

Davening Times @ WCC | Tishrei 5784 - Sept-Oct. 2023

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Shabbos
<p>תשרי 2 Rosh Hoshana</p> <p>Shacharis: 9:30 am Shofar: 12:00 pm Mincha and Tashlich: 7:10 pm Maariv/End: 8:14 pm</p>	<p>תשרי 3 Fast of Gedalia Aseres Yemei Teshuvah</p> <p>Fast Begins: 5:41 am Shacharis: 6:45/8 am Mincha: 7:10 Fast Ends/Maariv: 7:55</p>	<p>תשרי 4 Aseres Yemei Teshuvah</p> <p>Shacharis: 7/8 am Mincha: 7:15 Maariv: 7:57</p>	<p>תשרי 5 Aseres Yemei Teshuvah</p> <p>Shacharis: 7/8 am Mincha: 7:15 Maariv: 7:55</p>	<p>תשרי 6 Aseres Yemei Teshuvah</p> <p>Shacharis: 7/8 am Mincha: 7:15 Maariv: 7:53 <i>Yahrzeit of the Rebbe tzin Chana</i></p>	<p>תשרי 7 Aseres Yemei Teshuvah</p> <p>Selichos: 6:15/7:15 am Shacharis: 7/8 am Candles: 7:17 Mincha: 7:25</p>	<p>תשרי 1 Rosh Hashana</p> <p>Shacharis: 9:30 am Mincha: 7:10 pm Candles after: 8:15 pm</p>
<p>תשרי 9 Erev Yom Kippur Aseres Yemei Teshuvah</p> <p>Shacharis: 8:00 am Chatzos/Midday: 1:17 pm Mincha: 3:15 Candles/Fast Begins: 7:02</p>	<p>תשרי 10 Yom Kippur</p> <p>Shacharis: 9:30 am Yizkor: 12:00 pm Mincha: 5:35 Fast Ends/Maariv: 8:00</p>	<p>תשרי 11 Chol HaMoed</p> <p>Shacharis: 7/8 am Mincha: 7:05 Maariv: 7:45</p>	<p>תשרי 12 Chol HaMoed</p> <p>Shacharis: 7/8 am Mincha: 7:05 Maariv: 7:43</p>	<p>תשרי 13 Chol HaMoed</p> <p>Shacharis: 7/8 am Mincha: 7:05 Maariv: 7:41 <i>Yahrzeit of the Rebbe Maharash</i></p>	<p>תשרי 14 Erev Sukkos</p> <p>Shacharis: 7/8 am Candles: 7:02 Mincha: 7:10 KabShab: 7:45</p>	<p>תשרי 8 Ha'azinu Aseres Yemei Teshuvah</p> <p>Chassidus: 9:00 am Shacharis: 10:00 am Kiddush: 12:15 pm Mincha: 7:00 pm Maariv/End: 8:03 pm</p>
<p>תשרי 16 Sukkos</p> <p>Shacharis: 8:00 am Mincha: 6:45 Maariv/End: 7:50</p>	<p>תשרי 17 Chol HaMoed</p> <p>Shacharis: 7/8 am Mincha: 6:55 Maariv: 7:35</p>	<p>תשרי 18 Chol HaMoed</p> <p>Shacharis: 7/8 am Mincha: 6:55 Maariv: 7:33</p>	<p>תשרי 19 Chol HaMoed</p> <p>Shacharis: 7/8 am Mincha: 6:50 Maariv: 7:31</p>	<p>תשרי 20 Chol HaMoed</p> <p>Shacharis: 7/8 am Mincha: 7:05 Maariv: 7:41</p>	<p>תשרי 21 Hoshana Raba</p> <p>Shacharis: 7/8 am Candles: 6:53 Mincha: 7:00 KabShab: 7:35</p>	<p>תשרי 15 Sukkos</p> <p>Chassidus: 9:00 am Shacharis: 10:00 am Mincha: 6:45 pm Candles after: 7:51 pm</p>
<p>תשרי 23 Simchas Torah</p> <p>Chassidus: 9:00 am Shacharis: 10:00 am Kiddush: 12:15 pm Mincha: 6:40 pm Maariv/End: 7:38 pm</p>	<p>תשרי 24 Chol HaMoed</p> <p>Shacharis: 7/8 am Mincha: 6:40 Maariv: 7:23</p>	<p>תשרי 25 Chol HaMoed</p> <p>Shacharis: 7/8 am Mincha: 6:40 Maariv: 7:21</p>	<p>תשרי 26 Chol HaMoed</p> <p>Shacharis: 7/8 am Mincha: 6:40 Maariv: 7:20</p>	<p>תשרי 27 Chol HaMoed</p> <p>Shacharis: 7/8 am Mincha: 6:40 Maariv: 7:18</p>	<p>תשרי 28 Shabbos Mevarchim Bereisith</p> <p>Shacharis: 7/8 am Candles: 6:30 Mincha: 6:40 KabShab: 7:10</p>	<p>תשרי 22 Shemini Atzeres</p> <p>Chassidus: 9:00 am Shacharis: 10:00 am Yizkor: 12:00 pm Mincha: 6:40 pm Candles after: 7:40 pm</p>
<p>תשרי 30 Rosh Chodesh</p> <p>Shacharis: 8:00 am Mincha: 6:30 Maariv: 7:14</p>	<p>תשרי 25 Chol HaMoed</p> <p>Shacharis: 7/8 am Mincha: 6:40 Maariv: 7:21</p>	<p>תשרי 26 Chol HaMoed</p> <p>Shacharis: 7/8 am Mincha: 6:40 Maariv: 7:20</p>	<p>תשרי 27 Chol HaMoed</p> <p>Shacharis: 7/8 am Mincha: 6:40 Maariv: 7:18</p>	<p>תשרי 28 Shabbos Mevarchim Bereisith</p> <p>Shacharis: 7/8 am Candles: 6:30 Mincha: 6:40 KabShab: 7:10</p>	<p>תשרי 29 Shabbos Mevarchim Bereisith</p> <p>Tehillim: 8:00 am Shacharis: 10:00 am Kiddush: 12:15 pm Mincha: 6:25 pm Maariv/End: 7:29 pm</p>	
<p>תשרי 30</p> <p>Shacharis: 8:00 am Mincha: 6:30 Maariv: 7:14</p>						

TISHREI SCHEDULE 5784/2023

תשרי תשפ"ד

PRACTICAL ADVICE IN PREPARING FOR THE YOMIM TOVIM:

1. Buy a pomegranate.
2. Buy a new fruit to say the blessing of "She'he'cheyanu."
3. Since it is not permissible to prepare candles on Yom Tov by melting them into holders, it is recommended to use pre-made foil candleholders.
4. Prepare a flame, from which to light candles for the 2nd night of Yom Tov.
5. It is recommended to prepare a 24-hour Yartzeit Licht for Yom Kippur. (See note on p.3)

PLEASE NOTE: Page numbers refer to Siddur Tehillas Hashem – with English Translation – ANNOTATED EDITION.

Saturday Night: **SEPTEMBER 9**
1:00 AM **SELICHOS**

Monday to Thursday: **SEPTEMBER 11 through SEPTEMBER 14**
6:30 AM **1st Minyan - SELICHOS are said before Davening (7:00 am)**
7:30 AM **2nd Minyan - SELICHOS are said before Davening (8:00 am)**

ראש השנה

Friday, SEP 15 **EREV ROSH HASHANA/ FIRST NIGHT OF ROSH HASHANA**
7:15 AM **SELICHOS** (Followed by Shacharis and Annulment of Vows)
See (Siddur, p.358) for Annulment of Vows

7:17 PM **CANDLE LIGHTING:** Recite two blessings: "L'hadlik Ner Shel Shabbos v' Shel Yom Hazikaron" and "She'he'cheyanu" (Siddur, p.153)

MAARIV: Start with "Mizmor l'Dovid" (Siddur, p.156). Siddur, p.161 begins **AMIDAH** for Yom Tov (Siddur, p.331).

Note: When Yom Tov occurs on Shabbos, recite in an undertone "Hymns for Friday Evening and Eishes Chayil (Siddur, p.176 - 178)."

KIDDUSH: (Siddur, p.360). Begin with "Yom Hashishi." Add "She'he'cheyanu."

Wash for Hamotzi: Dip the challah in honey three times. Eat a $\frac{1}{2}$ כזית ($\frac{1}{2}$ ounce) of challah before eating the customary fruits (apple in honey, pomegranate, etc.).

Note: Honey, not salt, is used for Hamotzi on Rosh Hashana, Erev Yom Kippur, Motzei Yom Kippur (when breaking the fast), Succos and Hoshana Rabba. On Chol Hamoed Succos (intermediate days), honey is optional. **At all these occasions, salt should still be on the table.**

After Hamotzi: Take a piece of an apple, and dip in honey three times. Recite the blessing, “Borei Pri Ha’etz.” Before eating the apple, say “Yehi Ratzon Milfanecha, She’tchadesh Aleinu Shana Tova U’mesukah.” (May it be Thy will to renew us for a good and sweet year.) After eating the apple, it is customary to eat a pomegranate. It is also customary to start the meal by eating a piece of a cooked head of fish.

Bentching: (Siddur, p.88). Add “Ritzei” and “Ya’a’leh V’yavo” for Yom Tov, with the additions of “Yom Hazikaron” (Siddur, p.92), and first, third and fourth additional “Harachomon” for Shabbos, Yom Tov and Rosh Hashana (Siddur, p.95).

(Please note: In the Annotated Siddur, the fourth Harochomon corresponds to Rosh Hashana, and the fifth to Succos. However, in Chabad Bentchers, the fourth Harochomon corresponds to Succos, and the fifth to Rosh Hashana.)

Saturday, SEP 16

FIRST DAY OF ROSH HASHANA/ SECOND NIGHT OF ROSH HASHANA

It is preferable to go to the Mikveh before Davening.

9:30 AM

SHACHARIS SERVICE

MOTZEI SHABBOS: For those who are not davening Maariv, say the paragraph “Vatodeinu.” (Siddur, p.333)

At least recite “Baruch Hamavdil bein Kodesh l’Kodesh,” before lighting the candles.

After 8:16 PM

CANDLE LIGHTING: Before lighting candles, a new fruit should be on the table and/or wear new clothes. Light from a pre-existing flame. Recite two blessings: “L’hadlik Ner Shel Yom Hazikaron” and “She’he’cheyanu.” (Siddur, p.153)

KIDDUSH: Begin aloud with “Savri Moronon” (Siddur, p.360). Recite “Borei M’orei Ha’eish”. Glance at the candle lights and continue the Havdalah blessing. Look at the new fruit while saying, “She’he’cheyanu.” After completing Kiddush and drinking the wine, eat the new fruit. Men who have recited “She’he’cheyanu” while saying Kiddush, and women who have recited “She’he’cheyanu” while lighting candles do not say it on the new fruit; they recite only the blessing, “Borei Pri Ha’etz.” All others, who did not light candles or make their own Kiddush, recite the blessing “She’he’cheyanu” and then the blessing “Borei Pri Ha’etz” before eating the fruit. One should try to eat a כזית (one ounce) of the new fruit, in order to make an After-Blessing before washing for challah.

Bentching: (Siddur, p.88). Add “Ya’a’leh V’yavo” for Yom Tov, with the additions of “Yom Hazikaron” (Siddur, p.92), and the third and fourth additional “Harachomon” for Yom Tov and Rosh Hashana (Siddur, p.95).

Sunday, SEP 17

SECOND DAY OF ROSH HASHANA

It is preferable to go to the Mikveh before Davening.

9:30 AM

SHACHARIS SERVICE

12:00 NOON

SHOFAR BLOWING. (Additional Shofar blasts are blown following Mussaf.)

7:15 PM

MINCHA and TASHLICH. Bring your family and friends.

8:14 PM

YOM TOV ENDS. HAVDALA: No spices. No candles. “V’yiten Lecho” is not said.

**The 10 days between Rosh Hashana and Yom Kippur are called “Aseres Yemei Teshuva.”
We add several verses in our daily prayers and increase in Torah, prayer, and tzedakah (charity).**

Monday, SEP 18
5:30 AM **FAST OF GEDALIAH**
7:45 AM **FAST BEGINS**
7:10 PM **SHACHARIS. SELICHOS** are said during Davening.
7:55 PM **MINCHA and TORAH READING**
FAST ENDS

Thursday, SEP 21 **ו' תשרי SIXTH OF TISHREI**
 Yartzeit of the Rebbe's mother, the saintly Rebbetzin Chana, of blessed memory.

“Avinu Malkeinu” is said in Shacharis and Mincha from Monday, SEP 18 through Friday, SEP 22

Friday, SEP 22
7:02 PM **EREV SHABBOS**
CANDLE LIGHTING

SHABBOS, SEP 23
8:03 PM **SHABBOS SHUVA**
SHABBOS ENDS. HAVDALAH as usual. (Siddur, p.297)

יום כפור

Sunday, SEP 24 **EREV YOM KIPPUR**
MORNING: KAPPOROS. (Siddur, p.362 or see Machzor for Yom Kippur). Men use a rooster, and women use a hen; pregnant women use a rooster and two hens. The monetary value of the chicken should be given to Tzedakah.

It is customary to eat a holiday meal before midday.

Lekach: It is a custom to ask for Lekach (honey cake) from friends or family, to eat a portion, and to bless one another with the words, “L’shana Tova U’mesukah” (for a good and sweet year).

MALKOS (Lashes): It is a custom that before Mikveh and Mincha, one receives 39 “lashes” as a reminder to do Teshuvah. The procedure is done with a partner. The whippee gets down on his knees, prostrating and facing north. The whippee should be wearing a Gartel. The whipper takes a leather belt and LIGHTLY TAPS on the whippee’s back. First on the right shoulder, then on the left shoulder, then towards the lower-middle back, forming a triangle. The total number of lashes is 39; hence, 13 triangles. As each lash is given, the whipper and whippee say one word of the verse:

“Vehu Rachum Ye’chaper Avon, V’lo Yashchis V’hirba Le’hashiv Apo V’lo Ya’ir Kol Chamaso.”

(Loosely: He, being merciful, forgives sin, and does not stir up all His wrath.)

Mikveh before Mincha and then dress in Yom Tov clothes.

3:15 PM **MINCHA**

SE’UDAH HAMEFSEKES: Meal before the Fast. We eat only easily-digestible foods, such as boiled chicken and soup. Avoid meat, spicy or salty foods and drinks. **Fish is NOT eaten at this meal. It is a custom to eat Kreplach** (dough filled with ground chicken) at this meal and also when breaking the Fast.

BLESSING THE CHILDREN: It is customary for fathers to bless their children after the Se’udah. This blessing is found on the final page of this guide, in both Hebrew and English

with the appropriate blessings for boys and girls. The blessing expresses that the child should be sealed for a good year and for a long and healthy life. One can then add to this according to the inspiration of the heart.

PLEASE NOTE:

Unlike on other holidays, igniting fire (even from an existing flame) is forbidden on Yom Kippur. To show this, only a flame that burned throughout the holiday may be used to light the Havdala candle afterwards. Therefore, before lighting the Yom Tov candles, prepare and light a 24-hour candle or flame to be used to light the Havdala candle immediately following the end of Yom Kippur.

Every head of his family should also take a 24-hour candle to Shul and someone else will light this candle for him. This is called “Lebedike Licht,” a light for life. In addition, those saying Yizkor should light a Yartzeit candle at home.

7:02 PM

CANDLE LIGHTING: Recite two blessings: “L’hadlik Ner Shel Yom Hakippurim” and “She’he’cheyanu” (Siddur, p.153).

NOTE: Women who have a heter from the Rav of their community to light candles and not accept Yom Kippur (because they will be driving to Shul) should NOT say the blessing “She’he’cheyanu” at candle lighting, but should say it in Shul together with the congregation, after Kol Nidre.

YOM KIPPUR RESTRICTIONS: We fast, refrain from wearing leather clothes, and from washing ourselves, even with cold water. (For Negel Vasser and after using the bathroom, one should wash only the fingers and over the knuckles.) Perfumes, lotions, and oils may not be used. Marital relations are likewise forbidden.

Monday, SEP 25

YOM KIPPUR

9:30 AM

SHACHARIS SERVICE

12:00 NOON

YIZKOR

In the Yizkor prayer, participants pledge Tzedakah on behalf of the neshama/s (soul/s) for whom they are praying. The obligation is to honor the pledge immediately.

8:00 PM

FAST ENDS. Wash Negel Vasser before Havdala. Wash complete hands.

HAVDALA as on Motzei Shabbos. Light candle from the flame lit prior to the start of Yom Kippur. No spices in Havdalah. V’yiten Lecho is not said.
Eat a festive, non-dairy meal with Kreplach.

From Tuesday, September 26 until the end of the month of Tishrei, Tachanun is not said during Davening. It is customary to begin building one’s Succah, or at least discuss plans for its construction.

Thursday, SEP 28

13TH OF TISHREI

Yartzeit of the fourth Lubavitcher Rebbe, the Rebbe Maharash, Harav Shmuel. “L’chatchila Aribet” was the Rebbe Maharash’s mantra to supersede limitation and persevere in one’s observance of Torah and Mitzvos.

SUCCOS, SHEMINI ATZERES & SIMCHAS TORAH 5784**סוכות, שמיני עצרת ושמחת תורה תשפ"ד****Friday, SEP 29****EREV SUCCOS/FIRST NIGHT OF SUCCOS
AFTERNOON: MIKVEH****6:53 PM****CANDLE LIGHTING:** Light candles in the Succah, if possible. Recite two blessings: "L'hadlik Ner Shel Shabbos v'Shel Yom Tov" and "She'he'cheyanu." (Siddur, p.152).**MAARIV:** Start with "Mizmor l'Dovid" (Siddur, p.156). Say "b'simcha" for Yom Tov (Siddur, p.158). Siddur, p.161 begins the **AMIDAH** for Yom Tov (Siddur, p.331).**Note:** When Yom Tov occurs on Shabbos, recite in an undertone "Hymns for Friday Evening and Eishes Chayil" (Siddur, p.176 - 178).**KIDDUSH:** (Siddur, p.329) Begin with "Yom Hashishi." On the first night of Succos, Kiddush concludes with "Leishev B'Succah," followed by the She'he'cheyanu blessing.**Hamotzi:** The challah is dipped in honey. (Salt should still be on the table.) Upon receiving a piece of challah, dip it in honey before reciting the blessing. Those who listened to Kiddush recite two blessings on the challah. First "Hamotzi" and then "Leishev b'Succah." (On Chol Hamoed, the honey is optional.)**Bentching:** (Siddur, p.88). Add "Ya'aleh V'yavo" for Yom Tov, with the additions for "b'Yom Chag HaSuccos Hazeh, b'Yom Tov Mikra Kodesh Hazeh" (Siddur, p. 92). Add the first, third and fifth "Harachomon" for Shabbos, Yom Tov and Succos (Siddur, p.95). Throughout all of Succos, say "Ya'aleh V'yavo" and the fifth "Harachomon." (On the last two days of Succos, however, the fifth "Harachomon" is not said.)**SHABBOS, SEP 30****FIRST DAY OF SUCCOS/ SECOND NIGHT OF SUCCOS**

It is preferable to go to the Mikveh in the morning.

MAARIV: Siddur, p.161 begin Amidah for Yom Tov (Siddur, p.331).**MOTZEI SHABBOS:** For those who are not davening Maariv, say the paragraph "Vatodeinu." (Siddur, p.333)

At least recite "Baruch Hamavdil bein Kodesh l'Kodesh," before lighting the candles.

After 7:51 PM**CANDLE LIGHTING:** Light candles from an existing flame. If possible, light in the Succah. Recite two blessings: "L'hadlik Ner Shel Yom Tov" and "She'he'cheyanu" (Siddur, p.152).**KIDDUSH:** (Siddur, p.329). Begin aloud with "Savri Moronon." "Borei M'orei Ha'eish". Glance at the candle lights and continue Havdalah blessing. Finish with "She'he'cheyanu" and then "Leishev B'Succah" (**in reverse order of the first night**).**Bentching:** (Siddur, p.88). Add "Ya'aleh V'yavo" for Yom Tov, with the additions for "b'Yom Chag HaSuccos Hazeh, b'Yom Tov Mikra Kodesh Hazeh" (Siddur, p. 92). Third and fifth "Harachomon" for Yom Tov and Succos (Siddur, p.95). Throughout all of Succos, say "Ya'aleh V'yavo" and the fifth "Harachomon." (On the last two days of Succos, however, the fifth "Harachomon" is not said.)

Sunday, OCT 1

SECOND DAY SUCCOS

Bentch Lulav and Esrog, preferably in the Succah (Siddur, p.306).

7:50 PM

YOM TOV ENDS. HAVDALA in the Succah without spices or candle. “Lesheiv b’ Succah” is said before drinking the wine. V’yiten Lecho is not said.

**Remember to Bentch on the Lulav and Esrog everyday of Succos, except Shabbos.
Complete Hallel and Musaf are said each day of Succos.**

Thursday OCT 5

Beginning 1:00 AM

The entire Tehillim is recited, with the special Yehi Ratzons for Hoshana Rabba found printed at the end of the Tehillim.

Friday, OCT 6

HOSHANA RABBA, EREV YOM TOV

Hoshanos: (Siddur, p.382) Each member of the family takes their own bundle of five willow twigs and strikes it on the ground five times to sweeten and temper the five severities. Recite the accompanying prayer.

YOM TOV MEAL AT MIDDAY: We dip challah in honey. It is customary to eat Kreplach (This meal is eaten in the Succah).

6:41 PM

CANDLE LIGHTING: Light candles in the Succah. Recite two blessings: “L’hadlik Ner Shel Shabbos v’ Shel Yom Tov” and “She’he’cheyanu.” (Siddur, p.152)

HAKAFOS IN SHUL.

MAARIV: Start with “Mizmor l’Dovid” (Siddur, p.156). Say “b’simcha” for Yom Tov (Siddur, p.158). Siddur, p.161 begins **AMIDAH** for Yom Tov (Siddur, p.331).

Note: When Yom Tov occurs on Shabbos, recite in an undertone “Hymns for Friday Evening and Eishes Chayil” (Siddur, p.176 - 178).

KIDDUSH: In the Succah (Siddur, p.329). Begin aloud with “Savri Moronon.” We do not recite the blessing “Lesheiv B’ Succah,” but we do recite “She’he’cheyanu.”

Bentching: (Siddur, p.88). Add “Reitze” and “Ya’aleh V’yavo” for Yom Tov, with the additions for “Shmini Atzeres Hachag Hazeh” (Siddur, p.92). First and third “Harachomon” for Shabbos and Yom Tov (Siddur, p.95). **The fifth “Harachomon” is omitted.**

SHABBOS, OCT 7

10:00 AM

12:00 NOON

SHEMINI ATZERES

SHACHARIS SERVICE

YIZKOR

In the Yizkor prayer, participants pledge Tzedakah on behalf of the neshama/s (soul/s) for whom they are praying. The obligation is to honor the pledge immediately.

PRAYER FOR RAIN – Geshem (Siddur, p.355), after which “Mashiv Haruach Umorid Hageshem” is recited throughout the winter in the Amidah.

Note: Toward evening, we bid farewell to the Succah by eating something in the Succah.

MAARIV: Begin on Siddur, p.161. Amidah for Yom Tov (Siddur, p.331).

MOTZEI SHABBOS: For those who are not davening Maariv, say the paragraph “Vatodeinu.” (Siddur, p.333)

At least recite “Baruch Hamavdil bein Kodesh l’Kodesh,” before lighting the candles.

After 7:40 PM

CANDLE LIGHTING: Light from an existing flame. Recite two blessings: “Lehadlik Ner Shel Yom Tov” and “She’he’cheyanu” (Siddur, p.152).

HAKAFOS IN SHUL

KIDDUSH: (Siddur, p.329). Begin aloud with “Savri Moronon.” “Borei M’orei Ha’eish”. Glance at the candle lights and continue Havdalah blessing. Conclude with “She’he’cheyanu.”

Bentching: (Siddur, p.88). Add “Ya’aleh V’yavo” for Yom Tov (Siddur, p.92). Third “Harachomon” for Yom Tov (Siddur, p.95).

Sunday, OCT 8

SIMCHAS TORAH

HAKAFOS and TORAH READING: All men and boys are called to the Torah.

7:38 PM

YOM TOV ENDS. HAVDALAH without spices or candle. V’yiten Lecho is not said.

Friday, OCT 13

EREV SHABBOS

6:30 PM

CANDLE LIGHTING

SHABBOS, OCT 14

SHABBOS BEREISHIS

TEHILLIM: Complete the entire Tehillim before Shacharis for Shabbos Mevarchim. We bless the new month, Mar Cheshvan.

7:59 PM

SHABBOS ENDS. HAVDALA as usual.

Sun/Mon, OCT 15 & 16

ROSH CHODESH CHESHVAN

בְּרַכַּת הַבָּנִים וְהַבָּנוֹת BLESSING THE CHILDREN

For a son

Y'simcha elo-him
K'Efrayim V'chimnasheh

יְשִׁימְךָ אֱלֹהִים
כְּאֶפְרַיִם וְכִמְנַשֶּׁה

(May G-d make you like Ephraim and Menashe)

For a daughter

Y'simaich Elohim k'Sara,
Rivka, Rochel, v'Leah

יְשִׁימְךָ אֱלֹהִים כְּשָׂרָה,
רִבְקָה, רָחֵל וְלֵאָה.

(May G-d make you like Sarah, Rivka, Rachel and Leah)

וַיְדַבֵּר ה' אֶל מֹשֶׁה לֵאמֹר : דַּבֵּר אֶל אֶהְרֹן וְאֶל בְּנָיו לֵאמֹר,
כֹּה תְבָרְכוּ אֶת בְּנֵי יִשְׂרָאֵל אָמֹר לָהֶם:

Y'vorech'cha Ad-do-noy V'yishme'reh-cha
Ya' air Ad-do-noy panav ay-leh-cha
vee-choo-neh-kah
Yi-sah Ad-do-noy panav ay-leh-cha
V'yah-saim Le-cha Shalom.

יְבָרְכֶךָ ה' וַיְשִׂמְךָ:
יָאֵר ה' פָּנָיו אֵלֶיךָ וַיַּחֲנֶנְךָ
יִשָּׂא ה' פָּנָיו אֵלֶיךָ
וַיִּשֶׂם לְךָ שָׁלוֹם .

וְשָׂמוּ אֶת שְׁמֵי עַל בְּנֵי יִשְׂרָאֵל וְאֲנִי אֲבָרְכֶם :

INSTRUCTIONS FOR BENTCHING LULAV & ESROG

Take *Lulav* in the right hand (or left hand, if left handed) so that the spine is facing you. Say brocho (Siddur, p.301) “**Al Netilas Lulav.**” When bentching on the holiday for the first time, make a second brocho. Take the *Esrog* in the left hand (or the right hand, if left handed) and say “**She’he’cheyanu.**” During “**She’he’cheyanu**, bring the *Lulav and Esrog* together towards the end of the brocho. Bring *Lulav and Esrog* together, so that the upper third of the *Esrog* is touching the near bottom of the *Lulav* (3 rings). *Pitom* should point upwards, stem downwards.

NOTE: The *Esrog* should be covered with your hand during the movements of shaking, except during the entire last shaking, when one reveals some of the *Esrog*.

INSTRUCTIONS FOR SHAKING THE LULAV

Shaking the *Lulav* takes place in the morning, after bentching and during Hallel (Siddur, p.307). When lending a *Lulav and Esrog*, the owner should say, “This is a gift on condition that it will be returned.” It is a tremendous *Mitzvah* to lend your *Lulav and Esrog*. Shaking is always the same way, and in *Hallel*, it is done while saying certain *Pesukim*. The procedure of shaking is as follows:

Face East: Each shake starts by holding the *Lulav* by the heart. The arms are extended, about $\frac{3}{4}$ of the way outward. *Lulav* is Shaken lightly and gently and returned to original position.

Three Shakes for Each: (1) 3 to the right front (4) 3 to the front center, raising
 (2) 3 to the left front (5) 3 to the front center, lowering
 (3) 3 to the front center (6) 3 backward over the right shoulder (while facing East): 2 to the SW corner; and 1 to the West (center)

INSTRUCTIONS FOR RAISING AND LOWERING LULAV

Raising as follows: (1) Extend arms as above; *Lulav* is raised approximately 1’ (foot), and then (2) brought straight down a little bit lower than original heights, then (3) raised back to original height, and (4) brought to the heart.

Lowering as follows: The same as raising, only reverse the direction once the *Lulav* is extended outward.

INSTRUCTIONS FOR SHAKING LULAV DURING HALLEL

During *Hallel*, hold only the *Lulav*. Add the *Esrog* only by the 4 shakings. The only difference is that shaking is coordinated to a certain *Possuk* of *Hallel*. There are 4 such shakings (Siddur, p.309 near the bottom). The first “**Hodu Lahashem Ki Tov.**”

There are 6 steps in shaking the *Lulav*, corresponding with 6 words of the *Possuk*. They are as follows:

Hodu	3 to the right front	L’olam	3 to the front center, lowering
Ki	3 to the left front	Chasdo	3 backward over the right shoulder
Tov	3 to the front center	(while facing	East): 2 to the SW corner; and 1 to
Ki	3 to the front center, raising	the West (center)	

NO shaking for the word La’Hashem.

Siddur, p. 311 – the first and second “**Ohnah Hashem Hoshea Nah.**” There are 6 syllables in the *Possuk* (omitting Hashem’s name)

Oh	3 to the right front	Ah	3 to the front center, lowering
Nah	3 to the left front	Nah	3 backward over the right shoulder
Ho	3 to the front center	(while facing	East): 2 to the SW corner; and 1 to
She	3 to the front center, raising	the West (center)	

There are two “*Hodu’s*” (Siddur, p.311). The first “*Hodu*” you make movements. The second “*Hodu*” you do not make movements with the *Lulav*. The order of the first “*Hodu*” is the same as “*Hodu*” on (Siddur, p.309).

Elul 18, 5783
September 4, 2023

Dear Friend,

Enclosed, please find the High Holy Days schedule, including times for candlelighting and prayer services. Also included are procedures for the many holiday customs. Page numbers for the prayers refer to the Lubavitch Tehillas Hashem Siddur - Annotated Edition. You will also find the form for the Pidyon to the Rebbe's Ohel to be sent before Rosh Hashana.

The Rebbe established a special Tzedakah fund, "**Keren Hashana**" at Lubavitch World Headquarters. This fund disburses Tzedakah to charitable causes, every single day of the year, on behalf of all those who contribute to the Keren Hashana fund. In this way, the Rebbe explained, each participant has the merit of giving Tzedakah every single day of the year.

The number of days in the upcoming year is 383. Accordingly, your contribution to Keren Hashana should be in the amounts of 383 (dollars, quarters, dimes, etc.) for each member of your family. The Rebbe would speak every year about the importance of this fund and encouraged everyone to participate. A return envelope is provided for your convenience.

The Rebbe also urged everyone to contribute to a "**Simchas Yom Tov**" fund before each holiday. This fund provides assistance to numerous families, enabling them to enjoy Yom Tov in full measure. A return envelope is also provided.

To obtain Machzorim for the High Holy Days (Hebrew or English), please contact Rabbi M. Mendelson at 216-288-5710. You can direct any questions of Halacha or customs to Rabbi S. B. Chaikin at 216-381-9178.

As the Rebbe assured us, and instructed us to publicize, "*Moshiach is on his way.*" May we merit speedily the fulfillment of the prophecy, "*The earth will be full of knowledge of G-d as the waters cover the sea*" with the coming of Moshiach NOW.

K'siva V'Chasima Tova, with Blessings for a Good and Sweet New Year.

Chabad House

By the Grace of G-d
First Day of Selichoth
5713. Brooklyn, N.Y.

To my brethren, everywhere
G-d Bless You All,

Greeting and Blessing :

On the threshold of the New Year, may it bring blessings to us all, I send you my prayerful wishes for a good and pleasant year, materially and spiritually.

Rosh Hashanah marks the beginning of a new year - 5714 - since the Creation, a new date in the cycle of time, and everyone hopes and prays that it will also be the beginning of a new era in one's personal life, one that is "good and sweet" materially and spiritually.

It is significant that the anniversary of the Creation is not celebrated on the first day of Creation, but on the sixth, the day when Man was created. Although all other living things making up our vast universe - the inanimate, vegetable and living creatures - preceded the creation of Man, as is related in the Torah, in the first chapter of Genesis, nevertheless it is on the anniversary of Man's creation that we celebrate Rosh Hashanah, and on this day we say, "This is the day of the beginning of Thy works!"

Herein lies a profound lesson for every one of us:

Man, the microcosm ('small world') contains within him all the 'Four Kingdoms' into which the macrocosm, the universe at large, is divided. In the course of his life man passes through the stages of inanimate, vegetable and animated existence until he reaches maturity and begins to live a rational and spiritual life of a human being. Even then, in his daily life, he may experience a varied existence, as reflected in his deeds and actions: Part of the time he may be regarded in the category of the inanimate; at other times he may vegetate, or live an animated existence; but a true human being he is when his activities give evidence of his intellect and spiritual qualities. Moreover, the name 'man' is justified only then, when also those areas of one's life and activities which correspond to the animal, vegetable and even inanimate 'kingdoms' are sublimated, elevated and sanctified to the level of human quality.

Rosh Hashanah, and the Ten Days of Repentance introducing the new year, is the time for self evaluation and mature reflection on the profound lessons of these solemn days:

Just as the world, *all* the world, begins its true existence, an existence befitting the purpose of its creation, from the day Man was created, who immediately after coming to life proclaimed the sovereignty of the Creator to all the universe: "Come, let us worship, let us bow down and kneel before G-d our Maker" inspiring the whole universe with this call (Zohar I, 221b; Pirkei d'Rabbi

Elazar, ch. 11), thereby making all the universe an abode for the Divine Presence and carrying out the inner purpose of the Creation.

So each and every individual must realize that his whole essence and purpose consists in the predominance of the true human element of his being and the 'humanization' of the inanimate, vegetable and animal parts of which he is composed. It is not enough, not enough at all, if part of his time and effort correspond to the behavior of a true human being; it is absolutely necessary that the 'man' should inspire, sublimate, elevate and sanctify all his component parts, including the animal, vegetable and inanimate, in order that they too, respond to the call, "Come, let us worship, let us bow down and kneel before G-d, our Maker." Such a life in accordance with the commands of the Creator, a life in accordance with the Torah and Mitzvoth which G-d, our Maker, has given us, and only such a life, justifies one's own existence, and justifies thereby also the Creation.

With the traditional blessing of Kesivo VeChasima Toivo

I remain

Cordially yours,

/signed: Menachem M. Schneerson/