

בסיעתא דשמיא

Tashbar

TISHREI MAGAZINE

תשרי תשפ"א

תינוקות של בית רבן



*A High Holidays Reader written by the students of
Cheder Levi Yitzchok - Melbourne, Australia*



**Cheder
Levi Yitzchok**
חינוך על טהרת הקודש

Tashbar

MAGAZINE

תינוקות של בית רבן



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אגרות קודש

A Letter From

The Rebbe

This letter was addressed to Rabbi Dr. Eli Jung, a prominent Rav and educator in New York.

B”H, the first day of *Chol HaMoed Sukkos*, 5705

Greetings and blessings,

We received your letter and the text of your lecture concerning the publications of *Merkos L’Inyonei Chinuch*, at the appropriate time. We ask your forgiveness for the fact that because of the large burden of work — particularly at the beginning of the new school

term — our reply was delayed until the present. Enclosed is a reply from the editorial board of *Merkos L’Inyonei Chinuch*.

I would like to take this opportunity to express my thanks and the thanks of *Merkos L’Inyonei Chinuch* for the attention that you gave our work and us. I hope that you will use the power of your great influence to broaden the circle of those who study and read the publications of *Merkos L’Inyonei Chinuch*.

To conclude with a matter relevant to these days between Yom Kippur and Sukkos: The *Maharil* writes: Directly after Yom Kippur, every person should be occupied with making his *sukkah*. For the days of *teshuvah* have been completed. On the first day where there is the possibility of sin, heaven forbid, he should first begin with [involvement in] a *mitzvah*. The germ of this concept is quoted by the *Rama* (*Shulchan Aruch, Orach Chayim* 624:5).

There is a deep concept alluded to here. When a person has repented for his past conduct and he is concerned that he will not sin in the future, the advice given him is: Occupy yourself with a *sukkah*.

The following mistaken approaches are the most common causes for an upright person to sin:

a) One thinks that the Torah and its *mitzvos* are relegated for specific times during the day and afterwards, he may do whatever he wants;

b) One thinks that the Torah and its *mitzvos* are applicable only to one of a person's limbs: his head (according to the understanding of *Mussar*, that Torah [study] is sufficient) or the heart ("G-d desires the heart."¹ [In this instance, one might err and think that] the actual observance of the *mitzvos* is only secondary and not fundamentally important).

When one focuses one's thought on the *mitzvah* of *sukkah*, the first *mitzvah* which follows the granting of atonement for our sins, one will see that one must dwell in the *sukkah* as one lives in one's home (*Sukkah* 26a).² For the *mitzvah* is a person's dwelling. It encompasses his entire body from his feet until his head, including his garments and utensils as well.

With holiday blessings and blessings for a *g'mar tov*,

Rabbi Menachem Schneerson

I hope that you will use the power of your great influence to broaden the circle of those who study





Biography of the Tzemach Tzedek

BORN ON EREV ROSH HOSHANA

By Shneur Gutnick

Birth and Parents

Rabbi Menachem Mendel was born on Erev Rosh Hoshana 5549 (September 9, 1789) to Rabbi Sholom Shachna and Rebbetzin Devorah Leah, in the city of Liozna. He was the maternal grandson of the first Chabad Rebbe, The Alter Rebbe. His father's father was the son of Reb Nachum Altshuler, who

In fact only 8 days later, on the 11th of shevat (as soon as they got up from shiva for Rebbetzin Devorah Leah), Menachem Mendel started cheder, under the guidance of his grandfather, the Alter Rebbe.

was a chosid of Reb Menachem Mendel Horodoker (Vitebsk) who was also the Rebbe of the Alter Rebbe for a short while. His mother was the 2nd child of the Alter Rebbe.

Early childhood

At the tender age of 3, Menachem Mendel became an orphan. On Tzom Gedaliah (3rd of tishrei 5553) 1792 his mother passed away in the stead of her father, the Alter Rebbe. She was only 26 when she willingly gave up her life to allow the continuation and development of Chassidus. This affected little Menachem Mendel greatly. However, the Alter Rebbe had agreed to personally raise little Menachem Mendel. In fact only 8 days later, on the 11th of shevat (as soon as they got up from shiva for Rebbetzin Devorah Leah), Menachem Mendel started cheder, under

the guidance of his grandfather, the Alter Rebbe.

Even as a child, Menachem Mendel was very close with the Alter Rebbe. From the age of 8 he was learning at an extremely advanced level. His chavrusa was a chosid by the name of Reb Nechemye Dubrovno. It was at this age that the Alter Rebbe suggested he should one day get married to his first Cousin Chaya Mushka, the daughter of the Mittlerer Rebbe.

Young Adulthood

In the year 5562, around the time of his Bar Mitzvah, the Tzemach Tzedek began to write his chidushei Torah in both Niglah and Chassidus. Only a year later, on the 5th of Kislev 5563, at the age of 14, the Tzemach Tzedek got married to his cousin, Chaya Mushka. In the year 5566 the Alter Rebbe appointed his older brother the Maharil (not to be confused with the Maharal) and the Tzemach Tzedek as the 2 people who would oversee answering all halachic questions sent to the Alter Rebbe. The Tzemach Tzedek was only 16 years old! In 1812, Chabad lost its first Rebbe. The Alter Rebbe passed away on chof daled Teves 5573. Only a year later the Mittlerer Rebbe, uncle and father-in-law of the Tzemach Tzedek agreed to become Chabad's next Rebbe. In the year 5578 (approximately) the Tzemach Tzedek began writing the most famous of his works, Shaalos Utshuvos Tzemach Tzedek.

Between the years 1814 and 1827 the Tzemach Tzedek spent most of his time in solitude learning diligently by himself.

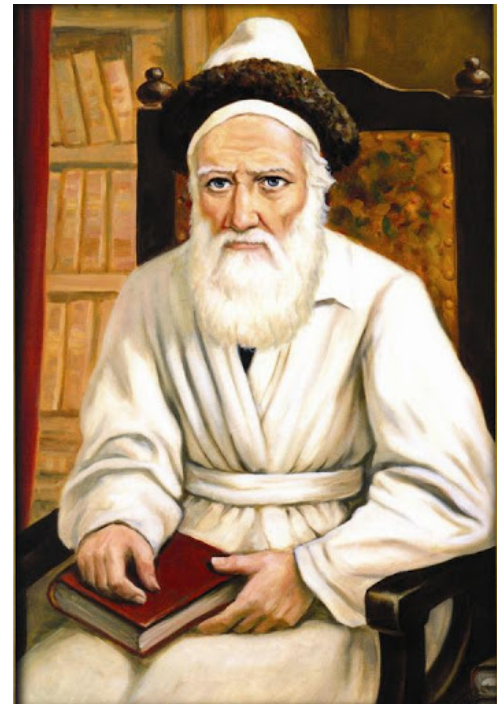
Rebbe life

On Tes Kislev 5588 just less than a year since he was freed

from prison (some sources say just less than 2 years) the Mittlerer Rebbe passed away. It was around this time as well that new decrees were being made about taking Jewish kids away to serve in the Russian army until about the age of 30. This decree was known as the decree of the cantonists.

For a year and a half the Tzemach Tzedek declined the position of Rebbe, pointing to the son of the Mittlerer Rebbe, Menachem-Nachum, to assume the role. However after a year and a half of persistence from the Chassidim, on Shavuos 5589, at the age of 39, the Tzemach Tzedek finally agreed to become the 3rd Rebbe of Chabad. The main focus of Tzemach Tzedek during his time as Rebbe, was fighting the Haskalah movement and freeing agunas, women whose husbands had disappeared and thereby could not remarry according to Jewish law. The Tzemach Tzedek also established a group called chevre techiyas hameisim. Their purpose was to rescue kids from the hands of "snatchers" who would take them to the Russian army. In the year 5597 (1837) the Tzemach Tzedek printed Torah Ohr, a collection of mammarim from the Alter Rebbe on Seforim Bereishis and Shemos. This was followed by the other half (Likutei Torah) 11 years later in 5608 (1848).

In the year 5603 (1843) the Tzemach Tzedek was invited to Petersburg for a Rabbinical commission. There he argued against the Haskalah movement and his demand to be allowed to print all Seforim, including Chassidus and Kabbalah. For this, the Tzemach Tzedek was



constantly being put under house arrest. In the end, he won the battle! His demands were fulfilled. In the year 5616 (1856) a terrible calamity struck Lubavitch. A terrible fire broke out destroying many houses (including the Tzemach Tzedek's house) and 5 chests full of his manuscripts. These manuscripts were lost forever.

Passing

In the year 5620, in the month of Kislev, the Tzemach Tzedek got sick. This sickness lasted for six years. In 5626 on the eve of the 13th of Nissan, at 12:30 am (this time was determined his holy soul to the maker. He was survived by his 7 sons. His youngest son, Shmuel, became the next Rebbe of Chabad.





The meaning of **THE SHOFAR**

By Yossi Jacobson

The Rebbe quotes a Mishnah which says that the main Mitzvah of Rosh Hashanah is the Mitzvah of blowing Shofar.

The Baal Shem Tov brings a moshol about the blowing of the Shofar.

He explains that blowing the Shofar is like a son who cries out to his father saying; "Tatty, Tatty save me". The

Frierdiker Rebbe explains that the main idea in this moshol is that the son is crying out to his father, not the words that he uses in the crying. The reason for this is that crying is relevant to every single Yid. Whether he realizes it or not, every Yid is crying out to Hashem.

The Rebbe brings a

moshol of a young boy who asks his father for an apple, when his father refuses to give him the apple, he makes the Brochah Ha'eitz, thereby forcing his father to give him the apple, which his father does.

The exact same idea applies when the Yidden on Rosh Hashanah



The Shofar

make the Brochah "Shomei'a Kol Teruois Amo Yisroel Be'rachamim", which means "... who listens to the Yidden's Teruois".

The Rebbe asks a question; Why do we say this Brochah saying that Hasem will answer the Yiddens Teruois, if we don't even know if Hashem is going to answer us or not?

The Rebbe answers that from the fact that we say the Berachah in this manner shows

that we are certain and we trust that Hashem will for sure accept the blows of our Shofar thereby giving us beautiful, good, revealed brachos visible to our eyes.

This is also one of the reasons we wear Yom Tov clothing on Rosh Hashanah and Yom Kippur. When a person goes to a court case he normally wears orange prison garb. We, however, are so sure that Hashem will seal us for a

good year that we wear Yom Tov clothing . When Hashem wants to give Berachos, Hashem will give us many Berachos in an overflowing manner giving us a sweet new year with Mashiach.

**Kesivah
Vachasima
Tovah Leshana
Toivah
Umesukah**



"Hashem will give us many Berachos in an overflowing manner giving us a sweet new year with Mashiach"

THE POWER OF THE PESSUKIM OF SHOFROS

By Shneur Zalman Cohen

In the Gemorah Rosh Hashonah, the following braisa appears in the end of the mesechtah:

“תנו רבנן תקיעות וברכות של ראש השנה... מעכבות”

The chachomim taught in a baraisa: the tekiyois (blasts) and blessings [including the pesukim (verses)] are both requirements for the mitzvah [meaning you need both to complete it; one will not work without the other.]

The Gemorah then says:

מעני טעמא? אמר רבה אמר הקב"ה אמרו לפני בר"ה מלכות כדי שתמליכני עליכם, זכרונות כדי שיבא לפני זכרונכם לטובה, ובמה בשופר

What is the reason? Rabbah answers, “Hashem says, ‘Say in front of me malchiyous (the verses of kingship crowning Hashem as our king) so that I should rule over you. Zichroinis (the verses of remembrance asking Hashem to remember the actions of Noach, the akeidah, the Avos and

many others) so that I should remember you for the good.’ Then Hashem says, ‘how should you do this? What is the method? Through blowing the Shofar.”

Rashi and Tosfos have differing views on what “essential” means in this context.

Rashi explains the word מעכבות [required/essential] to mean that both the Brochos and the blasts are essential. You cannot have one without the other, and if you do, it is all invalid.

Tosfos, on the other hand, says that the word מעכבות [required/essential] means that within each category (blasts and brochos) you cannot only do part. In order to fulfil the brochos obligation, you must say all the pessukim/brochos. And in order to fulfil the blasts obligation, you must properly blow all the different blasts. However, blasts and brochos are not interdependent and you indeed are able to perform one without the other.

When it comes to crowning Hashem as our king on Rosh Hashanah, there are two opinions about what the role of the Pessukim and the Shofar is.

In order to further understand this idea, the Rebbe quotes two Mosholim:

THIS FIRST MOSHOL was said by the Bal Shem Tov. There was a King who had an only son who was the apple of his eye. He loved him with all his heart and soul. One day he decided to send his child abroad, to broaden the prince’s knowledge and understanding of the different cultures and customs of the surrounding countries. The king sent along with his son many servants and guards, and a large amount of money. Yet unfortunately the son ended up indulging in all his taivos (pleasureable desires) and was wasting his money on foolish things that he became dangerously low on money. He soon lost all of his servants and continued to pursue his lifestyle to the point where he had to sell the last of his possessions and was left with nothing. He grew into a simple peasant and wandered from land to land, always getting caught up in nonsense and foolish behaviour and became so distracted from his original goal when he left home, that he soon even forgot

ה' לראש השנה
מיד במשפט כל יצורי עולמים
אם כבנים רחמנו ברחם אב על ג.
זויות. עד שתתחננו ותוציא
קדוש: בסכת א"א ארשת
אל רם ונשא. מבין ומאזין
שתנו ותקבל ברחמים ונצו

נגנן בבורך על ע
בר עפם. מו השמ
ויני

אשית חרדו ממן
אל הר סיני: ללפ
ותשמיעם א
קדשך מלהבו
ים עליהם נגליו
הופעת. בכתו

תפלת 156
היום הרת עולם. היום
כבנים. אם כעבדים
ואם כעבדים עינינו קד
משפטנו. א
אנשת שפתינו יערב לפני
ומקשיב? קול ה
סדר זכרונותינו:

אתה נגלית ב
קדשך ל
השמעתם קול
בער פנינו
זפנינו
הגלותך מלכנו
זמדה סורה ומצ

THE SECOND MOSHOL

is from Reb Levi Yitzchak of Berdichev. There once was a king who got lost in the forest. Eventually, he came across a village with a bunch of very simple woodchoppers. He asked for directions to the capital city and to his palace but none of them knew the way because they were so simple. The king finally came across a clever man who successfully guided the king to his palace. The king awarded him and he became a very special minister. One day this minister did something wrong and the King got very angry. The King ordered him to be killed for his horrible act. As was customary, the King granted him one request before he died. The minister requested that he should be able to get dressed in the same clothes he was in on the day he saved the king's life and led him back to the palace. Furthermore, he requested that the king also dress in the same clothes he was wearing when he got lost. When the king saw him in the clothes, he remembered his lifesaving act and had his sentence removed.

THE NIMSHAL is that when we blow the Shofar we are reminding Hashem of Matan Torah when the shofar was blown, and we said נעשה ונישמא Naseh Venishmah.

his royal name and native language. After many years of wandering he stumbled across his home country and as he approached the capital city where his royal family lived, it all came back to him and he began to remember his past life. He remembered that really, he was a prince and that his father was the King! With excitement that he had somehow found his way back home, he rushed towards the gate of the palace, but the royal guards would not dare let him enter! They threw him away, thinking that this peasant with filthy clothes and full of dirt surely can't be who he claims to be. When he realized the situation that he was in, he let out the most simple, sincere cry from the depths of his heart. His father heard the cry and immediately recognized it as his son's, and the king's, fatherly love was aroused, and he ran out to greet his long-lost son and bring him home.

THE NIMSHAL is that when we blow the Shofar, we are that son crying out. The blowing of the Shofar is us crying out, wanting to return to once again fulfil Hashem's will.

He remembered that really, he was a prince and that his father was the King!

Torah reveals Hashem's reality as it is down here on earth. By saying the pesukim of shofar we reveal the effect of the blowing of the shofar on earth.

The Pesukim of Shofaros actually are on a higher level than the blowing of the Shofar itself, as it says in Chassidus that the highest level of revelation that will be revealed in the future is drawn down by the saying of the Pesukim of Shofaros.

This is all the more relevant when the first day of Rosh Hashana falls out on Shabbos, as it does this year, when we do not blow the Shofar but nevertheless say the pesukim of Shofaros, comparable to the truly great revelation of the future. May it happen immediately now, Amen.

Quality vs Quantity

By Shneur Gutnick

In the Rosh Hashana liturgy we say

"זֶה הַיּוֹם תְּחִילַת מַעֲשֵׂיךְ"

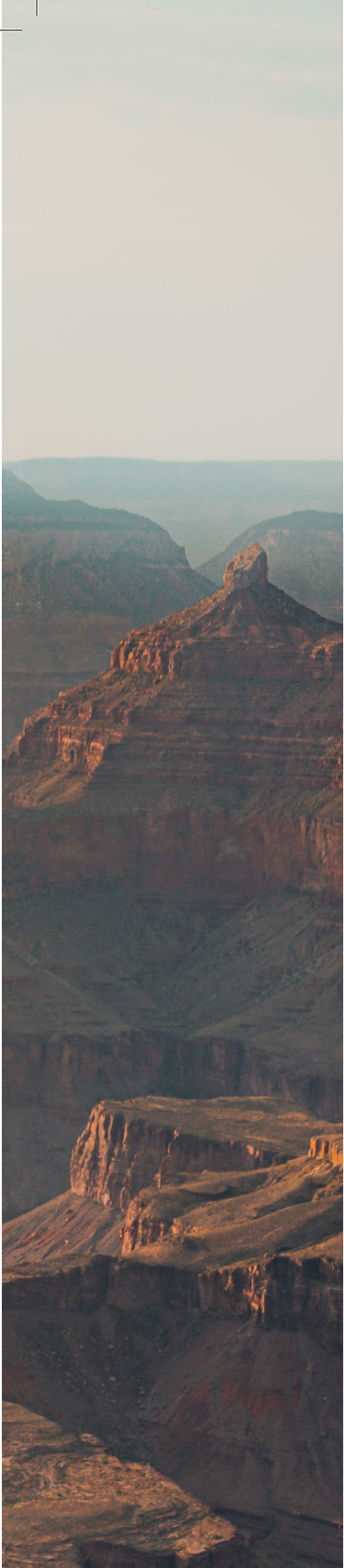
***"Today is the
beginning of your
creation".***

The famous question that is asked; if Rosh Hashana is the 6th day of creation, why do we say that it is the first? The answer that is given is that Odom was created on the 6th day of creation, and since everything is created

for human beings, Rosh Hashana is called the "beginning".

Before Rosh Hashanah all other creations were lacking meaning, and therefore, in some respect, non-existent.

The Rebbe asks: How can it be that everything before Rosh Hashanah was worthless, if the world is enormous and a person is so small (and seemingly insignificant)? There are far more animals and plants than humans?!



The Rebbe answers that Rosh Hashana is teaching us an important lesson. Quality is better than quantity. From a point of quantity, indeed humans are less significant than animals and plants on this planet, but from a point of quality, humans are greater. Stones and the like (דומם) do not have any life. Plants (צומח) have some form of life as can be seen from the fact that they can grow. Animals (חי) have more substantial life in that they can walk around from place to place. Even though animals have brains, they are solely driven by their “animal” instincts. Their brain is used to assist their desires. Humans (מדבר) are the highest category within creation. Human brains do not only function like animals to achieve their desires. Rather, humans can use their brains for spirituality and G-Dliness, thus transforming his existence into a spiritual one. A person can use their mind to recognize that their whole existence is nullified to Hashem and then live a life aligned with that awareness.

Human beings, when connecting to Hashem, can elevate the world around them, making this world a better place and a dirah betachtonim. This idea can only be achieved through human beings who, as a result of their brains, can learn Torah and do Mitzvos, thereby making this world into a

place where G-D can dwell. Therefore, human beings serve the highest purpose within creation. This is how we can bring Moshiach! This is why we call the sixth day תחלת מעשיך, as it's on the sixth day that man was created, thus allowing for the world to fulfill its potential of being a place for Hashem to dwell.

Although there are more animals than human beings, (just like there are more non-Jews than Jews) nonetheless

Human beings serve the highest purpose within creation. This is how we can bring Moshiach!

a person must realize that human beings are greater, as they have a greater potential and are able to make greater things happen in the world around us. This is the lesson of Rosh Hashana, that we should not be put off by quantity; rather we must always believe in ourselves and what we are capable of, even though we may be the minority!

כתיבה וחתומה טובה לשנה טובה ומתוקה



תשרי
תשפ"א

SUN	MON	TUE	WED	THU	FRI	SAT
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

Tishrei

By Schneur Reicher

IN TISHREI WE LIGHT
SO MANY MIDNIGHT LIGHTS
THEY SHINE GALORE
ON THE MIDNIGHT SCORE
ON ROSH HASHANAH AND YOM KIPPUR
DAY
WE RETURN TO G-D AND FAST AND PRAY
SO HOLY AND SO PURE
AND SERIOUS FOR SURE
WHEN SUKKOS COMES AROUND
CRASH!!! IS A COMMON SOUND!
WHEN WE HEAR THOSE SUKKAS FALL
IT'S NOT A TIME TO PLAY BALL
STUCK AT HOME WITH QUARANTINE
GUESTS CANNOT BE SEEN
ROSH HASHANA WE PRAY
THAT WE SHOULD HAVE ENOUGH HAY
WE SHOULD HAVE ALL THAT IS GOOD
WITH ENOUGH FIREWOOD
WE HOPE FOR A SWEET YEAR
AND THE GEULAH SHOULD BE NEAR

ON YOM KIPUUR THE FATE IS SEALED
LIKE A CLOSED FENCE IN A FIELD
THEN COMES SUKKOS WHERE WE EAT IN
THE RAIN
WE MOVE OUT OF THE HOUSE INTO
HASHEM'S DOMAIN
WE HOPE YOU STAY DRY
IN THE DIM NIGHT SKY
ON SIMCHOS TORAH WE DANCE
WITH THE TORAH IN OUR HANDS
WE START THE CYCLE ANEW
AND DANCE WITH EVERY JEW
WE DANCE AND DANCE
TILL OUR FEET ARE SO SORE
BUT WE MUST HAVE REMEMBERED
WE MADE A SCORE!
WE FINISHED THE CYCLE
AND STARTED AGAIN
WE KNOW IT'S AN ACCOMPLISHMENT
SO WE SAY IT AGAIN AND AGAIN!
HAVE A KSIVA VCHASIMA TOVA!



Raising Chassidim in Melbourne.

FROM A BOCHUR'S PERSPECTIVE

By Mottel Kurinsky

Raising youth is certainly one of the hardest things in life, but it is by far among the most important. It is so important that we prioritize it over almost everything else. Furthermore, a parent is “raising his child” even when he is not actively teaching them. Every action, word and gesture play a part in how a child will grow up and behave. When a parent adopts this mindset, they will come to realize that everything they do affects their child’s upbringing.

Technology in the home

In this generation, adults and children are from two completely different realms; a majority of adults are from the generation where technology was in its early stages or non-existent, whereas children growing up now are being raised in a time when technology is very advanced. Therefore, adults who are from “the older ages” remember their youth as a time when technology did not exist, or perhaps a time when it was beyond the scope of what they knew how to use. However, for a child born in the era

of technology, it’s much like walking and talking. From a very *early* age he is using everything technology has to offer.

A person might think, “Well since the kids are so young, things they watch or see are not a big deal, because it won’t impact their future. Before long they will forget the things they saw. When they get older, I’ll restrict what they can access.” Based on this, parents allow unfiltered access to the internet and don’t necessarily supervise what their children are watching.

However, this is a flawed way of thinking. As soon as an infant takes their first breath, they begin their learning journey. Even if a child doesn’t understand what they are seeing or watching, which in most cases is not even true, it still leaves a permanent stain on his or her memory.

Although it may be true that exposure to technology poses a threat to the education of children, there is an issue with taking the opposite approach as well. If a child grows up without any access to devices, technology, etc. when he is younger, he will automatically want *everything* that he “missed out on” when he is older... which is obviously an enormous problem.

So now, a person is left with two approaches (complete exposure and zero exposure) which are *both* problematic.

Proposed Ideas

In order to resolve this issue, I have come up with a solution/recommendation:

- 1 A Bochur should have access to a device but only if it has a working and proper filter.
- 2 When a child is using a device, it must be used in a public area, where people can pass by, similar to the rules of yichud.
- 3 Each house should have a time when either the internet is turned off or devices are stored away until the next day. This time should be non-negotiable.
- 4 Recently, with the increase of online learning, due to Corona parents must bear in mind that





**it is important
for parents
to have open
and honest
conversations
with their
children about
the internet**

since the majority of children are spending a lot of their day on zoom or other online websites, they are learning different loop-holes of how to get around filters. (To the extent that I would say; there is *no* filter in the world that a person cannot get around). For this reason, it is important for parents to have open and honest conversations with their children about the internet and the dangers it poses.

5 Being that children learn from their parents, it is important that parents are also setting a good example on how to use the internet in a safe and limited manner.

Once you have solved this ongoing problem, you can now start going forward.

We all know that it's a very good thing for parents to make time to spend with, and speak with, their children individually. You can take those meetings and use them to *farbreng* with your child, and really

connect with your child, to the point where they will open up and discuss their personal level of *ruchnius* and the like. Once you have reached this level with your child, you can now go on to help them achieve their goals, do extra learning, etc...

Letter from the Rebbe

To conclude, I would like to quote a line from a letter that the Rebbe wrote to a young boy, who had just started learning *Chitas-Rambam*; "My revered father-in-law, the *Rebbe*, would always bless youths, from whom he derived satisfaction, with the blessing that they grow

to be God-fearing, *Chassidim*, and scholars. I am thus sending you this blessing: that you grow to be God-fearing, a *Chossid*, and a scholar. To a large extent, this is dependent on your own will: that you pray every day from a *siddur*, that you study diligently, and you observe the *Mitzvos* in which you are obligated".

The Rebbe is saying that being a *Chossid* is not just being **called** a *Chossid*, being a Chassid means **doing Tachlis**, learning *Chitas-Rambam*, davening from a *Siddur*, etc...

Because of the dilemma that we are going through, most people are seeing that they have more time, being a *Chossid* means that extra time does-not exist. When a Chossid finds himself with "spare time" he uses it; to learn, to do *Mivtzoyim*, to talk to someone, etc...

This message of the Rebbe is a powerful way to combat the dangers of the internet. It is not enough to tell a child "don't do this." It also must come with encouragement to do something positive.

When a *Chossid* finds himself with spare time, and uses it to learn torah, do *Mitzvos* and go on *mivtzayim*, then *im yirtzah Hashem*, we will be *zoche* to a good new year with *Mashiach*.

**Kesivah vachasima tovah
leshana tovah umesukah**





The life and times of

REBBETZIN CHANA

Yahrtzeit on Vov Tispre

By Berel Stern

Birth and Early Years:

Rebbetzin Chana was born on the 30th of December 1880, 28 Teves 5641 to Rabbi Meir Shlomo and Rachel Yanovsk, in Nikolayiv, Ukraine. She was the oldest of 4 children: Her siblings were Gittel, Ettel and Yisroel Leib (who unfortunately passed away as a young child). Her father was the chief Rabbi of Nikolayiv.

Marriage and Children:

In 1900, when Rebbetzin Chana was twenty years old, she married Reb Levi Yitzchok Schneerson (after whom our school is named). Reb Levi was the great grandson of the 3rd Lubavitcher Rebbe, the Tzemach Tzedek. Reb Levi was a known scholar and Kabbalist. The shadchan was the Rebbe Rashab, the fifth Lubavitcher Rebbe. Their wedding was on the 11th of Sivan.

Rebbetzin Chana and Reb Levi had 3 sons: The Rebbe (Menachem Mendel), Dovber, and Yisroel Aryeh Leib.

Just before the Rebbetzin would nurse her son (the Rebbe), she would wash Netilas Yodayim for her and her son. Even when he was a baby before 3, the Rebbetzin put a Yalmulke and Tzitzis on the Rebbe.

Yekatsinoslav:

In 1907, when Rebbetzin Chana was 27 years old, Reb Levi became a Rabbi in Yekatrinoslov, Ukraine (currently called Dnipropetrovsk). He remained in this position for 32 years, during which he became the chief Rabbi of the city, until 1939 when he was arrested by the NKVD for his activities spreading Yiddishkeit.

The wedding celebration of the Rebbe:

On the 14th of Kislev, 1928, Rebbetzin Chana's eldest son, Menachem Mendel, who would go on to become the Rebbe, married Rebbetzin Chaya Mushka, the daughter of the Frierdiker Rebbe. The wedding took place in Warsaw, Poland. The Soviets restricted people from leaving the country and would not give Rebbetzin Chana and her husband the necessary permits to attend the wedding.

Wanting to have a joyous celebration in honour of the wedding, she had 300 people in their house with niggunim played by a violin.

Arrest:

On the 9th of Nissan, 1939 at three in the morning 4 NKVD agents came to Reb Levik and Rebbetzin Chana's house at 13 Vorigodna Street. They went through the house searching everything and thoroughly looked through his letters and many papers.

After being taken to the police headquarters and put on trial, Reb Levik was found guilty of counter-revolutionary activity. The forbidden acts included teaching Torah, doing Mitzvos, helping Jews etc. He was sentenced to 5 years in exile and was sent to the Central Asian region in the Soviet Union.

Chi'ili:

In Chi'ili, where Reb Levik and Rebbetzin Chana lived in exile, they lived in a one-bedroom house, which had no door, and was damp and muddy and full of mosquitoes. They were extremely poor and lived in extreme discomfort.

Whenever Reb Levik wanted to write his Torah thoughts, Rebbetzin Chana would go out to the city of Kzyl-Orda, and come back with 2 notebooks, powder for ink and a small jar to be used as an inkwell. When ink was unavailable, she would get herbs and make ink out of that, all in order to ensure her husband would be able to transcribe his Torah insights.

Reb Levik's passing:

In 1944, a few months before Reb Levik's sentence would end, his physical condition began to deteriorate. Reb Levik was unaware that he had a serious illness spreading around his body and he progressively became weaker and weaker.

After Pesach, when his sentence ended, they moved to Alma Ata, a city nearby, and their living conditions improved. Sadly, throughout the summer Reb Levik's condition got worse. One of his young friends who was a doctor travelled from Leningrad to Alma Ata to try and heal him, but he had no cure.

On the 20th of Av 5714, Reb Levik's condition became critical. That evening the Rebbetzin went to rest from caring for her husband and when she woke up the house was filled with people. Reb Levik had passed away.

Life in New York:

After her suffering in Russia, Rebbetzin Chana finally managed to travel through a number of countries until finally arriving in Paris. As soon as she arrived in Paris, the Rebbe travelled from New York in order to travel with her back to the United States. On the 28th of Sivan 1947, The Rebbe and his mother sailed from Paris to New York.

THEY WERE EXTREMELY POOR AND LIVED IN EXTREME DISCOMFORT.

On the 10th of Shevat 1951 the Rebbe became Rebbe. Rebbetzin Chana found it hard to hide her pride and she often spoke about her son's greatness while tears of joy could be seen.

Every day without fail, the Rebbe would visit his mother, and would prepare her tea.

During this period, she wrote her famous memoirs, beginning with the words, "I am not a writer nor the daughter of a writer...". These memoirs are printed in the book titled "A Mother in Israel".



Her Passing:

On Shabbos the 6th of Tishrei 5725, 12th of September 1964, Rebbetzin Chana passed away. She was 84 years old. Her funeral took place the next day. 5,000 people, headed by the Rebbe, brought her to the Jewish cemetery in Queens. People recall the Rebbe weeping to a high degree at the burial. To honour her memory, the Central Lubavitcher Yeshivah, immediately took upon themselves to learn 63 Mesechtos of Mishnayis among themselves, and they finished the whole thing on Yom Kippur (a mere 4 days later). The Rebbe was very pleased.

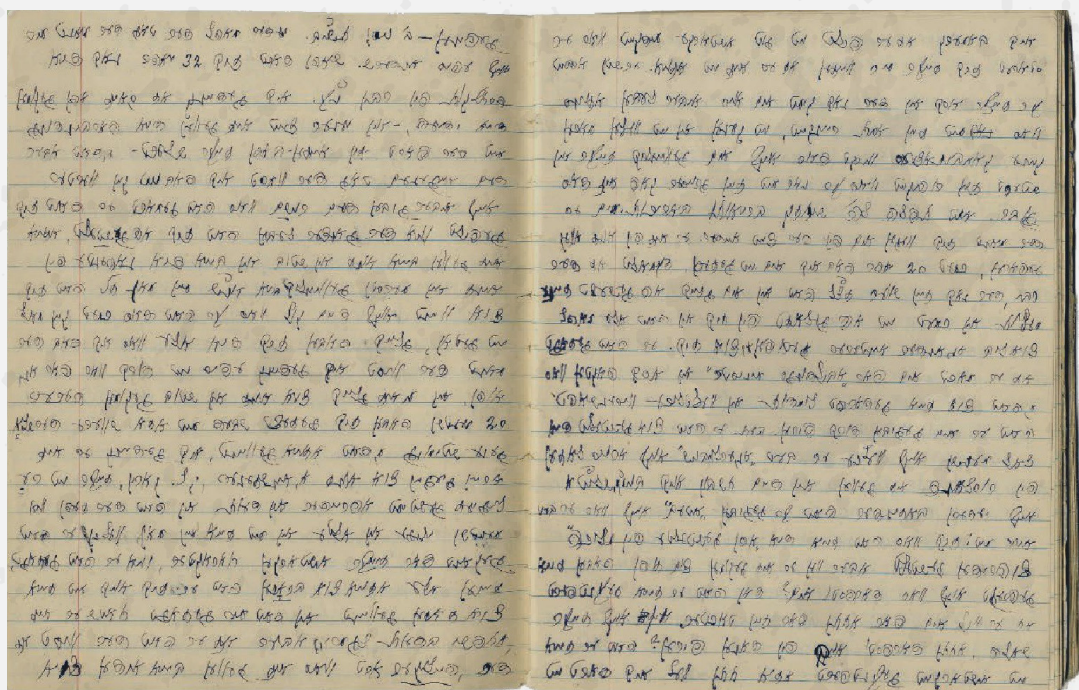
The Rebbe sat Shivah in his mother's apartment, and thousands came by to be Menachem Avol him. Throughout the year the Rebbe made a farbrengen every Shabbos afternoon (until that point the Rebbe would only Farbreng on Shabbos

Mevarchim or special occasions.) During these Farbrengens, the Rebbe introduced the weekly Sichah on Rashi. These Sichos began in memory of the Rebbe's mother and continued to be a highlight of the Rebbe's Farbrengens throughout his Nesiyus.

Lessons

The life of Rebbetzin Chana contains many valuable lessons. Her commitment to a life of Torah, her community and her children, should inspire us to overcome whatever hardships we may be facing and do whatever we can to strengthen our commitment to living a Torah-true life and to supporting those around us.

The Rebbetzin's diary, a rich trove of Lubavitch history and culture.
→



Reb Levik

→

Rebbetzin Chana

→ →

Rebbetzin Chana's Kever

→ → →

Reb Levik's Kever

→ → → →



Their Children:

The Rebbe

→

Reb Yisroel Aryeh Leib's Kever

→ →



The Rebbe farbrenging with his mother on his right. →

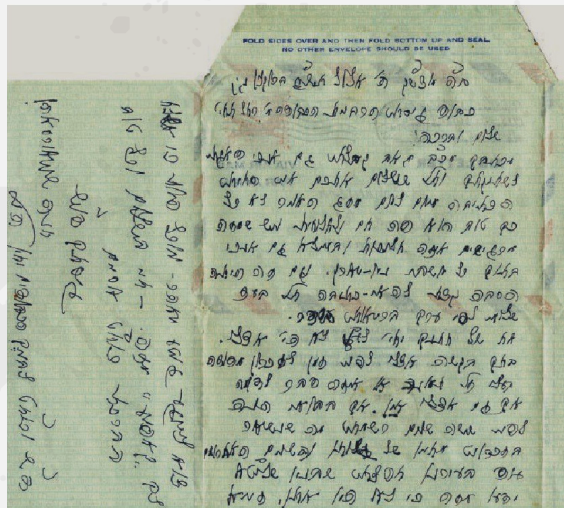


A letter from Rebbetzin Chana to her sister Rebbetzin Rachel.

→

A rare photo of the Rebbetzin sitting with other ladies at an event

→ →





INTERVIEW WITH

Rabbi Pinchas Ash

BY MENDY ABENAIM AND YOSSEL DOLNIKOV

Rabbi Pinchas Ash was in New York from תשל"ד - תשל"ה. In the year תשל"ה the Rebbe suffered a severe heart attack on the eve of Shmini Atzeres. Rabbi Ash was present in 770 for Hakofos when the heart attack took place. He related his personal experience during an interview via Zoom on the 11th of August, 2020.

WHY WERE YOU IN NEW YORK THAT YEAR?

After I completed Yeshiva Gedola, I went with some friends to New York on שליחות. In the year תשל"ד I was in Chovevei Torah. Afterwards, in the year תשל"ה, I was a shliach to the highschool on Ocean Parkway. In תשל"ו - תשל"ז I learnt in 770 'proper' and I was planning to return to Melbourne after תשרי that year (תשל"ח).

WHERE WERE YOU IN 770 WHEN THE REBBE HAD THE HEART ATTACK?

In the year תשל"ד, the actual shule of 770 was expanded and became twice the size. The setup for Hakafos was changed and all the fixed positions were null and void. There was a table there called 'the Australian bench' where all the bochrim from Australia could stand. In תשל"ה I was standing on that bench

for Hakofos. Since I had already been there for four years, I had priority over the younger bochrim, so I got to stand in the front. Being that I was in the front, I had a perfect view of what was happening, looking very close to where the Rebbe was.

RUMOUR HAS IT THAT WHEN EVERYONE WAS RUSHED OUT OF 770, YOU STAYED BEHIND. WHY DID YOU STAY IN 770, IF EVERYONE WAS ASKED TO LEAVE WHILE THE REBBE WAS HAVING THE HEART ATTACK?

The heart attack occurred on Monday night, and I had a plane booked to leave the next Sunday; the day after שבת בראשית. I was leaving because I had completed Yeshiva and I was going to look for a future wife. I, along

WHEN THE REBBE TURNED AROUND DURING THE FOURTH HAKOFO, HIS FACE WENT COMPLETELY WHITE.

with everyone else in 770, didn't know that what the Rebbe was experiencing was a heart attack, all we knew was that the Rebbe was very unwell. When the Rebbe turned around during the fourth Hakofa, his face went completely white. In this context, white doesn't mean cream white, it means whiter than a white sheet. When everyone saw this they knew immediately that something was very, very wrong. Being that I was going to leave New York and return to Melbourne the next week, I was not going to leave 770 until I knew exactly what was happening with the Rebbe.

HOW DID YOU MANAGE TO STAY WITHOUT GETTING THROWN OUT?

Rabbi Raskin, who was the head of the Vaad Hamesader (the committee whose job was to maintain order in 770) announced that everyone had to leave and was going around 770 screaming at all the boys to go out. I remember distinctly that Rabbi Raskin came and looked at me. I could tell that he was making an assessment in his mind whether to throw me out or not. After looking at me for a few moments, he walked away with a face that seemed to say, "This guy is already in his fifth year here at 770, it's not worth my energy picking a fight with him." So I was lucky that I didn't need to put up a stink to stay inside.

WHAT WAS IT LIKE FOR YOU FOR THE REST OF SIMCHAS TORAH?

The next day (Shemini Atzeres), everyone was heartbroken and depressed and I couldn't bring myself to return to 770. Instead, my friends and I decided to daven in a Yeshiva called Hadar HaTorah on 824 Eastern Parkway. Afterwards, we heard that the Rashag was going to verbate a message he heard from the Rebbe. At about five or six o'clock everyone gathered in 770 to hear what the Rashag was going to share. He proclaimed: "The Rebbe - may he be well - has instructed me to tell everybody that they should be

b'simcha because if they will be in a state of joy it will benefit my health and the more they will be in a state of joy, the more it will benefit my health." That night was Simchas Torah and inevitably, the Hakofos were out of this world. People were dancing with greater fervor than ever; saying L'chaim; it is indescribable. Years later, after Gimmel Taamuz, Laibel Groner came to Melbourne to speak at a Gimmel Tammuz event. He related: "That night, we were in the Rebbe's room and the whole room was shaking from all the singing and dancing downstairs. The noise was blaring into the Rebbe's room all the way from downstairs and we asked the Rebbe if we should ask everyone to lower the volume and the Rebbe replied: 'This is music to my ears.' The Rebbe then turned to one of the top cardiologists who had come especially from Chicago on Yom Tov and said: 'Ot dos zeinen Chassidim - That's what chassidim are.'" I did not know all this at the time, and I wish I did.





THE ESROG

Through the Ages

BY ARYEH LEIB HOCH

The Torah commands us that on the festival of *Sukkos* we should take a “*pri etz hadar*”. The *chachamim* explain that this refers to the citron, or the *esrog* as we call it. Throughout history, *esrogim* were quite accessible for the Sephardi Jews, as these fruits grow in the areas around the Mediterranean. For Ashkenazi Jews however, it was always a difficulty to find *esrogim* and they usually had to be imported. Sometimes a single *esrog* would be shared by an entire community or even a few.

In the early years when Jews started settling in America, they didn't need to

import *esrogim*, as they had the native Caribbean *esrogim*. Many *poskim* held that these *esrogim* were completely *kosher*. They explained that the reason these *esrogim* appeared different than the common European *esrog* was because they had not been grafted and mixed like was done in Europe. Indeed, these *esrogim* were actually more original. Some held, on the other hand, for various reasons, that these *esrogim* were ineligible for the *mitzvah*.

In general, there are four main sources for *esrogim* :

1. The typical Ashkenazi *esrog*. This

is the *yanover esrog*, which is not particularly tasty and is of average size. It, in many ways, resembles a lemon.

2. *Eretz Yisrael* also started exporting *esrogim* in the 1800's. Many *Rabbanim* consider it a *hiddur mitzvah* to purchase an *esrog* from *Eretz Yisrael*.

3. The Moroccan *esrog* which comes from the Atlas Mountains. It is tall, with a perfect *pitom* and usually seedless.

4. The huge and unusual Yemenite *esrog*. This is considered to be the most ancient of them all. It has very little pulp, and it's mainly made up of its skin. When eating such an *esrog*, one basically just eats the white part. Each *esrog* has its tradition and are all eligible.

However, many *Esrogim* were grafted and may not be eligible. Therefore, *Chabad* prefers to use the *Yanover Esrogim* because these have the strongest *mesoro* going back all the way to *Rashi* and the *Baalei tosfos*. In truth this tradition goes even further back to *Moshe Rabbeinu* himself. The *Alter Rebbe* said that in the desert, *Moshe* sent a *Malach* to collect *Esrogim* from *calabria*.

This tradition of the *Alter Rebbe* was repeated often by the *Rebbe Rashab* and the *Friediker Rebbe*. *Rabbi Boruch Shneur Schneersohn*, a grandson of the *Tzemach Tzedek*, attributed this tradition to the *Baal Shem Tov*, and added in the name of the *Rebbe Rashab* that *Calabrian Esrogim* were used in the *Beis Hamikdash*.

At one point, the *Tzemach Tzedek* himself sold *Esrogim*. When his customers would see the scrawny *Calabrian Esrogim* with so many black

and dark green spots, they would ask to see the other more beautiful *Esrogim*. The *Tzemach Tzedek* always responded that they were ultimately superior to the other beautiful *Esrogim*. In fact, one year the *Tzemach Tzedek* was seen making a *Brocho* on a *Yanover Esrog* covered with cobweb-like marks, even though he had in his possession beautiful *Esrogim* of other kinds.

Nowadays, we are lucky that we have a wide variety of all four types of *esrogim*, so that everyone can have their own *esrog* for *Sukkos*.

CHOOSING YOUR OWN KOSHER ESROG

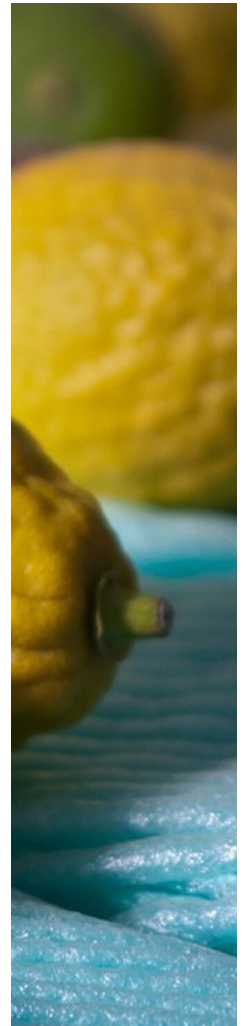
a The beauty of an *esrog* is determined by 1) it's cleanliness i.e., it's lack of any defects and 2) its shape. The ideal shape of an *esrog* is somewhat oval-not round, bumpy-not smooth.

b Be careful with your fingernails when handling the *esrog*...if even one piece is missing it is invalid.

c If an *esrog* is noticeably discoloured even in one area, it's invalid. Light brown spots are not a problem. Black spots however, do pose an issue.

d The main beauty of an *esrog* is in its top third, the part that slopes outwards. In this area, even one bubble or area of discoloration invalidates it.

e If the *pitam* falls off, the *esrog* is invalid. Likewise, if the stem on the bottom fell off, the *esrog* is invalid. However an *esrog* that grew without a *pitam* is 100% *Kosher*.



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Adventures





How to guide

BRIEF HALACHOS & GUIDES FOR IMPORTANT TIMES THROUGHOUT TISHREI 5781

Adapted from the Halacha Guide of Rabbi Shmuel Lesches by Aizik Schachter

WEEK OF SELICHOS

1. Shabbos selichos / Mevorchim

- In the morning the entire Tehilim is recited but we don't bless the moon before musaf and we do say Av Harachamim.

2. Motzei shabbos - Leil Selichos

- A farbrengen is conducted prior to Selichos and Shabbos clothing is worn
- Selichos begins immediately after chatzos at 12:16am

3. Selichos (Mon-Fri)

- From Monday onwards selichos is recited before davening and Brachos is recited before selichos. The chazan wears a tallis
- One should prepare for selichos by learning at least one idea from the maamar printed in the front of Selichos and Tzedaka should also be given right before selichos

- It is customary to stand the entire selichos
- A person davening alone should not say the yud gimmel middos harachamim

4. Erev Rosh Hashanah morning

- Selichos is longer than regular so one should make sure he has sufficient time
- After selichos tachanun is not recited for the rest of the day
- The shofar is not sounded (a baal tokeia may blow in private, but it's best if he practices prior to R"H)

5. Hataras Nedarim

- Hataras Nedarim is recited by males over 13 years old, in the presence of a Minyan. If there isn't a minyan, it should be recited in the presence of 3 people over the age of 13
- The one reciting Hataras Nedarim should be standing, while the other 10 people sit

- One must know the translation of Hataras Nedarim. If one doesn't understand Hebrew, he should recite it in English, or any language he understands

6. Rosh Hashanah preparations

- One writes a Pan (a letter to the Rebbe) on behalf of himself and his family.
- One should remember to prepare: Round Challos, sweet apples, honey, new fruits, pomegranates, tzimmes, head of ram or fish, meat, sweet foods and drinks
- On Rosh Hashanah it is customary not to eat any food that is sour, overly sharp, bitter or contain nuts or vinegar

ONE MUST KNOW THE TRANSLATION OF HATARAS NEDARIM. IF ONE DOESN'T UNDERSTAND HEBREW, HE SHOULD RECITE IT IN ENGLISH, OR ANY LANGUAGE HE UNDERSTANDS.





ROSH HASHANAH & ASERES YEMEI TESHUVAH

1. Erev Rosh Hashanah

- Candle lighting for the first day is at 5:55pm
- When a man lights candles he should not say shehechyanu for he should say it in kiddush
- Since the first day of R"H is shabbos, Hodu and Posach Eliyahu are recited before Mincha

2. Rosh Hashanah

- On R"H we should try to utilize every spare moment to say Tehilim and avoid idle talk. One should also minimise sleep
- One should take special care to not get angry on R"H

3. Hamelech Hakadosh on R"H

- If one said the special Rosh Hashana wording of the third Brocho, but is doubtful whether he ended the Brocho with the words Hamelech Hakadosh, he may assume that he did so correctly.
- One who did not say Hamelech Hakadosh: If he realised before he began the next Brocho and within the time that it takes to say three words, he fixes his mistake.

Otherwise, he must begin Shmoneh Esrei again. (The same applies if this occurs in Chazaras Hashatz, in which case Kedushah is recited again.)

- If one mistakenly missed out the other four additions (Zochreinu, Mi Chomocha, u'Chsov, u'Vsefer Chaim), he may say them at the place he remembers if he has not yet said Hashem's name at the end of that Berocho. Otherwise, he continues Shmoneh Esrei and does not go back.

4. First night Maariv

- One should use the time between Mincha and Maariv to say Tehillim.
- The Nigun of Avinu Malkeinu is not recited before Maariv on Shabbos.
- Kabbolas Shabbos begins with Mizmor L'Dovid and in Lecho Dodi, we say B'rina U'vetzahala (as usual not Besimcha).
- All the Shabbos selections are added in the Shmoneh Esrei of Rosh Hashanah.
- After Shmoneh Esrei, the extra Shabbos parts are said – Vayechulu, the Brocho of Me'ein Sheva (in which we recite Hamelech Hakadosh) and Mizmor L'Dovid.
- On the first night of R"H, we greet each other with L'Shana Tova Tikasev V'Sechasem. [This wording is applicable for greeting a male. One may use gender-appropriate grammar when greeting a female; which is: L'Shana Tova Tikasevee V'Sechasemee.]

5. First night seudah

- Since the first night is Shabbos, Shalom Aleichem and Eishes Chayil (as well as all the other parts before kidush) are said quietly.
- From Rosh Hashana until and including Hoshana Rabba we use round Challos, and we dip it (three times) into honey.
- Apple with honey is eaten after the

Challah, before the first course. The apple is sliced and dipped three times

in honey. Borei Pri Ha'etz is recited while holding the apple in one's right hand, afterwards the Yehi Ratzon is recited, before eating the apple.

- When one recites Borei Pri Ha'etz, he should have in mind that the Brocho includes any fruit served during the meal and at dessert. He does not make a new Brocho at dessert.
- Pomegranate is also eaten on the first night. It should be at the table when the Borei Pri Ha'etz is made on the apple, and should be eaten after the apple. [If the pomegranate is a new fruit, it should be by the table during the Shehecheyanu of Kiddush, and should have it in mind at that time.]
- It is customary to eat fish, the head of a ram (or fish), as well as Tzimmes(carrot and sweetening).
- On Rosh Hashana, it is appropriate to eat meat, sweet food and drink. It is customary not to eat any foods that are perceptibly bitter, sour, overly sharp, vinegary, or that contain any nuts.

ON R"H WE SHOULD TRY TO UTILIZE EVERY SPARE MOMENT TO SAY TEHILIM AND AVOID IDLE TALK.

6. Shacharis - First day

- Since the first day of Rosh Hashanah is Shabbos, the Shofar is not blown. One may therefore eat in the morning as one normally would to have strength for davening.
- Since it is Shabbos, all the Shabbos selections are added in the Shmoneh Esrei of Rosh Hashanah.
- The Rebbe would always stand for the Piyut beginning L'e-I Orech Din,



recited in Shacharis on the first day but was not always particular to stand while the Aron Kodesh was open.

7. Musaf - First day

- Before Musaf, Yekum Parkan is said like a regular Shabbos and all the Shabbos selections are added in Musaf. One should also look out for the Shabbos variations noted in the Machzor.
- One should stand for U'Nesane Tokef.
- One may not bow directly on a stone floor, but rather, should prepare mats upon which to bow. [Mats do not need to be used when bowing on a floor covering of any other type.]

8. Davening without a minyan

- After one concludes his silent Shmoneh Esrei, he may choose to recite the Piyuttim normally recited during the Chazzan's repetition, but it is not obligatory to do so.
- If someone is davening without a Minyan, he should not recite Musaf during the first quarter of the day (before 9:14am), unless there is no other option.

IF SOMEONE IS DAVENING WITHOUT A MINYAN, HE SHOULD NOT RECITE MUSAF DURING THE FIRST QUARTER OF THE DAY (BEFORE 9:14AM), UNLESS THERE IS NO OTHER OPTION.

9. Afternoon - First day

- As it is Shabbos, all the selections associated with the Shabbos daytime Kiddush – from Mizmor L'Dovid until Al Kein (inclusive) are recited in an undertone, followed

by Tiku VaChodesh in a loud voice.

- Any spare time should be utilized for reciting Tehillim. It is customary not to sleep during the day. Wasting one's time is similar to sleeping.
- During Mincha, Avinu Malkeinu is not recited, as it is Shabbos. Tashlich is not recited nor performed due to Shabbos.

10. Second night maariv

- Shabbos ends at 6:53pm. Tasks and preparations required for the second day of Yom Tov should not be conducted before this time for it is forbidden to do so.
- Vatodienu is recited during the Shmoneh Esrei of Maariv.
- The candles should be kindled with a pre-existing flame, and only after Shabbos ends (at 6:53pm). The Brochos are L'Hadlik Ner Shel Yom Hazikaron followed by Shehecheyanu. The person lighting candles ideally wears a new garment or lokos at the new fruit and has in mind both Yom-Tov and the new garment/fruit when reciting Shehecheyanu.

11. Second night seudah

- Before making Kiddush, new fruit should be placed on the table. During Kiddush on the second night of Rosh Hashanah, one recites a total of five Brochos: Yayin, Kiddush, Ner, Havdallah and Zman. When reciting the Brocho of Ner, one looks at the candle, but does not bring the candles together, nor does one bring his fingernails close to the flames.
- When reciting Shehecheyanu, one should look at the new fruit, and have in mind both Yom-Tov and the new fruit.
- A new fruit is eaten immediately after Kiddush, before washing for Challah. One recites Borei Pri Ha'etz, but not Shehecheyanu, as this was already recited at Kiddush. Before washing, a Brocho Acharona

is said on the fruit, but not on the wine.

12. Shacharis - Second day

- Ideally, men shouldn't eat before Shofar. If this is difficult, or there is any concern that one will be unable to concentrate during davening, he may eat and drink (preferably not Mezonos), as needed. One shouldn't be stricter if there are health concerns.
- Avinu Malkeinu is recited. It is not our custom to recite it verse by verse after the Chazzan.

13. Shofar - Second day

- All men and boys over the age of Bar Mitzvah must hear the Shofar on the second day of R"H. Boys under Bar Mitzvah who are of the age of Chinuch (i.e. old enough to understand the idea of Tekias Shofar) must also hear the Shofar. Women and girls over Bas Mitzvah are exempt (technically), but the custom is for them to hear the shofar anyway.
- It is customary for the congregation to stand during Tekios. One may lean or sit if standing is difficult.
- When the Ba'al Tokeiah says the Brochos, one should have in mind to be Yoitzei the Brochos. One should not say "Boruch Hu u'Voruch Shmoi". [If one did so accidentally, it is fine.]
- When hearing the Shofar, one must have in mind to fulfil the Mitzvah of Shofar. Between the Brochos and the very first Shofar sound, one should avoid speaking at all – even matters relevant to the Tekios. If one did speak at this time, if it was a matter unrelated to the Tekios, he needs to recite the Brochos again.
- The Brochos recited on the Shofar are valid for all the blasts that will be sounded until the end of Musaf. Therefore, from the time of the Brochos until after Kaddish Tiskabel



at the end of Musaf, one should not speak any matter irrelevant to the Tekios or the Tefillos. If one did speak during this time, he does not repeat the Brochos, but should refrain from speaking unnecessarily again.

14. Musaf - Second day

- For the Tekios of the silent Shmoneh Esrei, the Baal Tokeiah knocks on the Bimah beforehand to signal to everyone that he is about to blow. One should pause to listen even if he is not up to the corresponding place in Shmoneh Esrei yet.
- A Makrie is not used during Musaf.

15. Davening without a minyan

- If someone is davening without a Minyan, he should not hear Shofar or recite Musaf during the first quarter of the day (before 9:13am), unless there is no other way.
- When possible, he should hear Shofar before Musaf, instead of after.
- He may not blow or listen to the Shofar during the actual Shmoneh Esrei of Musaf, but he may blow 70 additional sounds afterwards in order to hear a total of 100 blasts.
- In Shule, 30 blasts are sounded after Musaf, in addition to the 100 already blown. It is questionable if these additional 30 blasts should be sounded by one who davens alone without a Minyan. One way to achieve this is by blowing these 30 blasts for one who has not yet heard the Shofar. If this is not possible, it would seem that these additional 30 blasts should not be sounded in private.]

16. Second day

- One should go on Mivtzaim, ensuring that every Jew hears the Shofar. [As mentioned above, it is preferable not to blow Shofar during the first quarter of the day,

unless he will otherwise not hear it.]

17. Tashlich

- Tashlich is recited after Mincha, before sunset (6:14pm). It should be performed at a spring, well or ocean containing fish. After Tashlich, one shakes the edges of his Tallis Koton. One should not throw food to the fish.

18. Motzei Rosh

Hashono

- After Mincha, we wash for Hamotzi and participate in a Farbrengen at which the Nigunim of the Rebbeim (and the Daled Bavos) are sung. A Maamar is recited.
- Havdalah is recited without Besomim and candles. V'Yiten Lecha is not recited.

LAWS & CUSTOMS OF TZOM GEDALYA

1. Eating before the fast

- One may eat and drink the entire evening until dawn (4:53am), provided that either of these conditions are met:
- One didn't go to sleep for the night. [Dozing off is not regarded as such.]
- One stipulated (preferably verbally) before going to sleep that he would eat upon waking. In this case, one washes Neggel Vasser and recites the morning Brochos before eating.

2. Laws of fasting

- One shouldn't brush one's teeth or rinse one's mouth. One may shower, bathe and apply ointments and creams.
- One may not taste food to determine whether it requires salt/spices.

3. Shacharis

- During Shacharis, only the Chazzan recites Aneinu. Therefore, one who won't be fasting shouldn't serve as Chazzan.
- One who is not fasting must still recite Selichos and Avinu Malkeinu.
- Selichos is not recited before davening, but during davening, before Shomer Yisroel at the end of the long Monday Tachnun.
- During Avinu Malkeinu, we recite the selections for Aseres Y'mei Teshuvah, and not the selections recited on a fast day.
- The passage of Vayechal is read, provided that at least three congregants are fasting. A non-fasting individual must still hear Krias Hatorah of Vayechal, but should not be called up for an Aliya.

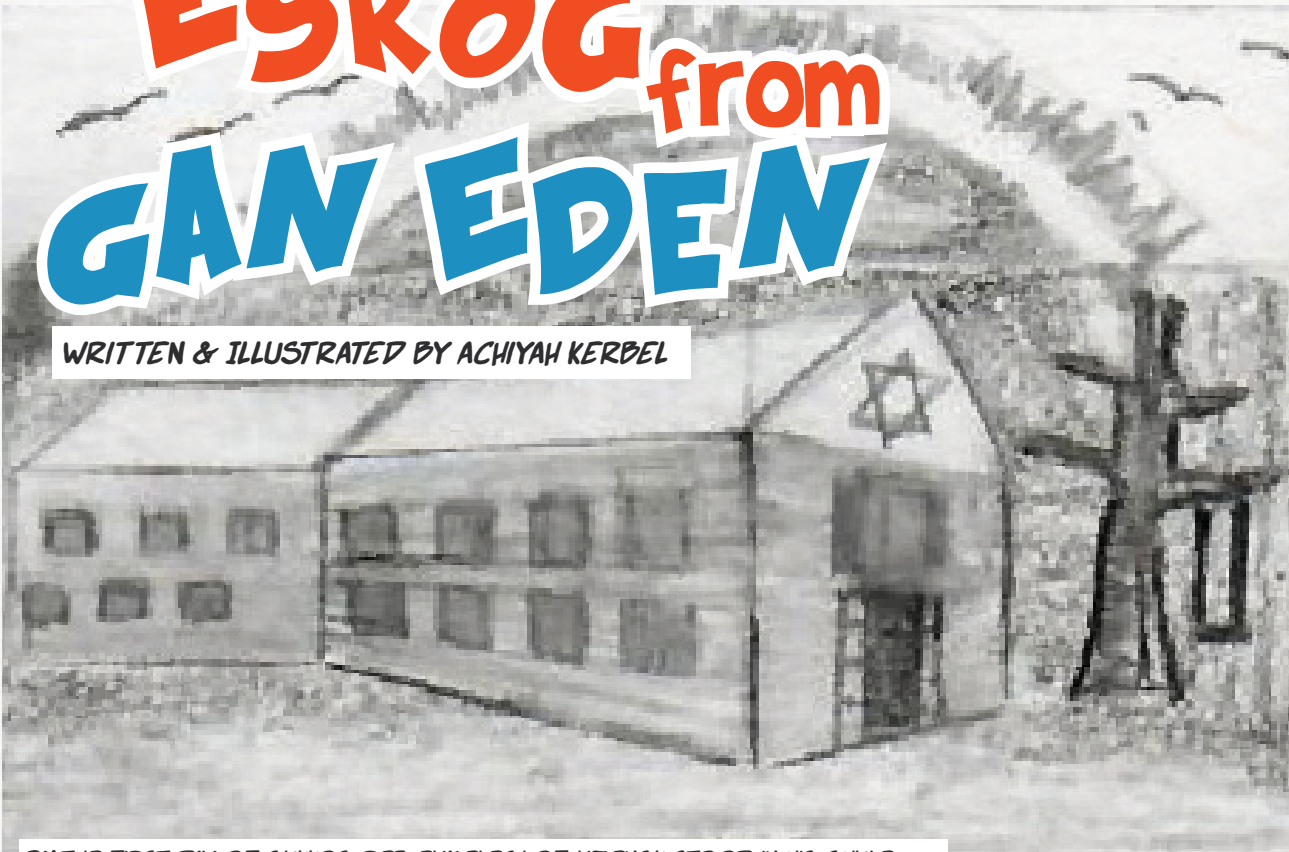
4. Mincha

- Mincha is longer than usual (due to Krias Hatorah and Haftorah); care should be taken to conclude before sunset (6:16pm).
- After Haftorah, the Chazzan slowly recites Kaddish while the Torah is returned to the Aron Kodesh, similar to Mincha on Shabbos. If an individual forgot to recite Aneinu in the Brocho of Sh'ma Koleinu, he may recite it in the passage Elokai N'tzor, before the second Yih'yu L'ratzon. If one didn't remember until he concluded Shmoneh Esrei, he does not repeat it.
- [A non-fasting individual does not recite Aneinu.] The Chazzan recites Aneinu between Goel Yisroel and R'faeinu, and also recites Birkas Kohanim toward the end of Shmoneh Esreh.
- The Rebbe reintroduced the custom of addressing the congregation after Mincha to arouse them with feelings of Teshuvah. The fast concludes at 6:42pm.

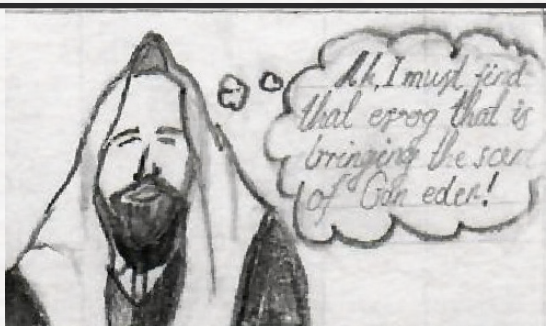


An **ESROG** from **GAN EDEN**

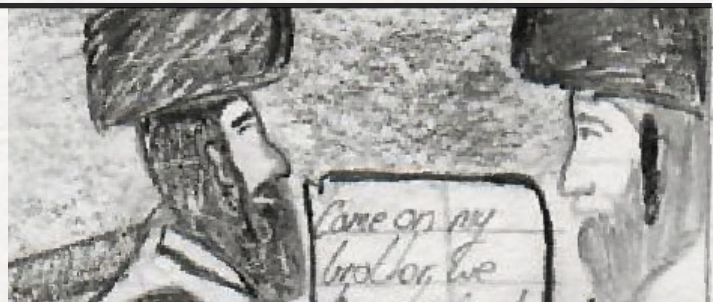
WRITTEN & ILLUSTRATED BY ACHIYAH KERBEL



ON THE FIRST DAY OF SUKKOS, REB ELIMELECH OF LIZENSK STOOD IN HIS SHULE.



AS HE BEGAN TO SAY HALLEL EVERYONE NOTICED THAT HE STOPPED SUDDENLY AND STOOD STILL. IT WAS CLEAR THAT SOMETHING WAS ON HIS MIND.



AFTER DAVENING WAS OVER, REB ELIMELECH WENT OVER TO HIS BROTHER REB ZUSHE AND SAID, "THERE'S AN ESROG IN SHULE THAT HAS THE SCENT OF GAN EDEN. COME LET'S FIND IT TOGETHER."



THEY WENT FROM PERSON TO PERSON UNTIL THEY REACHED A SIMPLE LOOKING MAN STANDING IN THE CORNER OF THE SHULE.



"THIS IS IT" REB ELIMELECH CALLED OUT AS HE ASKED THE MAN TO SHARE THE ORIGIN OF THE WONDEROUS ESROG. THE MAN ENCOURAGED REB ELIMELECH AND REB ZUSHE TO SIT DOWN AND HEAR HIS STORY.



"THROUGHOUT THE YEAR, I TRAVEL AWAY FROM MY FAMILY AND TAKE A JOB AS A MELAMED IN A NEARBY TOWN. BEFORE TISHEI I TRAVEL BACK HOME AND HALF OF MY EARNINGS ARE USED TO COVER MY HOME EXPENSES AND WITH THE OTHER HALF I BUY AN ESROG IN LEMBERG."



"THIS YEAR, I WAS MAKING MY WAY HOME WITH 50 GOLD COINS THAT I HAD ALLOCATED TO BUY MY ESROG."



IT WAS GETTING DARK OUTSIDE, SO I STOPPED TO DAVEN MINCHA. AS I FINISHED MINCHA, I HEARD THE SOUND OF SOMEONE CRYING."



"I WENT OVER TO FIND OUT WHAT WAS GOING ON AND SAW A WAGON DRIVER."

"BETWEEN HIS SOBS, HE MANAGED TO EXPLAIN THAT HIS ONLY SOURCE OF INCOME, HIS HORSE, HAD SUDDENLY DIED. HIS WIFE AND CHILDREN WOULD BE WITHOUT FOOD. AN INNKEEPER WHO HAPPENED TO BE NEARBY, CAME

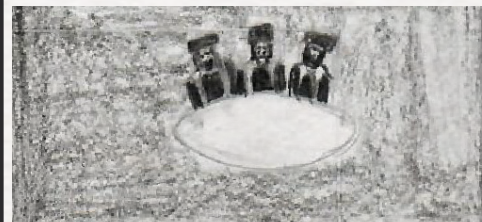
OVER AFTER HEARING THE COMMOTION AND SAID "I HAVE A HORSE I CAN SELL YOU BUT IT WILL COST YOU 50 GOLD COINS". "THE BROKEN MAN CONTINUED TO CRY, MAKING IT CLEAR THAT THERE WAS NO WAY HE WOULD BE ABLE TO AFFORD THE 50 GOLD COINS. KNOWING THAT I HAD 50 GOLD COINS IN MY POCKET, I ASKED THE INNKEEPER WHAT WOULD BE THE BEST PRICE HE WOULD TAKE FOR HIS HORSE. THE INNKEEPER SAID HE WOULD ACCEPT 45 GOLD COINS, AND I IMMEDIATELY HANDED THE COINS OVER. THE RELIEF ON THE WAGON DRIVER'S FACE WAS INDESCRIBABLE. I CONTINUED ON MY JOURNEY AND ARRIVED IN LEMBERG I ONLY HAD 5 GOLD COINS TO PURCHASE A POOR LOOKING ESROG AND THIS MY FRIENDS, IS THE ESROG."

REB ELIMELECH LOOKED AT THE SIMPLE MAN AND TOLD THE WAGON DRIVER THAT THE STORY WAS INCREDIBLE, BUT

THERE IS AN END TO THIS STORY THAT HE MAY NOT BE AWARE OF "AFTER YOU HELPED THAT WAGON DRIVER, HE RODE AWAY WITH SO MUCH GRATITUDE TO HASHEM FOR HAVING SENT YOU TO HELP HIM, THAT HE WANTED TO EXPRESS HIS THANKS TO HASHEM.



HE TURNED TO THE HEAVENS AND SAID "G-D! I MAY NOT KNOW HOW TO PRAY, BUT I WILL DO FOR YOU THAT WHICH I KNOW HOW TO DO BEST." HE PROCEEDED TO CRACK HIS WHIP IN THE AIR AS A SIGN OF HIS THANKS TO HASHEM.



A FEW DAYS LATER, ON THE EVENING OF YOM KIPPUR, SEVERAL OF US HOLY TZADIKIM WERE GATHERED ON HIGH TO PLEAD FOR THE JEWISH PEOPLE.

THE SATAN WAS PARTICULARLY POWERFUL AND PERSUASIVE THAT NIGHT, AND IT LOOKED LIKE WE WERE GOING TO BE UNSUCCESSFUL. ALL OF A SUDDEN, WE HEARD THE CRACK OF A WHIP ACCOMPANIED BY TREMENDOUS LIGHT. THE ANGELS WHO SING HASHEM'S PRAISE, ALL CALLED OUT "HAPPY IS THE KING WHO IS PRAISED IN SUCH A MANNER". THE POWER OF THAT WHIPPING SOUND FROM THE SIMPLE JEW WHO WAS OFFERING HIS THANKS TO HASHEM, DEFEATED THE SATAN AND HIS EVIL PLOYS."

REB ELIMELECH LOOKED AT THE MAN AND CONCLUDED "NOW IT IS CLEAR WHY YOUR ESROG SMELLS LIKE GAN EDEN."





A Rosh Hashana hospital stay

Written by Schneur Reicher

There was once a little boy whose name was Efraim Greenberger. He was 9 years old, and lived the life that every child dreams of. His parents bought him the toys he wanted, the games he liked to play, and he didn't want for anything. The one thing about Efraim that his parents were concerned about was that he was very impulsive. This meant that when he wanted to do something, he didn't wait around to think about his options, he did it right away.

A few days before Rosh Hashana, Efraim's mother asked him to go to the grocery to buy a few apples, "But be

careful when crossing the main road, and cross by the lights!!" she cautioned him. Before Efraim left, he raced into his bedroom (he was an only child, so he owned his own room.), and grabbed his MP3 player. Efraim walked out of his house listening to his music. When he got to the main road, he looked around and decided that the road was mainly deserted, so there was no reason to walk the 5 meters to the lights and he crossed. One of his first mistakes of that day was that he turned up the volume on his MP3 player, thus disabling him to hear cars coming up.

He started walking across the

road, not paying much attention to upcoming cars, based on the fact that

earlier he had not seen any cars on the road. It happened from one moment, to the next. One moment he was happily listening to Abba by Avraham Fried on his MP3 player, the next second, he was in a hospital, his entire body in a fog of pain.

Since the main road was a 15 minute walk from home, Efraim's mother had no idea what happened for several

"But be careful when crossing the main road, and cross by the lights!!"

hours. On the main road, the motorcyclist, who had hit Efraim, jumped off his bike, and ran 15 metres to where Efraim had flown. He examined him to see if he was conscious, which unfortunately, he was not. Seeing that he was unconscious, he called triple zero for an ambulance. All this time, a traffic jam had been forming and there was loud and long honking, enough to wake a deep sleeper up, but the motorcyclist was oblivious to all this, and paid his undivided attention to the boy who he had mistakenly injured.

At the hospital, a nurse checked him for any sort of identification. Coincidentally, he had recently received a bus pass holder (the school had started providing commuting services via buses), and in order to be allowed on the bus, he had to have a bus pass. On the bus pass it stated his parents phone numbers. The nurse wasted no time calling his mother, and informed her of what happened to her son Efraim. She hesitated, debating if she should call her husband, but she shook it off, saying that she could call him at the hospital.

Upon arriving at the hospital, she frantically told the receptionist her details, and asked where her 9 year old son is. The receptionist was in no hurry, as she slowly put her hair into a ponytail, while the frantic lady in front of her was trying as hard as she could to bite her lip, as to not scream at the receptionist; who had all the time in the world. Finally, the receptionist looked up and said "Oh! Him..." she trailed off, as in to hold her

in suspense, "He is in surgery now..."

"I hate receptionists!" Mrs. Greenberger muttered to herself, "They think they have all the time in the world!!"

With all her worries, she had forgotten to call her husband, and she didn't plan on remembering now. She was saying Tehillim outside the surgery room, when she realised how tired she was, and thought she would take a small doze.

"They made campaigns, food services were brought to them, and what really stood out to them was that, everyone was so caring!"

At 9:00pm she awoke from the sound of her marimba iPhone ringtone, indicating that someone needed to get through to her. She suddenly had a flashback on why she was in the hospital, and became sullen. "What" she rudely said into the phone. "Where are you; and Efraim?! We even called the police!" her husband said. "Call off the police chase, and get to the children's hospital now." She replied before hanging up the phone.

Mrs Greenberger recalled that the receptionist had told her nearly 4 hours prior, that her precious son was in surgery. She ran to the receptionist desk, hoping that the old receptionist wasn't there, and thank G-d for her, there was a new one. "Where is patient Efraim

Greenberger?" she asked a little too rudely. "Room 336 - Level 8" she replied easily.

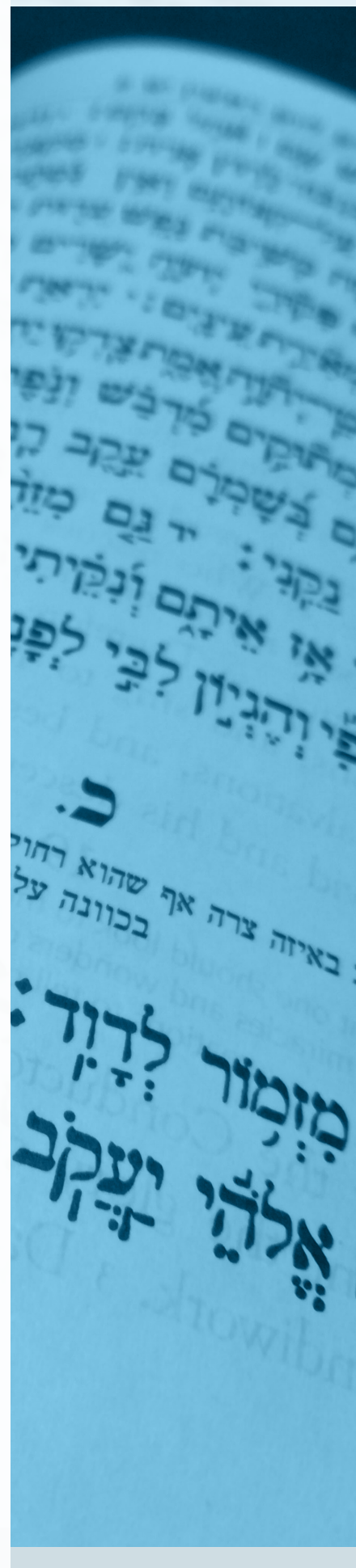
She raced up to the elevator, almost knocking down the older patients in the hallway. Upon arriving at the bank of elevators she heard her husband's voice scream from across the lobby "Esther! Wait up!" As he raced up to her, the elevator doors opened, they both raced inside and pushed the buttons that would get them to level 3. As they were taking the flight up, Esther told her husband, Yechiel, the entire story, from beginning to end.

They raced into the room, and were confronted with a sight that is every parent's worst nightmare. Their child was connected to tubes, machinery, and most of all, looked severely injured. They were told that he had been sedated, so he would heal faster, and all they could do was pray.

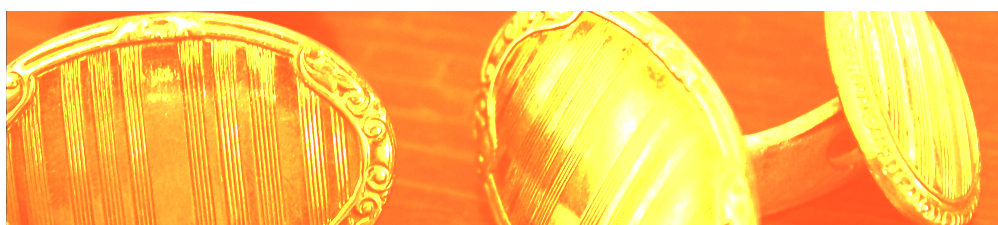
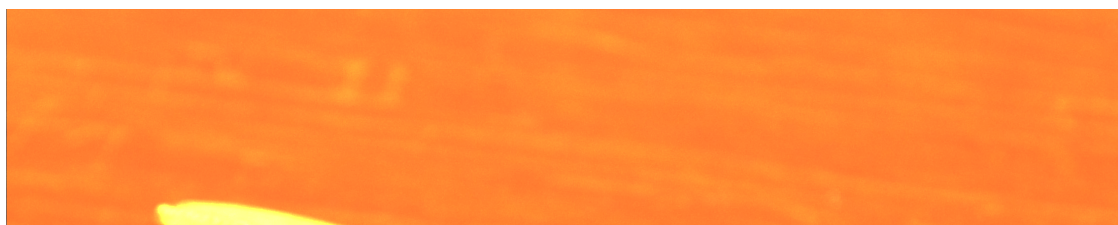
And pray they did! They made campaigns, food services were brought to them, and what really stood out to them was that, everyone was so caring!

Over Rosh Hashana, Efraim's family moved into the hotel nearing the hospital (named THE CHILDREN'S PALACE), and hoped that Efraim would soon emerge from his coma.

On the second day of Rosh Hashana, when Efraim's father was saying unesana tokef the nurse checking Efraim's heartbeat, saw signs of life and was quick to inform the administration who informed the family. Gradually, Efraim got better, and by Yom Kippur he was able to go to Shul and thank Hashem for the ultimate miracle that Hashem had performed for him.



THE GOLD BUTTONS



*Adapted from chabad.org
by Menni Tilson*

In Reb Shabtai's home, hunger was all there was. His work wasn't so popular and he didn't earn a lot of money. Being a bookbinder was hard and that since Perel and Reb Shabtai wouldn't accept Tzedakah, they usually went to bed hungry. Once before shabbos, they did not have even one coin. This was heartbreaking for Reb Shabtai just looking at an empty table but they were going to stick with what the Talmud says. "better make your Shabbat profane than to rely on the largesse of others."

On Friday afternoon, Reb Shabtai left for shul, where he was reading the Tehillim (as he always does) and learning the parshah. This together with the peaceful silence, helped Reb Shabtai get his mind off what he had at home. When the sun started to set, Reb Shabtai began to say karbonois while

the shul filled up with people.


As much as he wanted them to last forever, maariv was in a very short time. He stayed in his seat and stared at his siddur with a blank mind looking occasionally at the others leaving the shul. The shul fell silent again and he decided it was time to go home.

Something, however, wasn't right.

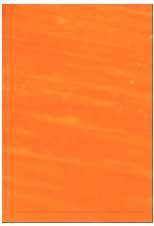
He saw candles in his window and that made his heart sink. Had Perel really been unable to contain herself from borrowing the candles? Or maybe worse—money? Then he entered his house and found Perel standing next to a table with a bottle of wine, two loaves of fluffy challah, and a lot of food. He studied all of this quietly. If Reb Shabtai would ask Perel how she managed to get all this she would be upset, so Reb Shabtai



decided not to ask her. He returned Perel's smile.



"It was a miracle, Shabtai," said Perel, understanding how her husband felt. "While you were gone, I began to clean the house and I came across a pair of gloves. "I never even knew we had gloves but when I saw them, I was excited because they had two big golden buttons"!



They were quite expensive too, because when I cut them off, they sold for a lot of money. Everything you see here...", she motioned to the full table " was bought with that money."

Reb Shabtai felt thankful to Hashem for giving them what they needed at the time they needed it most. He danced around the small table, clapping his hands while singing niggun. Perel

laughed, and her face that usually was lined with worry was full of smiles.

Miles away, sitting at his own Shabbos table, the Baal Shem Tov also began to laugh. This surprised the crowd gathered there as he kept laughing and laughing loudly. Although they were curious, no one asked the Baal Shem Tov why he was laughing.

After Havdalah the next day, Reb Ze'ev Kitzes asked the Baal Shem Tov for the meaning of his Friday night laugh. The Baal Shem Tov didn't answer, instead asking his wagon driver to get the horses ready for him and his students. With a respectful silence, the students climbed into the wagon after the Baal Shem Tov; they were used to these mysterious travels.

The wagon didn't stop until it had arrived in the Polish city of Opatow the next morning. The Baal Shem Tov asked one of his students to go and find Reb Shabtai, a bookbinder. A surprised Reb Shabtai soon stood in the front of the Baal Shem Tov.

"Tell me what happened on Shabbos night," said the Baal Shem Tov gently.

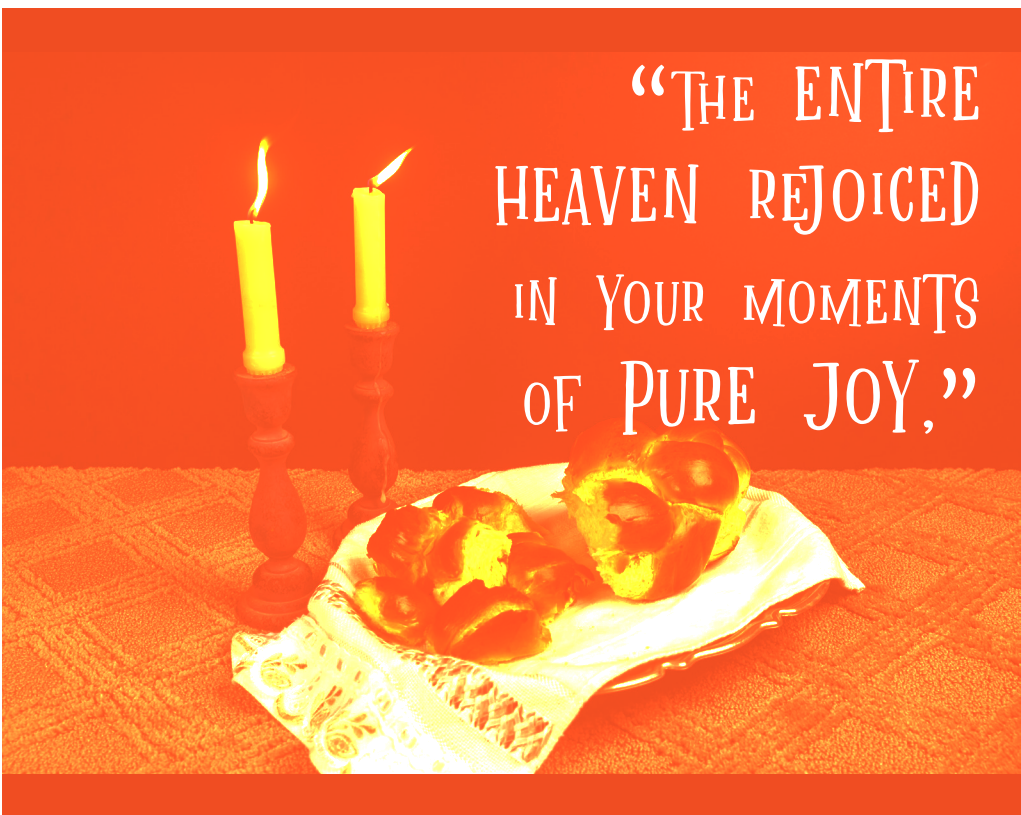
And so Reb Shabtai did: he told the Baal Shemtov how they had no money for food, and he knew that they would have to fast on Shabbos, he told him about the unexpected gift from Hashem, and his dance around the table to praise Hashem. The Baal Shem Tov nodded along, his beard failing to hide his smile.

"The entire heaven rejoiced in your moments of pure joy," smiled the Baal Shem Tov.

"Now tell me, what do you want to be blessed with?"

Reb Shabtai thought for a few moments, and answered. "I don't need silver or gold. It's obvious the one thing Perel and I want is children..."

The Baal Shem Tov blessed the couple with a child, and one year later, he arrived in Opatow once more to serve as sandek for the baby boy at his bris. They named their son Yisrael— to honor the Baal Shem Tov— and the boy grew up to be one of the leaders of his generation: Rabbi Yisrael, the Maggid of Kozienice (Kozhnitz).



“THE ENTIRE
HEAVEN REJOICED
IN YOUR MOMENTS
OF PURE JOY,”



With deep appreciation and
gratitude we wish a
כתיבה וחתימה טובה
לשנה טובה ומתוקה
to the Kornhauser family,
Rabbi Rahmani and Family,
Mrs. Chaya Winner and family,
and the entire staff of
Cheder Levi Yitzchok and Bnos Chana.

May you continue to go from strength to strength
and merit to see, and enjoy, the fruits of your
labor- true Yiddishe Chassidishe nachas, from all
who benefit from the Chinuch, the warmth and
the care that IS
Cheder Levi Yitzchok and
Bnos Chana.

א גוט געבענטשט יאר
Chaim and Devorie Reicher and family

'According to our sages, the verse, "Do not touch
My anointed ones (Meshichai),
refers to the Jewish children who study Torah."

One of the explanations of this statement is
that the education of Jewish children must be
in a manner that the children are completely
permeated and absorbed with the ideal of
Moshiach, that just by looking at a Jewish child,
what should one see? – Moshiach! His entire being
is "Moshiach"!

(From the talks of the night of Simchas Torah before Hakofos, 5752)

Wishing all the chassidim from Cheder
כתיבה וחתימה טובה לשנת משיח וגאולה
From the Rahav Family





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Melbourne wishes the
Cheder and the Cheder
Community a successful
sweet new year.

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Cheder Levi Yitzhok a

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Best wishes from the Knapp Family



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from Ari & Devorah Leah Schachter
and family

Wishing all of our Cheder families a Ksiva v'Chasima Tova; a year of good health, happiness, fulfilment, abundant prosperity and astonishing success in the education of our cherished children, al taharas haKoidesh.

A year when the Rebbe will physically be restored to his leadership of world humanity with the immediate coming of Moshiach.

The Kornhauser Family



Best wishes for a
sweet new year

Chaya's Creche and
the Raskin Family





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Wishing the entire Cheder family a year of good health, spiritual growth and togetherness.
Thank you to every one of the Cheder staff for all you do.

We are so proud to be a part of the Cheder.

From your grateful students

Wishing the Cheder community a sweet new year filled with Brachah and Hatzlachah

Rabbi Hendel Serebryanski and Family



Wishing the Cheder Staff and Students a sweet
year ahead, full of growth, success and happiness

א גוט געבענטשט יאר

From Dovid, Mushka, Zevi, Chana Rochel and Nachi
Rahmani

Have a happy and healthy
sweet new year

from Chai Medical centre
& the Jacobson family

Keep up the great work.
Wishing the Cheder staff
and students continued success
in the year ahead.

An anonymous admirer of you work

Wishing a **א גוט געבענטשט יאר** to all the
distinguished talmidium of CLY Grade 8, for good
health, **הרחבה, נחת רוח** to them and their families
and a year of success and all things.

From Rabbi Guth & Family.



In honour of Nechama Bracha, Yisroel, Mendel, Eli,
Yitzi & Beila. May you give more and more Nachas
to the Rebbe.

Love Miriam Perl, Boruch Moshe & Tikva Sara Broh

Best wishes for a sweet new year ahead.

The Grauman Family

Great job boys! Wishing all the outstanding
students and staff at CLY,
together with all of כלל ישראל-ל,
a כתיבה וחתימה טובה, לשנה טובה ומתוקה and
Moshiach now!

Yr 3 CLY

Wishes for a sweet new year
to the entire Cheder community

from Mark Withers



Dedicated in honour of 70 years
of the Rebbe's Nesius.

Wishing his dedicated Chassidim, the students of
Cheder Levi Yitzchok and their families
a שנה טובה ומתוקה

לזכות החיילת בצבאות ה'
חי' מושקא בת שפרה גיטל
וזקניה

Wishing the grade 6 boys
a sweet and succesful year ahead

Rabbi Cohen

We wish the students and staff of Cheder Levi Yitzchok a Shana Tova. May you be blessed with a Happy, Sweet, and very Healthy new year.

לשנה טובה תכתבו ותחתמו - שנה טובה ומתוקה

Rabbi Yaakov & Mrs Toby Lieder



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Happy birthday
Eliyahu Yochanan
Mochkin

from Chaim Andrusier

Wishing the entire
Cheder community
a **שנה טובה**. May
everyong have a
happy and healthy
year.

From Matan Slonim

לשנה טובה ומתוקה

from Kovi Spigelman

Wishing the Cheder
Ksiva vChsima Tova

The Dolnikov Family

Wishing the Cheder
students a Shana
Tova U'mesuka

Chaya Reicher

Shanah Tovah to the
Cheder staff and
students

Sam Ginsburg

Wishing all cheder
staff and families a
happy, healthy and
sweet new year.
Shana tova umesuka

From Mrs Jacqui
Majzner

Hatzlacha Rabba
May you go from
strength to strength
כתיבה וחתימה טובה
לשנה טובה ומתוקה

From Yaakov and
Chaya Winner



בס"ד

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