



Introduction

The Rebbe taught us many times that one of the most important forms of *hiskashrus* is *kiyum hora'osav*—following the Rebbe's instructions. At every *sicha* and *farbrengen*, the bottom line of it all is always a directive from the Rebbe: whether increasing in Torah and mitzvos in general or regarding a specific action.

In this new column, we will highlight some of the various *hora'os* the Rebbe gave pertaining to the dates of each month.

It is important to note that obviously some of these *hora'os* were only relevant during the year that the Rebbe discussed them. Nevertheless, as with all parts of Torah, there are applicable lessons from each one of them pertinent to all times.

9 Elul - Erev Rosh Hashanah and birthday of the Tzemach Tzedek

In honor of the birthday of the Tzemach Tzedek, the Rebbe instructed:

- To add in giving tzedakah, to learn something additional from the Tzemach Tzedek's Torah¹ and to increase our efforts in the spreading of Chassidus.²
- In 5749*, the 200th anniversary of the Tzemach Tzedek's birth, the Rebbe instructed that everyone should give tzedakah in multiples of 200. The Rebbe

also distributed the *kuntres* "קיצורים והערות לספר" "התניא" to the Chassidim to learn.

- The Rabbeim had a custom before Rosh Hashanah to dedicate time for a conversation with their wives, eventually establishing it as a custom for all to follow.³
- In the later years, the Rebbe would discuss the acronym of the year's number (for example, the year 5750* was called *השנה תהא שנת גסים*) which would be highlighted throughout the entire year.
- The Rebbe encouraged that an appeal should be made to raise funds for people who need help with their Yom Tov needs, similar to a *ma'os chitim* fund for Pesach, based on the words of the *possuk*, "ושלחו" מנות לאין נכון לו".⁴

Rosh Hashanah

- In honor of the coming year, everyone should resolve to be more meticulous in their performance of Torah and mitzvos throughout the year, beginning by taking on a new *hiddur*.⁵
- The Rebbe instructed to mention the Rabbeim by name and to sing a *niggun* connected to each one respectively.⁶

Aseres Yemei Teshuva

- The Rebbe encouraged Chassidim to learn the *halachos* pertaining to these days, as there are many *minhagim* that diverge from our usual practice throughout the year.⁷
- During the Aseres Yemei Teshuva, *farbrengens* should be arranged on Shabbos Shuva, Motzei Shabbos Shuva, and Erev Yom Kippur.⁸

6 Tishrei - Yahrtzeit of the Rebbe's Mother, Rebbetzin Chana

- On this day, the Rebbe often encouraged an increase of effort in the three mitzvos connected to women (which are also the *roshei teivos* of Rebbetzin Chana's name): Challah (and *kashrus* in general), *nidah* (*taharas hamishpacha*), and *hadlakas haneiros*. This includes taking time to learn the necessary *halachos* for these mitzvos.⁹
- The Rebbe also started a fund called Keren Chana in her memory, intended to provide financial aid to girls wishing to learn in Jewish seminaries. Most years—whenever Vov Tishrei was on a weekday—the Rebbe made a *magbis* (an appeal for *tzedakah*) for this fund.

Yom Kippur

- It is customary to request “*lekach*” (honey cake or the like). When the Rebbe distributed *lekach*, he would wish each person a “*Shana tova u'mesuka*.”¹⁰
- In the Rebbe's presence, the *niggun* of Napoleon's March was sung at the end of Yom Kippur.¹¹
- A person should work on themselves to reach a level that even after the fast ends on Motzei Yom Kippur, he should not feel the rush to eat and drink as soon as possible.¹²
- The Rebbe often mentioned in regards to the *minhag* to work on the sukkah immediately after Yom Kippur, that it can be fulfilled by at least speaking about it.¹³

13 Tishrei - Yahrtzeit of the Rebbe Maharash

- Starting in 5733*, the Rebbe would *farbreng* every year on this day.

לזכות
מאיר, מנחם מענדל, לוי, ישראל, נחום,
שמואל, שניאור זלמן ואיטא שיחיו

נדפס ע"י הוריהם
הרה"ת ר' יוסף יצחק הכהן
ומרת נחמה דינה שיחיו
בלעסאפסקי

לחיוזק ההתקשרות לכ"ק אדמו"ר זי"ע
ולהצלחה רבה ומופלגה בכל עניניהם



- It is befitting to learn the first *maamar* the Rebbe Maharash said—on 13 Tishrei or the days following.¹⁴
- In 5743*, the 100th anniversary of the Rebbe Maharash's *histalkus*, the Rebbe started the year by announcing that this year everything should be done in a way of *lechatchila ariber*—a motto of the Rebbe Maharash.¹⁵

Sukkos

- Before Sukkos begins, announcements should be made—as well as to ensure¹⁶—that those who need assistance with all their Yom Tov needs will receive it. Moreover, those who can should go about actively looking for people in need of assistance.¹⁷
- In building the sukkah, the Rabbeim would stress the importance of adding as much *s'chach* as possible, to the extent of verbally saying so. They were not concerned about not seeing the stars (the solution being, to thrust a stick through the *s'chach*, thereby leaving a hole big enough for the stars to be visible).¹⁸
- On Erev Sukkos, one should increase in giving *tzedakah*.¹⁹
- Being that the Torah says the word “*simcha*” three times regarding Sukkos, it is appropriate to announce “Good Yom Tov” three times as well.²⁰
- Beginning in 5714*, the Rebbe started “*mitvza lulav*,” an initiative for Chassidim to reach out and give other Yidden the opportunity to shake lulav,²¹ including hospital patients and prison inmates. In addition to the mitzvah of *daled minim* itself, by giving them a chance to shake the lulav and feel the joy of the Yom Tov, it also adds to their *simcha*.²²
- Sukkos is called *זמן שמחתינו*, which is connected to the giving of the Torah (the second set of *Luchos*).

It is therefore fitting to increase in learning Torah, specifically Chassidus.²³

- Each day of Sukkos is defined by the *ushpiz* of that day. This can be emphasized by mentioning the *ushpizin*, either by name or by elaborating on what they stood for. (Starting in 5741*, the Rebbe would say a *sicha* every night of Sukkos, addressing the *ushpizin* of that night.)²⁴ We should also learn something additional on every night of Sukkos, connected to the *ushpizin* of that day.²⁵
- In 5748*, the year of *Hakhel*, the Rebbe explained that although it is not the usual *minhag*, he nevertheless felt “compelled” to hold all of the *daled minim* (including the esrog) during Hallel, highlighting the theme of the year—“*Shnas Hakhel*.”²⁶
- Starting in 5741*, the Rebbe initiated that young children, boys and girls, should gather three times throughout Tishrei—before Rosh Hashanah, during *Aseres Yemei Teshuvah*, and during Sukkos.

During these rallies, the children should add in *Torah*, *tefillah*, and *tzedakah*. The rallies should take place both in Eretz Yisroel (specifically at Me’aras Hamachpela and Kever Rochel) and all over the world.²⁷

Simchas Beis Hashoevah

- One of the main parts of Sukkos the Rebbe constantly spoke of time and time again, is to celebrate *simchas beis hashoevah*, even at the expense of sleeping,²⁸ adding fervor each night to that of the night before.
- This joy must energize a person’s entire being, both by singing (with the mouth) and dancing (with the feet).²⁹ This joy is intensified with the understanding that all of the *ushpizin* visit us on every night of Sukkos, and they are dancing together with us.³⁰
- *Simchas Beis hashoevah* should affect the streets as well, by increasing the number of people dancing.³¹ Even people who are just passing by, or those who are dancing but only due to peer pressure, should be *schlepped* in to the dancing³² (“די גאס זאל טאנצן”³³).

- In 5741*, when the first day of Chol Hamoed was on Shabbos, the Rebbe said that being that in *galus* music is not required the way it was in the *Beis Hamikdash*, *simchas beis hashoevah* should also take place on Shabbos and Yom Tov (with oral singing replacing the lack of music).³⁴ On weekdays, when there was indeed *simchas beis hashoevah* in the *Beis Hamikdash*, the joy should be all the more greater.³⁵
- Women and children should also join in *simchas beis hashoevah*.³⁶ And just like in the times of the *Beis Hamikdash*, the atmosphere of *ruach hakodesh* is drawn to everyone present, even to the young children who don’t understand what is happening.³⁷
- On Sukkos 5734*, just after the Yom Kippur War broke out, the Rebbe announced that throughout Sukkos there should be continuous *farbrengens*, until it will be “ומלאה הארץ פארברענגעניס' את הוי' כמים”³⁸. “לים מכסים.”³⁹ And when coming home, one should review what was spoken of at the *farbrengens*.³⁹
- This great joy should go beyond the community as well. The Rebbe instructed that people should visit—with their wives and children—the nearby communities and bring *simchas Yom Tov* there too. (This is in addition to teaching Chassidus there and helping them fulfill the mitzvah of *daled minim*.)⁴⁰

Hoshanah Rabbah

- On the night of Hoshanah Rabbah, which is Erev Simchas Torah and the final stretch of *simchas beis hashoevah*, the *simcha* should increase even more than before.⁴¹ The Rebbe also made it clear that besides the many things occurring on this short day, we still must not forget to continue and add in the regular *avodah* of Sukkos—*mitvza lulav* and spreading Chassidus.⁴²
- The Rebbe also reinstated the old tradition that the *gabbaim* distribute apples and honey to members of the community who are saying Tehillim.⁴³

Shemini Atzeres and Simchas Torah

- At the beginning of this very joyous day, the Rebbe wanted Chassidim to start the *hakafos* with a *l'chaim*.⁴⁴

In 5744*, the Rebbe instructed Chassidim to *bentch* each other before *hakafos*, in the *nusach* of *Birchas Kohanim*.⁴⁵

- It is important to bring everyone, including the young children, to participate in the dancing on Simchas Torah.⁴⁶
- The Rebbe also encouraged people to walk to shuls in neighboring communities and bring the joy of Simchas Torah to others (what is otherwise known as *tahalucha*)⁴⁷.

- In 5737*, in the wake of attacks on Yidden in Chevron and Yerushalayim, the Rebbe instructed Chassidim to host “second *hakafos*” both in *Me'aras Hamachpeilah* (in Chevron) and in the Tzemach Tzedek shul (in Yerushalayim).⁴⁸
- The *minhag* at one point was to go to private houses to spread the joy of this day, saying *l'chaim*, and dancing. These days, everyone comes together to the shul instead.⁴⁹
- Every Simchas Torah from 5716* until 5724*, and in 5734*, the Rebbe taught a *niggun*, primarily taken from the davening of Yom Kippur.
- After Simchas Torah, when the *avodah* of Cheshvan is underway, we formally announce “יעקב ה'לך לדרוכו”—the term calling on us to implement the inspiration from the first month of the year throughout the rest of the coming year.⁵⁰

1. Sefer Hasichos 5751, vol. 2, pg. 360.

2. Hisvaaduyos 5749 vol. 4, pg. 388.

3. 2 Tishrei 5748, Hisvaaduyos vol. 1 pg. 39.

4. Rosh Hashanah 5738, Likkutei Sichos vol. 14, p. 372.

5. First days of Rosh Hashanah 5750, Hisvaaduyos vol. 1, pg. 17.

6. 2 Tishrei 5749, Hisvaaduyos vol. 1, pg. 9.

7. Sefer Hasichos 5752 vol. 1 pg. 21.

8. Hisvaaduyos 5750 vol. 1 pg. 86.

9. Hisvaaduyos 5750 vol. 1, pg. 65

10. Ibid. pg. 83.

11. Hisvaaduyos 5749 vol. 4, pg. 11 footnote 83.

12. Hisvaaduyos 5750 pgs. 1 and 230.

13. Ibid. pg. 105.

14. Hisvaaduyos 5749 vol. 4, pg. 11 fn. 83.

15. Hisvaaduyos 5743 vol. 1, pg. 62.

16. Hisvaaduyos 5748 vol. 4, pg. 315

17. Hisvaaduyos 5749 vol. 1, pg. 81. Shabbos Nitzavim 5751.

18. Hisvaaduyos 5750 vol. 1, pg. 164

19. Ibid. pg. 119.

20. Ibid. pg. 148.

21. Shalshelas Hayachas, Hayom Yom.

22. Sichos Kodesh 5738 pg. 138

23. Hisvaaduyos 5751 pg. 107

24. Hisvaaduyos 5749 vol. 1, pg. 159.

25. Mayanei Hayeshua pg. 139.

26. Toras Menachem 5748, vol. 1, pg. 245.

27. Likkutei Sichos vol. 24, pg. 310.

28. Hisvaaduyos 5749 vol. 1, pgs. 119-120.

29. Hisvaaduyos 5749 vol. 1, pg. 106.

30. Hisvaaduyos 5749 vol. 1, pg. 143.

31. Mayanei Hayeshua pg. 132.

32. Ibid. pg. 106. Hisvaaduyos 5749 vol. 1, pg. 106.

33. Sichos Kodesh 5744 vol. 1, pg. 297.

34. Sichos Kodesh 5741 vol. 1, pg. 140.

35. Ibid. pg. 148.

36. Hisvaaduyos 5749 vol. 1, pg. 130 fn. 77.

37. Sichos Kodesh 5744 vol. 1, pg. 217.

38. Kuntres of the second day of Sukkos, Vaad Hanachos B'Lahak, pg. 4.

39. Sichos Kodesh 5752 vol. 1, pg. 115.

40. Hisvaaduyos 5752 vol. 1, pg. 98.

41. Hisvaaduyos 5750 vol. 1, pg. 194.

42. Hisvaaduyos 5751 vol. 1, pg. 149.

43. Sichos Kodesh 5752 vol. 1, pg. 180.

44. Hisvaaduyos 5750 vol. 1, pg. 220.

45. Hisvaaduyos 5744 vol. 1, pg. 317.

46. Hisvaaduyos 5749, vol. 1, pg. 87.

47. Sichos Kodesh 5752 vol. 1, pg. 210.

48. Sichos Kodesh 5737 vol. 1, pg. 204.

49. Hisvaaduyos 5748 vol. 1, pg. 301.

50. Hisvaaduyos 5750 vol. 1, pg. 311.