LUACH
COLEL CHABAD
5782
A COMPREHENSIVE GUIDE TO
CHABAD-LUBAVITCH
CUSTOMS AND PRACTICES

COLEL CHABAD
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The k'vius of the year is described as 1929:
Rosh HaShanah is on Tuesday, the third day of the week; Cheshvan and Kislev are k'sidran
(Cheshvan – 29 days, Kislev – 30 days); Rosh Chodesh Nissan is on Shabbos, the seventh
day of the week. It is a leap year containing 384 days and 55 Shabbosim. It is the 6th year
of the 305th 19-year cycle and the 14th year
of the 207th 28-year cycle. It is the year of
Shemittah, as is presently observed in Eretz
Yisrael.

Colel Chabad
Charities of Rabbi Meir Baal Haness
in the Holy Land
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Rabbi Schneur Zalman
and under the auspices of
The Rebbe,
Rabbi Menachem Mendel Schneerson

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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 it is that gives Chassidim the strength and the fortitude to be and do all these things. How it is 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 shluchim 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. However, for that process of identification to be complete, 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

1. See Sicha of the 2nd day of Rosh Hashanah 5752, sec. 9.
through the Jewish calendar, the *Luach* gives the
reader detailed guidance concerning 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 of 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, 5781
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P.S. The times printed in the monthly calendars for
candle-lighting on Shabbos and festivals, and for
the conclusion of these holy days, 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. In the Hebrew section, they
are to the Hebrew edition.