year which are 384 for 5782.
- This coming year is going to be a Shmitah year. Therefore, Erev Rosh HaShana right after Hatoras Nedorim we make a Pruzbul.
- Before Rosh Hashanah we write a Pidyon Nefesh and send it to be read at the Ohel of the Rebbe.
- Erev Rosh Hashanah is the birthday of the Tzemach Tzedek. We should give extra tzedakah and learn from his teachings.
- It is important for everyone to hear the Shofar.
- We should invite people into the Sukkah, providing them with the opportunity to bentch Lulov and Esrog and make a brocha in the Sukkah.
- We should participate in Simchas Bais HaSho'eiva during Sukkos.
- On Shmini Atzeres we are Ma'avir Sedra for V'zos Habrocha.
- On Simchas Torah it is appropriate to go on Tahalucha to various shuls to participate in the Simcha of Hakofos.
- On Simchas Torah when we learn ChiTaS, we finish V'zos Habrocha and we begin learning Bereishis through Revi'i.

This is a brief summary of the Halochos.

If you have any questions, please contact your local Rabbi.

Tishrei 5782 Calendar

Erev Rosh Hashanah

Elul 29/September 6/Monday

Selichos Minyan times will be sent in the
Shul weekly email

***Each Selichos Minyan followed by
Shachris, Annulment of Vows & Pruzbal***

Light Yom Tov Candles: **6:54**

First Day Rosh Hashanah

Tishrei 1/September 7/Tuesday

Shachris: **9:00**

Tekias Shofar: **11:30**

Tehillim: **5:00**

Minchah/Tashlich: **6:00**

Light Yom Tov Candles from a

Pre-existing Flame *After*: **7:57**

Second Day Rosh Hashanah

Tishrei 2/September 8/Wednesday

Shachris: **9:00**

Tekias Shofar: **11:30**

Tehillim: **5:00**

Minchah/Farbrenge: **6:00**

Yom Tov Ends: **7:57**

Tzom Gedaliah

Tishrei 3/September 9/Thursday

Fast Begins: **5:13**

Minchah: **6:30**

Fast Ends: **7:38**

Vayeilech

Shabbos Shuva

Tishrei 5/September 11

Light candles Friday September 10: **6:48**

Last Time to Read Shema: **9:40**

Shabbos Ends: **7:51**

Erev Yom Kippur

Tishrei 9/September 15/Wednesday

Minchah: **3:30**

Light Candles: **6:41**

Yom Kippur

Tishrei 10/September 16/Thursday

Shachris: **9:30**

Yizkor: **12:30**

Fast Ends: **7:44**

Ha'azinu

Tishrei 12/September 18

Light Candles Friday September 17: **6:39**

Last Time to Read Shema: **9:41**

Shabbos Ends: **7:42**

CALENDAR TIMES ARE FOR LOS ANGELES ONLY

Please be aware that during this time of the year Candle Lighting time changes drastically earlier - as much as between 7 - 10 minutes each week.

Tishrei 5782 Calendar

Erev Sukkos

Tishrei 14/September 20/Monday

Light Yom Tov Candles in Sukka: **6:34**

First Day Sukkos

Tishrei 15/September 21/Tuesday

Shachris: **10:00**

Last Time to Read Shema: **9:41**

Light Yom Tov Candles from a

Pre-existing Flame *After*: **7:37**

Second Day Sukkos

Tishrei 16/September 22/Wednesday

Shachris: **10:00**

Last Time to Read Shema: **9:41**

Yom Tov Ends: **7:37**

Shabbos Chol Hamoed

Tishrei 19/September 25

Light Candles Friday September 24: **6:29**

Last Time to Read Shema: **9:42**

Shabbos Ends: **7:32**

Hoshanah Rabba

Tishrei 21/September 27/Monday

Minyan times will be sent in the Shul
weekly email

Light Yom Tov Candles: **6:25**

Shemini Atzeres

Tishrei 22/September 28/Tuesday

Last Time To Read Shema: **9:43**

Shachris: **10:15**

Yizkor: **12:15**

Light Yom Tov Candles from a

Pre-existing Flame *After*: **7:28**

Simchas Torah

Tishrei 23/September 29/Wednesday

Shachris: **10:15**

Last Time to Read Shema: **9:43**

Yom Tov Ends: **7:28**

Shabbos Bereishis

Shabbos Mevarchim MarCheshvan

Tishrei 26/October 2

Light candles Friday October 1: **6:19**

Tehillim: **8:15**

Shachris: **10:00**

Last Time to Read Shema: **9:43**

Shabbos Ends: **7:22**

Molad MarCheshvan

Wednesday, Tishrei 30/October 6

12:11 (12 *chalakim*) PM

Rosh Chodesh MarCheshvan Day 1

Tishrei 30/October 6/Wednesday

Rosh Chodesh MarCheshvan Day 2

Cheshvan 1/October 7/Thursday

CALENDAR TIMES ARE FOR LOS ANGELES ONLY

**Since Shmini Atzeres and especially Simchas Torah night is very hectic,
one must be extra careful to remember and to remind others
including your daughters to bentch licht!**