
SPECIAL DAYS IN TISHREI

Elul 29/September 29/Sunday
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 30/Monday**
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)

TISHREI ~ LAWS & CUSTOMS

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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 the redemption would come when “his wellsprings would spread forth” 5507 (1746).

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

Tishrei 2/October 1/Tuesday 2nd Day Rosh Hashanah

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

Adam Harishon created fire on Motzei Shabbos from 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/ October 2/Wednesday 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 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/October 4/Friday

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

Tishrei 6/October 5/Shabbos Shabbos Shuvah

Yartzeit of **R. Aryeh Leib of Shpolya**, “The Shpolyer Zayde”, 5572 (1811).

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

Tishrei 8/October 7/Monday Yom Yud Gimmel Midos

Dedication of the first Beis Hamikdash. (Divrei Hayamim 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 of Boruch. (Days of Chabad)

Tishrei 9/October 8/Tuesday 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 Gumbeiner**, 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/October 9/Wednesday 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 Bassheva, 2913. (Shmuel II 11:26-12:14, Introduction to the Zohar)

Dedication of 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/October 10/Thursday

The day called “**G-tt’s Nomen**” (“HaShem’s Name”). There’s a custom to rise early to 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 **Che-der** 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.”

After this, 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 answered him and said that it corresponds to Moshe Rabeinu who was very humble. (see *Likutei Sichos*, volume 17, *Parsha Vayikra*)

Tishrei 12/October 11/Friday

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 to this son. (See *Sefer Hamomarim of the Friediker Rebbe p. 90*)

Tishrei 13/October 12/Shabbos

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, and I say —go over 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 lim-

its.” (Sichah, Tishrei 13, 5739).

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

Tishrei 14/October 13/Sunday **Erev Sukkos**

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

Today they would whitewash the stones of the Altar 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/October 14/Monday **First Day of Sukkos**

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

Construction of the Mishkan began.

Tishrei 16/October 15/Tuesday **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 Retzitza**, grandson of the Tzemach Tzedek, 5669 (1908).

Tishrei 18/October 17/Thursday
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/October 20/Sunday
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 Raba to commemorate the Beis Hamikdash. (Rashi to Sukah 44a)

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

Tishrei 22/October 21/Monday
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/October 22/Tuesday
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/October 23/Wednesday
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 24/Thursday
Yartzeit of **R. Levi Yitzchak of Berditchev**, author of Kedushas Levi, close associate of the Alter Rebbe, 5570 (1809).

Tishrei 27/October 26/Shabbos
Shabbos Bereishis
Shabbos Mivorchim Cheshvan

Yartzeit of **R. Yitzchok of Dampierre**, early primary Tosafist, 5000 (1240).

Tishrei 28/October 27/Sunday

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

Tishrei 29/October 28/Monday
Erev Rosh Chodesh

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

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

Yartzeit of **Don Yitzchak Abarbanel**, leader of Spanish Jewry, Tanach commentator, 5268 (1508).

Tishrei 30/October 29/Tuesday
Rosh Chodesh MarCheshvan–Day 1

Cheshvan 1/October 30/Wed
Rosh Chodesh MarCheshvan–Day 2

Hakofos

On Simchas Torah, 5648 (1887) they honored the Rebbe Rashab with the first Sefer Torah for the first Hakofah and the Rebbe said he was not ready. The Rebbe called over a Chassid Reb Yaakov Schneur, who was a jobber, and he asked him. “How does jobbing work? The Chassid answered, “I supply merchandise on credit. I bring the merchandise from the big city and give it to the retailers ‘Behakofah’, on credit. Once they pay for the previous merchandise he gives them new merchandise ‘Behakofah’.”

Then the Rebbe said, “After our payment with the service of the month of Elul, the days of Selichos, the two days of Rosh Hashana, Aseres Y’mei Teshuva, Yom Kippur, Sukkos, Shemini Atzeret, etc. Then we can go to Hakofos - with new credit”

(Simcha Torah, 5705 (1944) p. 57)

*We wish you and all of Klal Yisroel
A Ksiyah Va' Chasima Tovah!
For a Good and Sweet year.*

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ROSH HASHANAH

Erev Rosh Hashanah
Sunday, Elul 29, September 29
No Tachnun on Erev Rosh Hashanah.

We don't blow the Shofar.

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

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 - even before the Rebbe sees it with his physical eyes. 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.

Similarly, when a Chassid makes a request of the Rebbe, he must devote himself and trust in him so that from his part there are no obstacles and he then receives the "answer" of the Rebbe, even when the Rebbe does not say anything explicitly..." [Sicha of Shabbos Parshas Pinchas 5711]

Birthday of Tzemach Tzedek

"... 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]

"...One of the reasons, or the primary reason for the name "Tzemach Tzedek" is that it corresponds to the numeric value of his two names: His first name, Menachem, is numerically equivalent to "Tzemach," and his second name, Mendel, to "Tzedek".

The significance of the name "Tzemach Tzedek" alludes to Moshiach: "Tzemach is the name of Moshiach, as we say in Hoshanos "The man's name is Tzemach"; And of the name "Tzedek", we find in Yeshaya-hu's prophecy that one of the signs of Moshiach is that his conduct will be in a manner of tzedek, or righteousness, etc "... and righteousness will gird his loins." That is to say that the faith of Chassidim is expressed in this name, for every Chassid believes with complete faith that the Rebbe of his generation, as in the example of our leader, is Moshiach, and would we be worthy, it would be realized in a revealed way, with eyes of flesh - Moshiach would be openly revealed. [Fifth night Sukkos, 5747]

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 or mustard, since they are sour and bitter and we are asking Hashem to bless with only sweetness in the upcoming year. We also don't eat nuts since they increase phlegm and coughing and it disturbs us in our davening.

“ . . . 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, (Bli 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 Sunday Night, Tishrei 1, September 29

"...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, Elul 13, 5697, printed in the back of the Tehillim]

“...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]

In Kaddish during Aseres Yemei Teshuvah, we say “Oseh **Ha**-Shalom”.

During Aseres Yemei Teshuvah add “Zochreinu”, “Mi Kamocha” “Uchsov” and “B'Sefer Chaim” in the Amidah. If you forget, don't repeat the Amidah.

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

“ . . . [The Rebbe RaShaB said] 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'tichaseim” (to a man) or “Lishanah Tovah Tikaseivi V'tichaseimi” (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]

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.) This applies any time we use honey.

After Hamotzi 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 the apple, start to cut into the apple, say the Brocha "Borei Pri Hoetz" and the "Yehi Ratzon" finish cutting it, dip a piece into honey, and eat it. At the end of the meal the Rebbe would eat the rest of the apple and did not make another "Hoetz" on the fruit for the dessert..." [As heard from my brother Aba / and Otzer 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.

I remember that when I was a Bochor, my father used to bring pomegranates to New York for the Rebbe to use upstairs. (There were no pomegranates available in New York). A few times, my father brought us some of the head of the ram from the Rebbe's meal - which we ate when he came back from eating with the Rebbe on the Second Floor of 770 in the Previous Rebbe's apartment.

In Birchas Hamazon add "Yaaleh V'Yavo", and
הרחמן הוא ינחילנו ליום שכולו טוב
And הרחמן הוא יחדש עלינו את השנה הזאת לטובה ולברכה

If you forget "Yaaleh V'yavo" at night, repeat Birchas Hamazon. During the day, you do not have to. If you remember before the fourth Brochah [see Siddur]

In Birchas Hamazon we say "Oseh Shalom", not "HAShalom".

First Day of Rosh Hashanah Monday, Tishrei 1, September 30

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 Brocha and the blowing of the Shofar that we are fulfilling the Mitzvah through him. Listen very carefully to the Brochos, keep in mind to fulfill the Mitzvah. Don't answer "Baruch

Hu Uvaruch Shmo" (Do say "Amen"). Since the Brachos 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 Baal Tekiah (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 ***Monday night, Tishrei 2, September 30***

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

Light candles from a pre-existing flame and say the Brachos “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 wear a new garment, at candle-lighting and Kiddush. (when you say Shehechyanu.) If you don't have them, you still say it. We eat the new fruit before washing for Challah.

"...On the Second Night of Rosh Hashanah those who eat a Kizayis of the new fruit (before washing for the meal) should say a Brachah Achronah 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 Hashichos 5705]

Second Day of Rosh Hashanah ***Tuesday, Tishrei 2, October 1***

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]

We add Atah Chonantanu in the Amidah of Maariv. If you forget, don't repeat the Amidah, but say “Baruch Hamavdil Bein Kodosh Lichol”. Women who don't daven Maariv must say Baruch Hamavdil Bein Kodosh Lichol before they can do any work.

At Ma'ariv on Motzei Yom Tov don't forget to say “**HaMelech HaMishpat,**” instead of “Melech Oheiv Tzedakah U'Mishpat,” as well as all of the Aseres Yimei Teshuvah inserts.

We say regular Havdala without candle and bisamim.

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 between Rosh Hashanah and 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]

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

Wednesday, Tishrei 3, October 2

All able men and women fast; pregnant or nursing women don't.

The Chazan adds Aneinu in the repeated Amidah. We say Slichos and Avinu Malkeinu and read the Torah. Only those fasting have Aliyos.

At Minchah we read the Torah and Haftarah 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 6, October 5

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 Haftarah “Shuva Yisroel.”) In “Magen Avos” say “**HaMelech Hakadosh**”, instead of “HaKel Hakadosh”.

We don't say “Avinu Malkeinu” on Shabbos.

We don't say “Viyehi Noam” and “Atah Kadosh” 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.)

YOM KIPPUR

Erev Yom Kippur

Tuesday, Tishrei 9, October 8

Kapporos

See Siddur, 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 Vishalom, to depend on the "gifts of flesh and blood", we discharge our "obligation" with this.

. . . My father-in-law, the Rebbe told: *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 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; Seudah Hamafsekes is after. We eat Kreplach. We don't eat eggs on Erev Yom Kippur.

It's an obligation to go to the Mikveh. Go before Minchah, after the first meal. (Some go again after Seudah Hamafsekes 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 in-

jured 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.

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]

The previous Rebbe said, The first time I was obligated to fast on Yom Kippur, I ate the Seudah Hamafsekes (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, 5697]

If you finish quite early, and intend to eat or drink before the fast, make a declaration (or at least have in mind) before Birchas 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 candles 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 ***Tuesday night ~ Wednesday, Tishrei 10,*** ***October 8-9***

The fast of Yom Kippur is (in effect) twenty-six hours. The number of hours corresponds to HaShem's name (gematria twenty six). [Sefer Hasi-chos, 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 Brachah with the Chazan and finish before him, to answer "Amen". **Women and girls, who said Shehechyanu at candlelighting, don't say it now.**

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 Shem" 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 Nidah time.

Yom Kippur Day

Wednesday, Tishrei 10, October 9

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

After Kriyas HaTorah is Yizkor. Those whose both parents are living leave the Shul. Someone who is in the first year of mourning stay, but don't say Yizkor. (The mother's name is used.)

At Musaf we do Birchas 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

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 Birchas 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'shem Ha-Shem". 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, or say Tachanun.

SUKKOS

Building the Sukkah

It's a Mitzvah to build the 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.

The S'chach must have grown from the ground, be detached and be something that can't become Tameh (impure). Use enough S'chach to have more shade than sun. 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.

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: they've been used for a Mitzvah.

The Four Types (Arba Minim)

Lulav, Esrog, Hadasim and Aravos

This is a short basic guide to 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 Etz 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 Lulav

The minimum size for a Lulav 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 Mishulash). 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 Aravos

The two branches of Aravos 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 Aravos 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're 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]

The Shiurim are those of R. Avraham Chaim Noeh. Try to have all the Minim BIGGER than their minimum Shiurim.

Preparing The Lulav

We use one Esrog, one Lulav, at least three Hadasim

and two Aravos. Some add more Hadasim. [In 5752, the Rebbe said to add at least three more Hadasim, as a Hidur Mitzvah].

We use 5 rings. The Chabad Minhag is to bind the Lulav, Hadasim and Aravos with rings made from a Lulav, and not use a holder. Bind the Hadasim and Aravos to the Lulav with three rings. **All three rings** should be together **within one Tefach** (a hand-breadth: about three inches). When binding the Hadasim and Aravos, be careful not to detach any leaves. Make sure the Hadasim and Aravos are right side up, the top of the branch towards the top of the Lulav.

Put the other two rings on the Lulav itself, covered by the Hadasim and Aravos (even the top ring, at least somewhat).

Take the Lulav 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 Aravos behind the Hadasim not too conspicuously.

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

Parents should train their children to do the Mitzvah of Lulav (and Na'anuim at Hallel) and if possible, try to buy them a Kosher Lulav 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 Sukkos seven days that your generations know that I had Bnei Yisroel dwell in Sukkahs when I took them out of Eretz Mitzrayim.” [Vayikra 23:42-43] These Sukkahs 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 of HaShem 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 Bra-chah 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 (even water) only in the Sukkah, throughout Sukkos and Shemini Atzeres. Even small children should be taught to eat in the Sukkah.

Erev Sukkos

Sunday, Tishrei 14, October 13

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 Mikveh Erev Yom Tov.

First Night Of Sukkos

Sunday night, Tishrei 15, October 13

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.

Prepare the table so that as soon as you come home from Shul you can say Kiddush in the Sukkah without delay.

Minhag Chabad is not to say the invitation for the Ushpizin.

We say Kiddush for Yom Tov, followed by “Leisheiv Basukkah” and then “Shehechyanu.” Wash and make Hamotzi immediately after Kiddush. (It's best to wash near the Sukkah.)

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 Rabah (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'yavoh in Birchas Hamazon on Yom Tov (night or day) repeat it. If you remember in the middle of Birchas Hamazon, see Siddur.

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

Ushpizin

The Zohar says 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 Baal 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 Baal Shem Tov. The second day, the main guest is Yitzchak; the Chassidic Guest is the Mezeritcher 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.”

As we know, every night of Sukkos sees the arrival of the seven ushpizin. Both the ushpizin of the Zohar, and the Chassidic ushpizin that 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 sicha 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

Monday, Tishrei 15, October 14

Rise early to do the Mitzvah of Lulav and Esrog, especially the first time. Men don't eat until they Bentch Lulav. We Bentch Lulav 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 Lulav and Esrog, the lender should say (or have in mind) he's giving it as a temporary gift.

Hold the Lulav in your right hand, the spine facing you. Remove any rings from your fingers.

Say the Brachah "Al Netilas Lulav", then pick up the Esrog in your left hand, stem downwards. (The first time you say it say "Shehechyanu".)

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

Naanuim (Shaking of the Lulav)

Shake eighteen times, 3 times in six directions.

Here's how:

Face east.

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

Bring the Lulav and Esrog back to your heart, extend them out and back another two times. Shake the Lulav 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 (Lulav stem down)

3 times back (west).

Keep facing east and not the direction you're shaking.

Make sure the Lulav doesn't touch anything as you shake it so you don't 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 dew's."

Hallel

During Hallel hold the Lulav 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 Lulav three times in one direction according to pattern. The second and third Pesukim have three words, (and HaShem's name). For each word, (except HaShem's name) shake the Lulav three times in each of two directions according to pattern.

If you said the Brachah on the Lulav 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 Lulav and Esrog in both hands so they touch. (A mourner doesn't circle). Before we recite the Hoshanos of the second day we recite those of the first day, but we only circle the Bimah during the Hoshanos of the current day.

In the Beis Hamikdash, each day of Sukkos, they circled the altar once, carrying Lulavim, 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 the Beis Hamikdash.

At Kiddush by day (see Siddur), say "Leisheiv Basukkah" after Kiddush.

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

Monday night, Tishrei 16, October 14

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

At kiddush, we say first Shehechianu, follow by Lesheiv Basukah.

We must eat at least a kazayis (1 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 the festival, they set up a place in the Temple for women [to watch] from above, and men from below, so they wouldn’t intermingle with each other.

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 he 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'lulav, 8:12-14]

“Whoever didn’t see 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 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 Hasichos, 5703, p. 10]

The Rebbe emphasized that participation in Simchas Bais Hoshoeva is for 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 and even children. [Maayanei Hayeshua, p. 44]

Second Day Sukkos Tuesday, Tishrei 16, October 15

Don’t say Shehechianu on the Lulav.

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 Basukah.

CHOL HAMOED

We change Aravos and Hadasim for fresh ones during Chol Hamoed. 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, Lulav and Estrog, and Simchas Beis Hasho'eivah). [Tishrei 13, 5752]

Erev Shabbos

Tishrei 19, October 18

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 20, October 18-19

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

Say Shalom Aleichem and Eishes Chayil quietly before Kiddush. Say Leishev Basukah after Kiddush.

We don't Bentch Lulov on Shabbos. The Lulav 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 don't say Vehi Noam. We say V'Yitein Lecha quietly.

Havdalah is said in the Sukkah with Leishev Basukah

HOSHANA RABBA

Motzoei Shabbos ~ Sunday, Tishrei 21, October 19-20

The world is judged for water on Sukkos, ending on Hoshana Raba. 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 Raba and read Sefer Devarim. After midnight we say Sefer Tehillim with the Yehi Ratzon for Hoshana Raba 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. [Igras 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 Aravos on Hoshana Rabah.

Everyone should get bundles of five Aravos for himself and his family. In the morning, before Hallel, remove the top two rings of the Lulav, leaving only the three binding the Hadasim and Aravos. In Shacharis, we say seven Hoshanos (see Siddur) and circle the Bimah seven times to commemorate the Beis Hamikdash. We don't hold the Aravos when we circle. After Hoshanos and Kaddish, strike the Aravos 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 "Leishev Basukah" and dip Challah in honey. It's also the last day we say "L'Dovid HaShem Ori".

SHEMINI ATZERES

Sunday night ~ Monday Tishrei 22, October 20-21

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 Shmini 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 "Leishev 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 Maavir Sedra for V'zos Habrocha.

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 Chasidic Ushpizin, of the holiday of Sukkos, it follows that Shemini Atzeres is connected with Shlomo Hamelech and the previous Rebbe. [Maayanei Haya-shua, 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

Monday night, Tishrei 23, October 21

Candle-lighting is in your house from a pre-existing flame. Say Lehadlik Ner Shel Yom Tov, and Shehechianu.

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 several times asked 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 the first time the Baal 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
Tuesday, Tishrei 23, October 22

We do Birchas Kohanim in Shacharis. Before Kriyas HaTorah we circle the Bimah three and a half times and say seven Hakafos. 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 thru Shlishi.

On Simchas Torah, the Lubavitcher Rebbe, stressed the importance of setting times for learning especially of Rambam and ChiTaS, 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

SHABBOS BEREISHIS-
SHABBOS MIVORCHIM
Tishrei 27-October 26

It's Shabbos Bereishis and Shabbos Mevorchim Marcheshvan. We say the Sefer Tehillim before Shacharis and bless the month. We don't say “Av Hara-chamim” 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]

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 your-

selves 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. My grandfather - the Alter Rebbe - told me that he has broad senses (chusim) his intellectual powers are broad and great.

The Mittler 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 grandfather - the Tzemach Tzedek - would go into his special room, the Mittler 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 (Rabbi Levi of Berditchiv) did not yet finish Mincha and in the Heavens they are waiting for Rabbi Levi's Vehu Rachum. Even though this is not our Seder we have to start with his Mechutan's Vehu Rachum.

(Simcha Torah 5705 (1944) p. 63)

Erev Rosh Hashanah
Elul 29/September 29/Sunday
Selichos: **6:15**
2nd Minyan Selichos: **7:15**
***Each Selichos Minyan followed
by Shachris & Annulment of
Vows***
Light Yom Tov Candles: **6:22**

First Day Rosh Hashanah
Tishrei 1/September 30/Monday
Shachris: **9:00**
Tekias Shofar: **11:30**
Tehillim: **5:00**
Minchah/Tashlich: **6:00**
Light Yom Tov Candles from a
Pre-existing Flame *After*: **7:22**

Second Day Rosh Hashanah
Tishrei 2/October 1/Tuesday
Shachris: **9:00**
Tekias Shofar: **11:30**
Tehillim: **5:00**
Minchah/Farbrenge: **6:00**
Yom Tov ends: **7:20**

Tzom Gedaliah
Tishrei 3/October 2/Wed
Fast Begins: **5:36**
Minchah: **6:10**
Fast Ends: **7:06**
:

:
Vayeilech
Shabbos Shuva
Tishrei 6/October 5
Light candles Friday Oct 4 **6:15**
Shabbos Ends: **7:18**
Last Time to Read Shema **9:45**

Erev Yom Kippur
Tishrei 9/October 8/Tuesday
Minchah: **3:30**
Light Candles: **6:10**
Yom Kippur
Tishrei 10/October 9 /Wednesday
Shachris: **9:30**
Yizkor: **12:30**
Fast Ends: **7:12**

Ha'azinu
Tishrei 13/October 12
Light Candles Friday October 11 **6:06**
Shabbos Ends **7:09**
Last Time to Read Shema **9:47**

Tishrei 5780 Calendar

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Erev Sukkos
Tishrei 14/October 13/Sunday
Light Yom Tov Candles in Sukka: **6:04**

First Day Sukkos
Tishrei 15/October 14 /Monday
Shachris: **10:00**
Light Yom Tov Candles from a
Pre-existing Flame After: **7:05**
Last Time to Read Shema: **9:48**

Second Day Sukkos
Tishrei 16/October 15/ Tuesday
Shachris: **10:00**
Last Time to Read Shema **9:48**
Yom Tov ends **7:05**

Shabbos Chol Hamoed
Tishrei 20/October 19
Light Candles Friday October 18 **5:57**
Shabbos Ends: **7:00**
Last Time to Read Shema: **9:49**

Hoshanah Rabba
Tishrei 21/October 20/Sunday
Shachris (1st Minyan): **7:00**
2nd Minyan: **8:00**
3rd Minyan: **8:30**
4th Minyan **9:30**
Light Yom Tov Candles: **5:55**

Shemini Atzeres
Tishrei 22/October 21/Monday
Last Time To Read Shema: **9:50**
Shachris: **10:15**
Yizkor: **12:15**
Light Yom Tov Candles from a
Pre-existing Flame After: **6:56**

Simchas Torah
Tishrei 23/October 22/Tuesday
Shachris: **10:15**
Last Time to Read Shema **9:51**
Yom tov Ends **6:58**

Shabbos Bereishis
Shabbos Mevarchim MarCheshvan
Tishrei 27/October 26
Light candles Friday October 25 **5:49**
Tehillim: **8:15**
Shachris: **10:00**
Shabbos Ends: **6:51**
Last Time to Read Shema: **9:52**

Molad MarCheshvan
Monday, Tishrei 29/October 28
6:34 (5 chalakim) PM

Rosh Chodesh MCheshvan Day 1
Tishrei 30/October 29/Tuesday
Rosh Chodesh MCheshvan Day 2
Cheshvan 1/October 30/Wednesday

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!

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Directives of the Rebbe for Tishrei - המעשה הוא העיקר

- 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 385 for 5770. These funds should be forwarded to 770.
 - 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.
 - We must make sure that everyone is provided with what they need for Yom Tov.
 - It is important for everyone to hear the Shofar.
 - We should invite people into the Sukkah, providing them with the opportunity to Bentch Lulav and Esrog and make a brocha in the Sukkah
 - We should participate in Simchas Bais HaShoeva during Sukkos.
 - On Shmini Atzeres we are Maavir 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
- This is a brief summary of the Halochos. If you have any questions please contact your local Rabbi.*