

LUAACH

COLEL CHABAD

5777

A COMPREHENSIVE GUIDE TO
CHABAD-LUBAVITCH
CUSTOMS AND PRACTICES



Colel Chabad
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The *k'viyus* of the year is described as **ג'ח"ג**: Rosh HaShanah is on Monday, the second day of the week; Cheshvan and Kislev are *Chaseirim* (they each have 29 days); Rosh Chodesh Nissan is on Tuesday, the third day of the week. It is an ordinary year containing **353** days and **50** Shabbosim. It is the **1st** year of the **305th** 19-year cycle and the **9th** year of the **207th** 28-year cycle. It is the **2nd** year of the *Shemittah* cycle, as is presently observed in *Eretz Yisrael*.

Colel Chabad

Charities of Rabbi Meir Baal Hanes
in the Holy Land

Founded in 5548 by the Alter Rebbe,

Rabbi Schneur Zalman

and under the auspices of

The Rebbe,

Rabbi Menachem Mendel Schneerson

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Printed in U.S.A.

PUBLISHER'S FOREWORD

ב"ה

There is an old saying; “A chain is only as strong as its weakest link.”

When referring to Lubavitch, people tend to mention several things. Some dwell on how The Rebbe sparked a resurgence in Jewish identity and celebration. Others talk about the sincere efforts by Lubavitchers to touch and empower all Jews with their heritage. And still others mention the heartfelt joy and spiritual expression of The Rebbe's Chassidim.

All this is, of course, true. Yet, what most people do not understand is, what is it that gives Chassidim the strength and the fortitude to be and do all these things. How is it possible to interact with the community at large – to go out into the spiritual wilderness and impact on Jewish life in such a powerful way – without sustaining any casualties.

Indeed, one of the criticisms outsiders lodged against The Rebbe during his early years of leadership was that he was jeopardizing his shlichim by sending such young couples out into the world. Yet, as we all know in retrospect – and The Rebbe knew from the outset – such criticism was groundless.

So what is it that gives Chassidim such a powerful foundation? What is the source of their boundless energy and unwavering commitment? The answer is in the details, the day-to-day minutiae, and the conscientious adherence to the myriad small things that define the life of a Chossid. The fuel that drives Chassidus is careful adherence to the *minhagim*, the customs which the Rebbeim and their Chassidim have followed for centuries. Thus, we put on *t'fillin* the Lubavitch way; we daven according to our text of the *Siddur*; and we wash for bread in a distinctive manner.

There is an adage from the Chassidim of the Alter Rebbe: “Chassidus makes the big things appear small and the small things appear big.” This idea applies in many different contexts, and certainly within the sphere of Jewish identity and commitment. We all

seek to identify as Jews. For that process of identification to be complete, however, it must involve not only making commitments on issues of unquestioned importance, but also paying careful attention to the minute details of Jewish practice, and observing all the customs conscientiously. In this way, one's identity becomes a top-to-bottom reality, permeating every dimension of life.

The Rebbe constantly emphasized the importance of scrupulous adherence to *minhag*. Because an individual who is fastidious about the small things – who fortifies the weaker links – inevitably has the fortitude to take on the larger challenges.

As individuals begin to align themselves intellectually and emotionally with Lubavitch ideals, they almost naturally begin to search out these all-important nuances of observance. These serve as the external manifestations of the inner spiritual values which they are seeking to make their own. Hence, as a youth attains maturity, or a person joins Lubavitch from another walk of life, one of his or her real concerns is: “How do we do this?” i.e., how is this *mitzvah* practiced in Lubavitch? They wish for a friendly, knowledgeable elder Chossid who would accompany them so they could ask, in real time: “What should I do now?” and “How should I observe this *mitzvah*?”

A CONTEMPORARY CLASSIC

The classic guide for such observance is *Luach Colel Chabad*, the handbook explaining the day-to-day observance of Lubavitch practices, composed originally by one of the leading *Chabad* Rabbinic authorities, Rabbi Avraham Chaim Noeh, and painstakingly updated and amplified by his son, the sage Rabbi Baruch Noeh.

The Rebbe reviewed this handbook and kept a copy on his desk, advising his followers to refer to it.¹

Reworked each year, and proceeding day by day through the Jewish calendar, the *Luach* gives the

1. See Sicha of the 2nd day of Rosh Hashanah 5752, sec. 9

reader detailed guidance with regard to Lubavitch customs and practices.

For decades, Lubavitch communities have referred to the *Luach* – either as a handbook, or in poster form hung up on the walls of synagogues – as the authority to resolve questions with regard to actual practice.

SPREADING THE WELLSPRINGS

This classic is now available to English readers. It has been translated by the staff of *Sichos In English*. In the process of translation, certain explanatory notes were added. At times, the form of presentation was adapted in an attempt to make the text as user-friendly as possible.

May study lead to deed. And may the enhancement of observance which this publication promotes fulfill the ultimate purpose of all our Torah practice: to prepare the world for the coming of *Moshiach*. May this take place in the immediate future.

Colel Chabad

20 Menachem Av, 5776
Brooklyn, N.Y.

P.S. The times for candle-lighting on Shabbos and festivals, and the times for the conclusion of these holy days printed in the monthly calendars, apply only in New York City. People living elsewhere should consult their local calendars.

The times for the *Molad* and for sanctifying the moon are based on **Jerusalem Standard Time**. One should therefore calculate the time for sanctifying the moon according to his location.

In the English section of the *Luach*, all page references to Sefer HaMinhagim are to the English translation (Kehot, 1994). In the Hebrew section, they are to the Hebrew edition (Kehot, 2006).