

Day-by-Day Halachic Guide

Detailed instructions on the
laws and customs for the
month of Tishrei 5776

Year of Hakhel

Part Two: Erev Sukkos–Hoshana Rabba
[Part three will include Hoshana Rabba–Shabbos
Bereishis and will be published separately.]

From the Badatz of Crown Heights

לעילוי נשמת
הרה"ח הרה"ת אליהו ציון
בן הרה"ח הרה"ת חנני' ז"ל
נפטר ז"ך ניסן תשע"ג
ת.ג.צ.ב.ה.
ע"י משפחתו שיחיו



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Year of Hakhel

Part Two: Erev Sukkos–Hoshana Rabba

[Part three will include Hoshana Rabba–Shabbos Bereishis and will be published separately.]

The following points were distilled from a series of public shiurim that were delivered by
Horav Yosef Yeshaya Braun,
member of the Badatz of Crown Heights

The basic laws and customs presented below are derived from multiple sources. Due to a dearth of space and time, they are presented without their references and halachic notes. Primary sources include: Alter Rebbe’s Shulchan Aruch, Mateh Ephraim, Kitzur Shulchan Aruch, Sefer HaMinhagim Chabad, Lu’ach Colel Chabad, Sichos, Ma’amarim, and Igros Kodesh.

The intention of this summary is to inform you of some of the relevant laws, not to replace each person’s obligation to review the Halachos comprehensively.

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In a sicha on the second day of Rosh Hashanah in the year 5752, the Rebbe stated:

“We need to focus on studying the laws that apply to this time of year, during which many changes are made to the standard prayers and there are numerous customs that apply. We should make certain to study these laws in the Code of Jewish Law.

Recently, yearly calendars have begun to include many of the laws that apply to the relevant time of the year and that are necessary to know. This is particularly useful for those who, for whatever reason, do not have sefarim or do not know how to find what they are looking for in the sefarim that they own. Now, however, they can simply examine such calendars and easily find the relevant laws.

It is therefore extremely appropriate for every single person to peruse the contents of these calendars, such as the Kollel Chabad calendar (available both in wall size and pocket size formats) in such a manner that the laws that apply to this time of year will become fixed in his memory. After all, it sometimes happens that a halachic question arises precisely at a point during which it is forbidden to interrupt and ask for someone’s guidance – or when there is nobody around to ask. Furthermore, [not having familiarized himself with the relevant laws beforehand,] it can happen that one does not even realize that there is a problem to begin with.”

* * *

Hakhel: Once every seven years, on the second day of Sukkos immediately following the conclusion of a shmitah year, the entire nation – men, women, and children – would gather at the beis hamikdash and hear the king read aloud from the Torah. The incredible setting was compared to the receiving of the Torah on Mount Sinai and inspired all present with commitment, love, and awe of Hashem. This mitzvah is known as Hakhel, “assembly” of the Jewish nation. Moshiach himself will read from the Torah in the third beis hamikdash each Hakhel year – may this Sukkos be the first such occasion!

The Rebbe calls attention to the concept of Hakhel to an extraordinary degree and with increasing intensity, to the point that his *sichos* and letters are filled with Hakhel-related

directives. Hakhel is not limited to Sukkos. It remains a timely and urgent concept throughout a Hakhel year. We are expected to raise awareness of Hakhel at every possible opportunity and in every possible way, to draw associations between all our activities and the “call of the hour” – Hakhel. Leading by example, the Rebbe went to unusual lengths to draw such associations in his many *sichos*.

During Simchas Torah 5748, the Rebbe called for a Hakhel, assembly, of literature on Hakhel, meaning that information from all relevant Torah sources on the concept of Hakhel should be published in a single volume. It was to include teachings from *nigleh* and especially from the inner dimensions of Torah, primarily as those teachings are explained in *Chassidus*. The goal of the volume would be identical to the goal of an actual Hakhel experience: to inspire the people to greater fear and awe of Hashem.

On Shabbos *Mishpatim* 5741, the Rebbe called for studying the “laws of Hakhel.” It is an obligation to study the laws of each festival every year thirty days in advance of the actual festival. We should similarly study the spiritual laws of Hakhel as they are recorded in the Torah teachings of *Mussar*, *Chassidus*, and *Kabbalah*.

This year is a Hakhel year. It is not the purpose of this publication, nor is it within its scope, to record all the relevant information on Hakhel, but we have made an effort to include snippets of relevant material wherever appropriate, culled from *sichos* that the Rebbe delivered at *farbrengens* in 770 – or, to borrow a phrase from the laws of Hakhel, that “the king would read ... at a wooden podium in the courtyard of the *beis hamikdash*.” This is no exchange for the need to study the topic from the original sources. The Rebbe’s *sichos* and letters on the matter are incredibly extensive.

For more on Hakhel, see ***Kovetz Hakhel*** published by *Vaad Lehafatzas Sichos* in 5755; ***Kahal Gadol*** (*Otzeros Mitzvas Hakhel*), republished this year by *Mamash*; ***Encyclopedia Talmudis***, entry “**Hakhel**”; ***Hakhel*** (*Kovetz leMitzvas Hakhel u’Birurei Hilchosehah*), authored by Rabbi Eliyahu Dovid Rabinowitz-Teomim in Yerushalayim, published in 5706 and 5733; ***Sefer Hakel*** (*Mitzvas Hakhel – Asufas M’amarim*), published by *Machon HaTorah ve’HaAretz* in 5761.

This guide incorporates several reminders about laws that will only be applicable during the Era of Redemption, with the hope that Moshiach will come speedily, allowing us to implement these laws in practice. The concept of studying these *halachos* is based on several *sichos*, some of which are quoted below:

“Hashem **begs** the Jewish people,” the Rebbe passionately stated, “to occupy themselves with the study of the laws of the sacrificial orders ... which [as our Sages state,] is considered as if we had actually offered the sacrifices. This study will bring about the actual offerings because it brings [to quote the Rambam,] ‘King Moshiach [who] will build the *beis hamikdash* ... and restore the laws of the Torah ... so that the Jewish people will again offer the sacrifices ... in accordance with all the *mitzvos* that are stated in the Torah,’ speedily, in our time – literally! [Then, to quote the festival liturgy,] ‘We will offer before You there the offerings of our obligations ... in accordance with the commandments of Your will.’” (*Likkutei Sichos*, vol. 18, p. 341 – *Emphasis in original.*)

“We must experience greater longing and yearning for the Redemption,” the Rebbe demanded. “One of the ways this is accomplished is through studying more Torah on the subjects of the Redemption and the *beis hamikdash*. Studying these topics greatly hastens their actual realization, to the extent that we will go directly from studying these subjects to greet our righteous Moshiach. We will inform him, ‘We have just completed studying the laws associated with your coming!’ An additional motivation to study these laws is that we must expect Moshiach’s arrival each and every day. In that case, these laws [concerning the Redemption and the *beis hamikdash*] are matters that every Jew – men and women alike – must know, in order to put them into practical use on a daily basis, such as many of the laws of the offerings.” (*From a Sichah addressed to N’shei u’B’nos Chabad – Sefer HaSichos 5750*, vol. 2, p. 485)

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General Note: The times listed below are for Crown Heights only. Since one can never achieve complete precision, and many factors may influence the accuracy of these times, it is recommended to begin earlier than the time listed and not wait until the last minute (e.g., for the start of Shabbos), or to wait extra time, when that is the appropriate precaution (e.g., the close of Shabbos).

Sunday, Tishrei 14, Erev Sukkos

Hakhel: In *Sichas Erev Chag HaSukkos 5748*, the Rebbe explains the association between Hakhel and the Four Species (which represent the four categories within the Jewish people), as well as the *mitzvah* of *sukkah* (about which our Sages state, “It would be fitting for the entire Jewish people to dwell in a single *sukkah*”). This association is already present on *erev Sukkos*, while the *sukkah* is under construction (see also *Sichas Ohr LaYom Beis DeChag HaSukkos, Simchas Beis HaSho’eivah 5720*).

Hakhel: The portion of Chumash studied in today’s *chitas* (and which will be studied again on Hoshana Rabbah) contains a verse that is very relevant to Hakhel: *Va-yehi bishurun melech*, “And He was King in Yeshurun [an affectionate name for the Jewish people], when all the nation was gathered and the tribes of Yisrael were together” (*Devarim 33:5*). This expresses the unity of the nation that is achieved through the king. The Rebbe explains this concept in numerous *sichos* (e.g., see the following *sichos* from the year 5748: *Tzom Gedaliah; Yud-Gimmel Tishrei; Leil Beis DeChag HaSukkos; and Leil Daled ve-Leil Hei DeChag HaSukkos*).

- ♦ Those accustomed to use round *chalos* until Hoshana Rabbah should prepare round *chalos*.
- ♦ To avoid misunderstanding, Chazal forbade bloodletting procedures, practiced in former times as a standard form of improving the body’s health, on every *erev Yom Tov*. They were primarily concerned with bloodletting performed on *erev Shavuos*, in which case a degree of actual danger exists. (Contemporary *poskim* discuss whether this also

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applies to modern-day blood donations or blood tests.)

♦ It is best to mark your name on the cover of your *lulav* holder, so that it is not accidentally exchanged with someone else's *lulav*.

♦ There is no particular need to pay for your *arba minim* before Sukkos.

♦ Give plenty of *tzedakah* on *erev* Sukkos. Provide the needy with ample Yom Tov supplies.

♦ Bear in mind the statement of Rambam, “When one eats and drinks [on Yom Tov], he must also feed the convert, the orphan, and the widow, along with all other unfortunate needy people. If, however, he bolts the doors of his courtyard and eats and drinks only with his own wife and children, without providing food and drink to the poor and brokenhearted, then he is not partaking of a *se’udas mitzvah* but is merely delighting his own stomach ... such a *simcha* is a disgrace.”

♦ According to the letter of the law, a person may eat in someone else's *sukkah*. It is preferable, however, for each person (or family) to have a *sukkah* of his (or their) own: First, the obligation is for each person to live in the *sukkah* in the manner in which he lives in a house throughout the year – and most people live in their own private homes or apartments during the year. Second, the act of building a *sukkah* is a *mitzvah*, and it is considered more of a *mitzvah* if he builds it himself rather than sending someone else to do the job. Nevertheless, due to the financial constraints upon the majority of Jews nowadays, it has become customary in many places to erect large *sukkahs* that hold a number of families at once.

♦ It was the custom of the *Rebbeim* to use a large quantity of *sechach* on their *sukkahs* and to verbally encourage the placing of additional *sechach*; they would call out to those loading the *sechach*, “More *sechach*! More *sechach*!” The *Rebbeim* were not concerned that the stars be visible through the thick blanket of *sechach* at night. No doubt, they found an easy solution to observe the latter *halacha* as well – by poking a stick and forming a small gap in one area of *sechach*. One should follow suit, by creating a thick

covering of *sechach* with at least one area through which the night sky is visible.

♦ It has become customary to build a *sukkah* with four walls – and complete walls, because not everyone is familiar with all the technical halachic requirements that apply to *mechitzos*. It is inadvisable to use canvas for all four walls even if it is firmly secured, because the ropes sometimes loosen without anyone noticing and then the *sukkah* walls are no longer considered to be strong enough themselves to withstand an ordinary gust of wind, as required by *halacha*.

♦ Make certain that the *sechach* is placed in such a manner that it is able to withstand ordinary gusts of wind throughout the entire festival of Sukkos. This is of particular concern when using a bamboo mat for *sechach*. Do not secure your *sechach* with an object that is *mekabel tumah* such as cables. The *sechach* may be supported with wooden slats or fastened with unprocessed threads (such as jute).

♦ It is not Chabad custom to create a floor for the *sukkah* unless the *sukkah* is located on earth or grass, in which case it would be incredibly difficult to avoid spilling even the slightest amount of liquid on the ground during Yom Tov. (For this reason, it is always advisable to avoid eating in a garden or the like during Shabbos and Yom Tov.)

♦ It is not Chabad custom to decorate the *sukkah* at all.

♦ If *sukkah* decorations are hung, it is forbidden to derive use from them throughout the festival of Sukkos, even if they fall from the *sukkah* walls or roof. Since they cannot be used, *sukkah* decorations are *muktzeh* on Shabbos and Yom Tov. *Sukkah* decorations that are suspended from the *sechach* should not hang at a distance of four *tefachim* below the *sechach*.

♦ Do not construct your *sukkah* (1) on another's property without his knowledge and consent; (2) on public property, such as a city street or a public thoroughfare; (3) in a location that will inflict damage upon your neighbors – by blocking their windows, for example. If you did build your *sukkah* in one of these locations, do not recite the

blessing *leisheiv ba-sukkah*. Some authorities are lenient with public property, but only in a case where the *sukkah* does not interrupt the flow of pedestrian traffic.

♦ A *sukkah* in which one cannot eat, drink, walk leisurely, and sleep comfortably without any pain is not called a place of residence and is not valid as a *sukkah*. If one built a *sukkah* in a location that he knows will bother him later, for example a *sukkah* erected in the street (which is unfit for other reasons, as mentioned earlier), where one cannot sleep comfortably due to fear of thieves and bandits, it is an invalid *sukkah*, and not suitable even for eating. However, if one is not afraid to sleep there at night, it is kosher.

♦ Make certain that you purchase a completely *kosher* and also *mehudar* set of *arba minim*. Verify that the *esrog* is not *murkav* (grown from a crossbred source). **Only purchase sets of *minim* from vendors who have established reputations of *yiras shamayim*.** Do not purchase the *minim* – including *aravos* – from a minor for use on the first day of Sukkos. Additional details of these laws can be found in the Alter Rebbe's Shulchan Aruch, Orach Chaim 645-9. Also see above.

♦ The father of a boy who knows how to shake the *lulav* according to its laws is obligated to purchase a set of *arba minim* for his son. Although many are not accustomed to doing so, in our times when sets of *arba minim* can be easily obtained, it is preferable to buy a kosher set of *minim* for all boys who know how to shake the *lulav* (who are obligated in these laws for the sake of *chinuch*). At a minimum, each household should have one set devoted to the children. This is especially important for the requirements of the first day of Yom Tov (as per below).

♦ It is the Chabad custom to recite a blessing on an *esrog* from Calabria. *Esrogim* grown in Eretz Yisrael from plants that originated in Calabria are not equal to actual Calabrian *esrogim* (on the other hand, the *esrog* orchards in Eretz Yisrael were created in order to avoid concerns of grafting that might occur in Calabria).

♦ *Esrogim* from Eretz Yisrael may involve an issue with *shemitah*. The status of an *esrog* follows its time of harvest.

If it was plucked from the tree during *shemittah*, it carries the sanctity of *shemittah* fruit. The actual beginning of the *shemittah* year in this regard is a matter of debate. Some authorities consider Rosh Hashanah the beginning, while others consider it to be Tu B'Shvat, the New Year for Trees. There are halachic ramifications regarding the purchase of such fruit. To avoid all doubt, one should only purchase an *esrog* from an *esrog* seller who operates under high-quality *hashgacha*. Alternatively, one could purchase his *esrog* along with other items and pay for them all at once, or he could purchase it on credit. Sanctity of the *shemittah* year does not apply to *aravos*, *lulavim*, or *haddasim* that were harvested for the sake of the *mitzvah*.

The Rebbe would not accept an *esrog* for himself from Eretz Yisrael for Sukkos that immediately follows a *shemittah* year.

♦ An *esrog* that is considered *kavush* due to its having soaked in water or another liquid for a 24-hour period is invalid. Some are stringent to apply this law to the remaining *minim* as well. For that reason, be careful to avoid leaving your bound *lulav* soaking in water for that amount of time, unless 4 *tefachim* of the *lulav* and 3 *tefachim* of the *hadasim* and *aravos* remain above the level of the water. Many are lenient and have them wrapped in a moist towel, even if the Yoel is dripping wet. (The halachic analysis of this leniency is beyond the scope of this publication).

♦ It is an obligation to be joyful and in a positive state of mind throughout all nine days of the festival. This is a biblical obligation that extends to a person's wife, children, and all those associated with his family. A husband brings his wife to rejoice by purchasing clothing or jewelry for her, according to his means. [See below regarding men and children.]

If the Redemption occurs in time, the following law will become relevant: The Beis Din dispatches messengers to Motza (an area to the south of Jerusalem) to locate and gather willows that are eleven *amah* in length, to be placed upright alongside the Temple Altar

on the following day.

- ♦ Take a haircut, if needed, in honor of Yom Tov.
- ♦ Immerse in a *mikveh* in honor of Yom Tov.
- ♦ Avoid eating bread or *mezonos* from the tenth hour of the day (3:45 pm in New York), in order to eat at least a *kezayis* of bread in the *sukkah* at night with an appetite. Avoid filling yourself with other types of foods as well.
- ♦ It is best to bind the *arba minim* inside a *sukkah* today. The Rebbe explains in a *maamar* (*Naso es rosh* 5741) that the binding of the lulav establishes the *sukkah* as a place of residence, since this is something that is regularly done in a home. The Rebbe mentions further how the Rebbe Rayatz related (*Sefer Hasichos* 5704 p. 13) that his father trained him when he was a young child to stand near him when binding the *lulav*, and hold the *lulav*, as well as the other *minim*.
- ♦ It is preferable to personally bind your own set of *arba minim*.
- ♦ It is the Chabad custom to add to the standard three *hadasim*, adding at least another three. The greater the number of additional *hadasim*, the better.
- ♦ Before binding your *lulav*, prepare five strips of a *lulav* fashioned into rings by which to bind the *arba minim*.
- ♦ **Halachic Alert:** When we prepare the *lulav* before Sukkos, we must make sure that the spine of the lulav extends beyond the top of the *hadasim* and *aravos* by at least one *tefach* (“handbreadth,” between 8 and 9 cm/3-3.5 in). The spine of the *lulav* is indicated by its leaves. The point of the spine at which no further leaves branch out, which becomes the middle leaf, is considered the tip of the spine. There must be at least a *tefach* between that point and the other *minim* below it. Many are unaware of this requirement. It may be necessary to shorten the *hadasim* and *aravos* by cutting their stems from the **bottom** (making certain that they remain at least 3 *tefachim* in length).
- ♦ The binding is conducted as follows: Place one *hadas* to the right of the *lulav*’s spine, a second to its left, and a third

on its center (slightly towards its right). Any additional *hadasim* should be placed according to the same pattern. Place one *aravah* to the right and a second to the left. The *aravos* are positioned closer to the *lulav* than the *hadassim*. Try to conceal the *aravos* to some degree with the *hadasim*. Make sure that the bottom of the *lulav*, *hadasim*, and *aravos* are all equal, with no species protruding lower than the others.

♦ Then tie two rings onto the actual *lulav* (not binding the other species to the *lulav*) so that they are covered by the *hadasim* and *aravos*, with the lower ring entirely covered and the upper ring at least partially covered. Then tie the remaining three rings around all the species together, towards the base of their stems – so that all three rings are fastened within the lowest *tefach* of the *lulav*. In total, you should have five rings: two on the actual *lulav*, and three further down, binding the species together.

♦ If your *sukkah* has a plastic covering to protect it from the rain, arrange the covering in such a manner that its use will be permitted during Shabbos and Yom Tov:

(1) There must not be a gap of more than one *tefach* between the *sechach* and its plastic covering. If the gap is greater than a *tefach*, you may not place or remove the covering during Shabbos and Yom Tov.

(2) You may not spread or remove the plastic during Shabbos and Yom Tov if it is located **beneath** the *sechach* (even if there is no gap).

(3) You may spread the plastic further across the *sechach* during Shabbos and Yom Tov only if it was already spread the distance of at least one *tefach* before the onset of Sukkos. Do not count the roll (of rolled-up plastic) as part of this measurement.

The following law will become relevant with the

Redemption: The Rambam states that all Jews are expected to maintain a state of ritual purity for each festival, because they must be ready and fit to enter the Beis Hamikdash and to partake of the sacred sacrifices. [The Rebbe explains this requirement at length in Likkutei Sichos, vol. 32, Parshas Shemini.]

The following law will become relevant with the Redemption: A *sukkah* is erected in the *azarah* (courtyard of the *beis hamikdash*) for the sake of those who need to eat the *lachmei todah* (breads that accompany a thanksgiving offering), and similar foods. A *sukkah* is also necessary for non-eating purposes, as per the *mitzvah* of *sukkah* to spend time and to perform other activities within a *sukkah*. (However, a *sukkah* is not necessary for eating *kadashei kadashim* (sacrificial meat of higher sanctity) and *chullin* (non-sacred foods)). See *Igros Kodesh*, vol. 2, p. 8.

- ♦ Give *tzedakah* in advance for the two days of Yom Tov.
- ♦ One may not create a flame during Yom Tov, because creating a new entity is similar to performing a *melachah* that is forbidden, and one had ample opportunity to prepare a lit flame before the onset of Yom Tov. Rather, arrange today for a flame to remain lit throughout Yom Tov, so that the second night's candles – as well as the Shabbos candles – can be lit from that flame. A gas flame may be used for this purpose.
- ♦ **Caution:** Safety and Hatzalah organizations recommend that if you leave a gas stove burner lit for the duration of Yom Tov, make sure to leave the kitchen window open at least 4 inches and another window open on the other side of the house in order to allow adequate cross-ventilation. Also, make sure that your carbon monoxide detector is functioning.
- ♦ If you use liquid wax candles that are placed in small glass holders before being lit (“Neronim”), it is recommended that you first place a small quantity of water or oil in the bottom of the glass holders on *erev Yom Tov* (it is permitted to do so, although it is forbidden to place on *erev Yom Tov* a larger quantity of water, which may cause the candle to extinguish earlier than its time on Yom Tov) so that the metal disks that hold the vertical wicks will not stick to the base of the glass, creating a problem for the second night of Yom Tov. (For more details, see below, the entries for the second night of Yom Tov.)
- ♦ In New York, today's candle lighting is at **6:26 pm**

(eighteen minutes before sunset). Recite two blessings: (1) *Le-hadlik neir shel yom tov*, and (2) *Shehechyanu*. If a man lights the candles, he should reserve the second blessing for the *kiddush* that he will recite later tonight.

♦ If you missed candle lighting time, you may light the candles during Yom Tov. Draw a light from a pre-existing flame for this purpose.

♦ If it does not create a hazard and if the weather is agreeable, it is preferable to light the candles inside the *sukkah*, since that is the primary location of the meals. It is sufficient for even one or two candles to be lit in the *sukkah* for this purpose.

♦ One who accidentally recited *neir shel Shabbos Kodesh* instead of *neir shel yom tov* and then realized her error instantly, may correct it immediately. However, if a few seconds elapsed, she must repeat the blessing correctly – as long as the candles are still burning. If she forgot to recite *shehechyanu*, she should have in mind later, during *kiddush*, to fulfill her obligation with the *shehechyanu* recited during *kiddush*.

♦ Towards the onset of Yom Tov, it is appropriate to give your *sukkah* a final check for all of its halachic requirements. If the *sukkah* has a roof, make certain that it remains open during the onset of Yom Tov.

Sunday Night, Tishrei 14

First Night of Sukkos

♦ Begin Ma'ariv with *shir ha-ma'alos*. Recite the *amidah* for the *shalosh regalim*, including the words

את יום חג הסוכות הזה ואת יום טוב מקרא קודש הזה זמן שמחנתו
מקרא קודש.

♦ Here's what to do if you accidentally recited the ordinary weekday *amidah*:

♦ If you realize your error while reciting one of the weekday blessings (*atah chonein* or any subsequent blessing), complete the blessing you have already begun and then continue with the Yom Tov blessings (*atah vechartanu*, etc.).

- ♦ If you realize your error after the blessing *ha-machazir shechinaso le-tziyon* but before *modim*, then simply recite *ya'aleh ve-yavo* and continue with *modim*, etc.
- ♦ If you already began *modim*, as long as you have not recited the second *yihiyu le-ratzon* at the conclusion of the *amidah*, you should return to *atah vechartanu*, followed by the rest of the Yom Tov *amidah*, towards the start of the *amidah*.
- ♦ If you concluded the *amidah*, having recited the second *yihiyu le-ratzon* and not having intended to recite any further supplications, repeat the entire *amidah* (because you neglected to mention Yom Tov altogether).
- ♦ If you completed the entire *amidah* without making any mention of Yom Tov (such as *ya'aleh ve-yavo*), you have not fulfilled your obligation and must repeat the Yom Tov *amidah* from the beginning.
- ♦ If you did mention the Yom Tov in the weekday *amidah* that you recited accidentally (for example, by reciting *ya'aleh ve-yavo* for Sukkos as is done during Chol Hamoed), even if you did not recite any complete blessing devoted to Yom Tov, you need not repeat or recite anything further.
- ♦ If you accidentally begin the blessings of the Shabbos *amidah* (*atah kidashta, va-yechulu*, etc.), you should stop immediately and begin the Yom Tov blessings.
- ♦ If you realize your error, as long as you have not recited the second *yihiyu le-ratzon* at the conclusion of the *amidah*, you should return to *atah vechartanu*, towards the start of the *amidah*.
- ♦ If you concluded the *amidah*, having recited the second *yihiyu le-ratzon* and not having intended to recite any further supplications, repeat the entire *amidah*.
- ♦ In many *sichos*, the Rebbe mentions the custom of wishing *Gut Yom Tov*, three times loudly. In *Sichas Leil Alef DeChag HaSukkos* 5748, the Rebbe mentions that each time we should raise our voices even louder, similar to the custom when reciting *Kol Nidrei*.
- ♦ It is not Chabad custom to kiss the *sukkah* upon entry and exit.

♦ You may enter and sit in someone else's *sukkah* without their presence as long as it does not appear that they would mind. For example, if the *sukkah* has decorations that are expensive or delicate, or if entry to the *sukkah* necessitates passing through a portion of the owner's house, then you may not enter without their permission. If you do enter without permission, you may not recite the blessing *leishev ba-sukkah*.

♦ It is not Chabad custom to verbally invite the *ushpizin* (a practice recorded in many *siddurim*). It is appropriate to prepare a *d'var torah* each day of Sukkos that pertains to the particular *ushpiz* of that day. It has been the custom of our *Rebbe'im* to mention the Baal Shem Tov, the Maggid of Mezritch, and so on (i.e., the *chassidishe ushpizin*, as per below).

♦ This is the order of the *ushpizin*: (1) Avraham; (2) Yitzchak; (3) Yaakov; (4) Moshe; (5) Aharon; (6) Yosef; and (7) Dovid.

According to an alternate opinion recorded in the Zohar, the order is: (1) Avraham; (2) Yitzchak; (3) Yaakov; (4) Yosef; (5) Moshe; (6) Aharon; and (7) Dovid.

The Rebbe Rayatz revealed that in addition to these *ushpizin*, a parallel group of *chassidishe ushpizin* visits each *sukkah*. They are: (1) The Baal Shem Tov; (2) the Maggid of Mezritch; (3) the Alter Rebbe; (4) the Mittler Rebbe; (5) the Tzemach Tzedek; (6) the Rebbe Maharash; and (7) the Rebbe Rashab. [On many occasions, the Rebbe explained that there are an additional set of *ushpizin* for *Shmini Atzeres* – Shlomo HaMelech (as recorded in the Zohar) and the Rebbe Rayatz. On *Simchas Torah*, the association of the *ushpizin* to us is revealed “for all Jews to see.”]

The Tzemach Tzedek states that a person is able to serve as host (*ushpezichin*) for the supernal guests (*ushpizin*) who visit his *sukkah* through performing *teshuvah* for *pegam b'ris*.

♦ In an address given on the fourth night of Sukkos in the year 5752, the Rebbe mentioned an additional order of the *chassidishe ushpizin*, beginning with the Alter Rebbe.

Leading tonight's *ushpizin* are (1) Avraham Avinu and (2) the Baal Shem Tov. The Rebbe explains the association between Hakhel and tonight's *ushpizin* (based on the concept of "*Avraham was one*" (*Yechezkel* 33:24), which similarly applies to the Baal Shem Tov), in *Sichas Leil Alef DeChag HaSukkos* 5748.

♦ For *kiddush*, recite (1) *Askinu se'udasa*; (2) *Borei peri ha-gafen*; (3) *Mekadesh yisrael ve-ha-zemanim*; (4) *Leishiv ba-sukkah* (gaze at the *sechach* while reciting this blessing); and (5) *Shehechyanu*. This blessing includes the *mitzvah* of dwelling in a *sukkah* during Sukkos. In fact, it also includes the construction of the *sukkah* that was accomplished before Sukkos, but there is no need to bear this in mind because any intention now is irrelevant to past activities; in addition, the act of construction is considered insignificant in the face of the main *mitzvah*, which is to dwell in a *sukkah* during Sukkos. (See *Igros Kodesh*, vol. 15, p. 40.)

♦ If a woman recites *kiddush*, she does not repeat the blessing of *shehechyanu* that she recited earlier, during candle lighting.

♦ If possible, it is best to set up a place for washing the hands in proximity to the *sukkah*, so that there is no interruption between reciting *kiddush* and washing the hands for the meal.

♦ If this is impossible to arrange, the act of walking to a nearby location to wash the hands can be considered a basic need for the actual meal and one may be lenient to permit it in this case. (See *Mishnah Berurah*, 273:14; *Ketzos HaShulchan*, 81, in *Badei Hashulchan* 10. On the other hand, see *Tehilah LeDovid* 273:1. Also see *Tosefos, Pesachim* 104b, s.v. *Rav Ashi*. See *Shulchan Aruch Admor HaZaken*, 473:25. A number of factors influence this scenario, such as whether one can see his seat in the *sukkah* from the place of washing (*ibid.*, 273:2), whether there is open space in the yard between the *sukkah* and the home in which he is washing, and whether the walls of the house separate, etc. (*ibid.*, 5).)

This remains a consideration during *chol ha-mo'ed* as well, due to the interruption between washing the hands and reciting *hamotzi*. Again, if this is impossible to arrange, the walking will not be considered an interruption because it is considered a necessity of the meal. However, one is expected to avoid this scenario in the first place wherever possible, because one is meant to wash his hands in proximity to the location of his meal (*ibid.*, 166:1). (Regarding the distance of 22 *amos*, see *Ketzos HaShulchan*, 37, in *Badei HaShulchan 1*, who defines the measurement as approx. 14 seconds of walking time. However, see *Tzlach, Berachos 9b, s.v., heichi matzi. Kaf Hachayim 128:47.*)

- ♦ It is a **biblical** obligation to eat at least one *kezayis* of bread in the *sukkah* tonight. This must be eaten within the space of time referred to as *kedei achilas peras*. Since a number of opinions exist as to the precise definition of this time, it is best to eat a *kezayis* within 3 minutes.

- ♦ This bread must be eaten before *chatzos* (12:46 am in New York). An additional quantity of bread must be eaten, because more than a *kebeitza* must be eaten for all Yom Tov meals.

- ♦ When sitting and eating in the *sukkah*, remember that you are thereby fulfilling Hashem's command to eat in a *sukkah* as a remembrance of the Exodus from Egypt.

- ♦ If it rains tonight, you must nevertheless recite *kiddush* (including *leisheiv ba-sukkah*) and eat at least a *kezayis* of bread in the *sukkah*. The custom of *chassidim* is to continue eating in the *sukkah* despite inclement weather, rainfall and the like.

- ♦ If you choose to relocate from a *sukkah* to a house due to rainfall during a meal, you must first recite *birkas ha-mazon* in the *sukkah* – unless you already had the relocation in mind while reciting *ha-motzei*. If the rain stops, you must return to the *sukkah* to conclude your meal by eating at least a *kezayis* of bread (do not repeat *leisheiv ba-sukkah*).

- ♦ When the rain looks like it will stop after some time, some are stringent to wait an hour or two before eating their meal in the *sukkah*. If you chose to do so, do not

delay eating in the *sukkah* past *chatzos*.

♦ The followers of the Baal Shem Tov have always preserved the custom to eat in a *sukkah* throughout all seven days of Sukkos, regardless of rainfall. The Rebbe Rayatz would refrain from eating outside a *sukkah* even when rain fell so heavily that according to *halachah* he was certainly permitted to eat in a house. On such an occasion in the year 5693, he stated that it was necessary to recite *leisheiv ba-sukkah* – and he personally went ahead and did so. The same occurred with the Rebbe during a *farbrengen* in the year 5727.

♦ On Yom Tov, a slice of *challah* is dipped in honey.

♦ It is common practice for those who do not recite their own *kiddush*, but listen to someone else recite *kiddush*, not to intend to fulfill their obligation to recite *leisheiv ba-sukkah*. Rather, they recite the blessing themselves over a slice of *challah*. (This was explained at length in the *Kinnus Torah* that was held on last year's Isru Chag Sukkos. It will, G-d willing, be published in the upcoming edition of B'asra D'rav.) Recite *ha-motzei* and only then *leisheiv ba-sukkah*.

♦ Women are exempt from sitting in the *sukkah* but if they chose to do so, they may recite *leisheiv ba-sukkah*.

♦ A boy who “no longer requires his mother,” generally around the age of six (or five, if he is particularly advanced), is obligated in all the laws of the *sukkah*. A father who observes his six-year-old (or older) son outside of the *sukkah*, eating foods that one is required to eat only inside a *sukkah*, must stop him and bring him into a *sukkah* to continue eating.

♦ Technically, as recorded in *Shulchan Aruch Admur HaZaken*, “It is not a mother's obligation to educate her son in the performance of the *mitzvos*, and she is no different from any unrelated person in this regard.” Nevertheless, while discussing this particular Halacha, the Rebbe stated that “in actual practice, the education and the conduct of sons and daughters, especially the very young, is to a great extent chiefly dependent upon their mother's guidance. She is the mainstay of the home

and the primary education therefore comes from her. In addition, the Shelah states that ‘mothers are obligated to direct their children just as much as fathers and even more so, because they are present and available in the home to a greater extent.’ Furthermore, a mother’s education and direction is superior to that of a father.”

- ♦ It is a *hiddur* to avoid any food or drink, even plain water, outside the *sukkah* (*Sefer Haminhagim*).
- ♦ During *birkas ha-mazon*, recite *ya’aleh ve-yavo*, the *ha-rachaman* for Yom Tov, and the *ha-rachaman* for Sukkos.
- ♦ **One who forgot** *ya’aleh va-yavo* but realized his error before pronouncing Hashem’s name at the conclusion of the blessing *bonei Yerushalayim* should simply return to *ya’aleh ve-yavo*. If he already pronounced Hashem’s name, he should finish that blessing and then recite the text printed in the *Siddur* for this purpose – *baruch ... asher nassan yomim tovim le-amoy Yisrael le-sasson u’le-simchah, ess yom chag ha-Shavuos ha-zeh; baruch ... mekadeish Yisrael ve-ha-zemanim*.

However, if he already began the next blessing after *bonei Yerushalayim* – even if he merely recited the word *baruch* of that blessing – he must repeat the entire *birkas ha-mazon* from the beginning.

- ♦ If you forget to recite *leisheiv ba-sukkah* and realize your error after concluding your meal, recite the blessing while you are still in the *sukkah*.
- ♦ One may not sweep an earthen-floor *sukkah* on Shabbos and Yom Tov due to the concern of leveling the earth. However, a *sukkah* with a covered floor may be swept. The yard area outside the *sukkah*, even if covered with a floor, should not be swept. Others are lenient (see the Hebrew section for elaboration).
- ♦ Technically, the mitzvah of *sukkah* embraces eating and drinking, sleeping and napping, spending leisure time and living inside the *sukkah* throughout all seven days and nights of the festival in the identical manner to the way in which you ordinarily live at home. The mitzvah includes studying and reading in the *sukkah*, unless you plan to study in a *beis midrash*. However, the requirements of

studying in the *sukkah* are relative to circumstance.

- ♦ The *poskim* point out that nowadays, most Jews are lenient regarding the requirement to sleep in the *sukkah* and only the extremely scrupulous maintain this practice. It is the Chabad custom to refrain from sleeping in a *sukkah*. This is explained at length in *Likkutei Sichos*, vol. 29, in the *sichah* for *chag ha-sukkos*.
- ♦ It is appropriate to refrain from engaging in idle chatter in a *sukkah* and to reserve all talk for matters of Torah and sanctity. At the same time, if you must hold a conversation, you should make a point of doing so in the *sukkah*.
- ♦ The joy of Sukkos begins immediately, from the first night of Sukkos.

The following law will become relevant with the Redemption: The *simchas beis ha-sho'eivah* in the Beis Hamikdash would not take place on the first night of Sukkos because the musical instruments required for its celebration may not be played during Yom Tov by rabbinic decree. However, the Rebbe explains in *Sichas Erev Chag Ha-Sukkos 5752* that these restrictions will no longer be relevant in the era of the true and complete Redemption. Therefore, the *simchas beis ha-sho'eivah* will indeed begin on the first night of Sukkos.

- ♦ As long as we remain in *galus*, the *simchas beis ha-sho'eivah* begins in full force from the first moment of the festival. We continue to celebrate *simchas beis ha-sho'eivah* throughout Sukkos with *farbrengens* and dancing. We celebrate *simchas beis ha-sho'eivah* in the city streets as well. Notably, this custom was launched by the Rebbe in 5741, which was a Hakhel year. Simultaneously, the Rebbe began delivering *sichos* on each night of Sukkos.

Hakhel: The entry for the year 5748 in the Introduction to *HaYom Yom* (in *Shalshes HaYachas*) notes that on each night of Sukkos the Rebbe repeated his call for *simchas beis ha-sho'eivah* to be held on every night of Sukkos. The Rebbe emphasized the importance of emphasizing the year's special status as a Hakhel year.

“Hakhel must be expressed to the greatest degree

in matters that are most timely, in the spirit of ‘each day requires its unique service.’ The unique service of the current days is *simchas beis ha-sho’eivah*. We must therefore assemble vast numbers of Jewish men, women, and children to participate in the *simchas beis ha-sho’eivah* ... All should be united in *simchas beis ha-sho’eivah*.” (*Sichas Leil Alef DeChag HaSukkos* 5748.)

“In the times of the *beis hamikdash*, the *mitzvah* of Hakhel began after nightfall at the conclusion of the first day of Sukkos [which was when *chol ha-mo’ed* began]. It did not begin earlier than that because Hakhel involved a number of activities that are prohibited during Yom Tov. In exile, however, it is appropriate to begin Hakhel activities on the first day of Sukkos [in ways that are permissible], and these activities should involve men, women, and children. [That is indeed its most appropriate time,] as the Gemara states (*Sotah* 41b), ‘from the beginning of the festival.’ This is similar to *simchas beis ha-sho’eivah*, which is celebrated in exile from the first night of Sukkos [although in the times of the *beis hamikdash* they were forced to wait until the second night to avoid prohibitions that could arise from the way *simchas beis ha-sho’eivah* was celebrated in the *beis hamikdash*].” (*Sichas Leil Alef DeChag HaSukkos* 5741.)

“*Hakhel* activities that are permeated with love of Hashem and awe of Hashem should begin from the start of Sukkos, *zman simchaseinu*, the Festival of our Rejoicing, in order to invoke the principle that a *mitzvah* that the Jewish people accept upon themselves with joy will certainly not be annulled.” (*Sichas Shabbos Parshas Bereishis* 5727.)

Monday, Tishrei 15, First Day of Sukkos

A full lunar eclipse will occur today. This will be the fourth consecutive full lunar eclipse, beginning Pesach 5774, then Sukkos 5775, Pesach 5775, and now Sukkos 5776. The Gemara (*Sukkah* 29a) defines eclipses, especially a lunar eclipse, as an unfavorable

sign for mankind. In *Likkutei Sichos* (vol. 15, p. 7ff.), the Rebbe explains how to reconcile this with natural science. On page 12 of that *sicha*, the Rebbe states, “The uniqueness of the fact that the Jewish people exclusively are instructed, ‘*From the signs of the heaven be not dismayed*’ (*Yirmiyah* 10:2) ... is that when they increase their service of Hashem, pushing themselves beyond their natural dispositions in this effort, they are then able to ‘define the will of Hashem.’ They rise above all of nature, including the ‘signs of the heavens,’ and as Chazal state, ‘They do not fear any such phenomena.’ Not only are they able to *overcome* nature through diligent effort to subdue nature, but they need not consider the signs of the heaven to begin with ... Rather, they are able to reach a state in which they need not consider the natural order at all. For the manner in which Hashem conducts Himself with *tzaddikim* (“*And all Your people are righteous*”) is openly miraculous and supernatural.”

The following law will become relevant with the Redemption: At sunrise on each day of Sukkos, the Kohanim accompanied by throngs of people go forth from the *beis ha-mikdash* to draw water from the Shiloach Spring using a golden container that holds three *lugim* (approximately half a liter). After the drawing, the procession returns to the Water Gate (Sha’ar HaMayim) of the *beis ha-mikdash*. They sound the *shofar* in the sequence of *tekiah–teru’ah–tekiah*. The water is then poured as a water libation (*nissuch ha-mayim*) on the altar in the *beis ha-mikdash*.

- ♦ Wake up early to perform the mitzvah of *lulav* at the earliest opportunity, especially on the first day of Sukkos. The mitzvah of *lulav* may only be performed **after sunrise** (in New York City, **6:49 am** on the first day of Sukkos and **6:56 am** on the last day of Sukkos, *Hoshana Rabbah*).
- ♦ It is forbidden to eat before fulfilling the *mitzvah* of *lulav*. It is customary to refrain from eating or drinking even the smallest quantities before performing this *mitzvah*. The

Rebbe Rayatz did not eat before shaking the *lulav* on the first day of Sukkos when he was three years old.

♦ It is a *hiddur* to recite the blessing over the *lulav* in a *sukkah*. The mitzvah should ideally be performed before going to *shul* for Shacharis. If it is raining, it would seem preferable to delay shaking the *lulav*—but only until *chatzos* (midday)—in the hope that the rain will cease and the mitzvah can be performed in a *sukkah*. See *Likkutei Sichos*, vol. 22 - the second *sicha* of *Parashas Emor*.

♦ According to popular rumor, the Rebbe suggested to eat some *mezonos* following the shaking of the *lulav*, in order to recite *leisheiv ba-sukkah*. See the Hebrew section for an elaboration on this matter.

♦ On the first day of Sukkos, do not hand your *lulav* to someone under the age of *bar* or *bas mitzvah* to perform the mitzvah unless you have already performed the mitzvah that morning yourself. The Torah requires that you own your *lulav*, especially on the first day of the festival, and Torah law does not recognize the legal ability of a minor to transfer an item from his ownership to someone else's. Therefore, if you hand a minor your *lulav*, he cannot legally return it to you.

♦ If possible, avoid giving your *lulav* to a minor even after you have performed the mitzvah, in order to satisfy the opinion that requires each individual to own their personal set of *minim* on the second day of Sukkos as well.

♦ Children over the age of *chinuch* (six years of age) may give one another a set of *minim* that was purchased for their use. When children do not have their own set, it is sufficient for their father to hold the *lulav* and wave it together with them. However, according to many opinions, in this manner the father will not have fulfilled his mitzvah of *chinuch*, training his child to do *mitzvos*. When the Rebbe Rayatz was three years old, his father the Rebbe Rashab held the *lulav* together with him and recited the blessing with him on the first day of Sukkos.

♦ It is a biblical obligation for every Jew to take the *arba minim* on the first day of Sukkos. (Throughout the rest of Sukkos, the Torah obligates taking the species only within

the *beis ha-mikdash*; however, the Sages extended the obligation to all other locations in order to remind us of the *beis ha-mikdash* procedure.) Since on the first day of Sukkos, the Torah requires that a Jew own his set of *minim*; he cannot fulfill the *mitzvah* by borrowing someone else's. Therefore, if you lend your *lulav* to someone, especially on the first day, it is appropriate to state that it is a *matanah al m'nas le-hachzir* – meaning that you are giving your *minim* as a gift, not a loan, but on condition that the gift is later returned to you. If the person fails to return your *lulav*, he has not fulfilled his obligation. If this stipulation is not verbalized prior to handing the *lulav*, then as long as the recipient indeed returns your *lulav*, he has fulfilled his obligation.

♦ When waving your *lulav*, hold it with its spine towards your face. All of the species should have their stems facing the ground – as per the manner in which they grow. An *esrog* is considered as growing with its stem (*ukatz*) facing downwards. Take care that the tip of your *lulav* does not strike the *sechach* or the sukkah walls.

♦ Before reciting the blessings, hold the *lulav* in your right hand and leave the *esrog* in its container. If you are left-handed, use your left hand for the *lulav*. Recite the blessing *al netilas lulav* and then pick up the *esrog* in your left hand and recite *shehechyanu*. As you are in the process of concluding *shehechyanu*, bring the *lulav* and *esrog* together. The upper third of the *esrog* should touch the other *minim*; this is accomplished by holding the *esrog* at a slant.

♦ *Chazal* instituted the practice of waving the *arba minim* after reciting the blessing over them, and also at specific points of the *hallel* prayer. Waving signifies the omnipresence of Hashem. The *lulav* is waved in all four directions “to the One to whom the four directions belong,” and also to prevent “harmful dews.” It is waved upwards and downwards “to the One to whom the heavens and the earth belong,” and also to prevent “harmful winds.” Additional insights into the waving are explained in the teachings of Chassidus. (For instance, with regard to the divine light that is drawn into the world by this *mitzvah*,

the first 17 movements parallel the vessels that receive the light, while the final westward movement parallels the light itself because “the unity of the *shechinah* is accomplished in the west.”)

♦ After concluding the blessings, wave the *lulav* in a series of eighteen motions, as described in *Sefer HaMinhagim*. Conclude each of the eighteen movements by returning the base of the *lulav* to your heart, to the area that you strike with your fist during the recital of *ashamnu*, making sure that the *minim* actually touch you.

♦ While performing the movements, keep the *esrog* covered with your hand. During the final direction (behind; due west), partially expose it.

♦ When waving downwards, do not turn over the *lulav* or point its tip towards the ground. Rather, simply bring the *lulav* lower, with its tip still pointing upwards. The same is true of each direction. The erect *lulav* is not held horizontally or diagonally, but simply extended and withdrawn, raised and lowered, while retaining its upright posture.

♦ The Rebbeim would first extend the *lulav* fully in a particular direction, then give it a light shake, and only then return it to themselves.

♦ While performing the movements, do not allow the *lulav* – especially its tip! – to come in contact with the surrounding walls, roof, or any other surface.

♦ *Wave the lulav as follows:* Stand facing east. Move the *lulav* and *esrog* in each of the following directions -

(1) three times to the right (southeast); (2) three times to the left (northeast); (3) three times forwards (due east); (4) three times upward—raise the *lulav* and then return it, bringing it slightly *lower* than your chest [symbolizing the drawing down of influence into the world] before raising it to its original position; (5) three times downward - lower the *lulav* and then return it, bringing it slightly *higher* than your chest [symbolizing the elevation of the world] before lowering it to its original position; and (6) three times behind your back - the first and second time, extend the *lulav* southwest; the third time, extend it due west.

♦ Women recite the identical blessings over the *arba minim*. They then give the *minim* a slight shake. Some women are accustomed to be *mehader* in the movements to and fro in all six directions. We have not found any particular directive that supports or negates this practice. (There are multiple sources that appear to assume conflicting positions on the matter. For more details, see the Hebrew section.)

♦ It is best to avoid deliberately enjoying the scent of the *esrog* during Sukkos in order to avoid the question of whether a *brachah* should be recited. It is forbidden to deliberately smell the *hadasim* during Sukkos.

♦ *Shema* must be recited before **9:45 am** (in New York).

♦ Recite the *amidah* for the *shalosh regalim* during Shacharis.

♦ If you did not recite the blessing over the *lulav* before Shacharis, do so after *chazaras ha-shatz*, before reciting *hallel*. It is a rabbinical *mitzvah* to recite the complete *hallel* on each day of Sukkos.

♦ Hold the *lulav* throughout *hallel*. Hold the *esrog* only during the sections in which the *minim* are waved.

♦ The *lulav* (without the *esrog*) is held for the recitation of *hallel*. The *esrog* is held together with the *lulav* only for those sections of *hallel* during which the *minim* are waved. During a Hakhel year, however, the Rebbe would alter this practice, as per below:

Hakhel: The *lulav* (without the *esrog*) is held for the recitation of *hallel*. The *esrog* is held together with the *lulav* only for those sections of *hallel* during which the *minim* are waved. During a Hakhel year, however, the Rebbe would alter this practice, as per below:

“When the tumult over the year of Hakhel first began, I forced myself to adopt a unique practice in order that I, too, should be affected. The new practice is one that runs counter to my spirit, my nature and my habit – especially as there is the concern that one not, G-d forbid, disturb the intimate bond with one’s Rebbe. [It was the Previous Rebbe’s custom to hold the *arbah*

minim together during *hallel* only at the points at which they are actually shaken – not for the duration of *hallel*.] Nevertheless, I altered the custom and I now hold the *arba minim* not only when they are shaken but for the entire duration of *hallel*.

“The reason for this change is due to the association between the *arba minim* and Hakhel: The four species correspond to the four letters of Hashem’s name, *Havayah*. This is one of the inner reasons for the four species being considered a single *mitzvah* instead of four distinct *mitzvos* – for, despite the fact that the four letters of Hashem’s name are distinctly linked letters, each surrounded by blank parchment, they nevertheless combine to form a single name, i.e., the *shem ha-meforash*, *shem ha-etzem*, and *shem ha-meyuchud* – Hashem’s Exclusive, Essential, and Unique Name.

“*Chazal* state that the *arba minim* also correspond to the four categories into which the Jewish people can be divided. As a result, the unity of the *arba minim* into a single *mitzvah* reflects the unity of all four categories with the Jewish people into a single unity. And that is precisely the theme of Hakhel.

“Therefore, for the sake of demonstrating just how critical Hakhel is, that it is *ikari*, *penimi*, *nafshi*, *ve-gufni* [it affects the essence, innermost being, soul, and body], and so on, using all the terms that could and should be employed regarding Hakhel using all the letters of the *alef-beis*, I changed my custom to hold the *arba minim* for the entire duration of *hallel*. I did so specifically because of the difficulty in making this change, and especially because it is an alteration that arouses the wonder of those who witness it. Their amazement is justified! Regarding the issue with *hiskashrus*, I rely on the fact that [the Previous Rebbe,] the leader of our generation made it known that before he accepted the mantle of leadership from his father [the Rebbe Rashab], as his successor, he agreed that his leadership would be conducted specifically with kindness and mercy. This is certainly the case regarding his relationship with those

who are associated with him and are *mekushar* to him. For he knows full well – and especially now that I have explained the matter publicly – that the reason for my change of custom is solely in order to underscore the importance of Hakhel.” (*Sichas Leil Hei DeChag HaSukkos* 5748.)

♦ Wave the *lulav* four times during *hallel*, as you recite the following sentences: (1) *hodu la-shem ki tov ki le-olam chasdo* (just the first time); (2 and 3) *ana Hashem hoshi’a na* and then again for its repetition; (4) *hodu la-shem ki tov ki le-olam chasdo* (that appears at the end of *hallel*; do not wave for its repetition).

♦ If you recited the blessing over the *lulav* immediately prior to *hallel* (and not earlier in the morning, before arriving in *shul*), skip the waving at the second mention of *ana Hashem hoshi’a na*.

♦ Recite Hoshanos immediately after Hallel, before *kaddish shalem*. For Hoshanos, a congregant (preferably someone who does not have his own set of *arba minim* or who is unfortunately in a period of mourning) opens the *aron*, removes a *sefer torah*, and stands with it on the *bimah*. The *aron* is left open until the conclusion of Hoshanos. If no *sefer torah* is available, one recites Hoshanos while circling the empty *bimah*.

♦ During Hoshanos on the first day of Sukkos, recite the paragraph beginning *lema’an amitach*.

♦ Recite the verses beginning with the letters *alef* through *nun* or *samech*. Add the word *hoshana* before each phrase. Do not circuit while reciting these verses. The *chazan* begins to recite out loud from the letters *samech* or *ayin*, at which point he begins to circle the *bimah*. Follow him and repeat the Hoshanos after him. Add the word *hoshana* before and after each of the remaining phrases. Make certain to complete an entire circuit of the *bimah*, finishing the circuit as you recite the phrase beginning with the letter *taf*.

♦ The one-line verses that appear in the *siddur* after each day’s paragraph (*ki amarti, lecha zero’a*, etc.) are only recited on Hoshana Rabbah.

- ♦ Recite *ani va-hu hoshi'a na* and *ke-hoshata eilim* until *ein od*.
- ♦ A congregant during a year of *aveilus* does not encircle the *bimah* while holding the *arba minim*.
- ♦ Hold the *lulav* in your right hand and the *esrog* in your left hand for the duration of Hoshanos. A left-handed person does the reverse. (See the Hebrew section for a lengthy exposition of this Halachah.)
- ♦ When the *aron* is re-opened for the reading of the Torah, recite *Hashem Hashem* just one time, followed by *Ribono shel olam*.
- ♦ Two *sifrei torah* are used for today's Torah reading: Five *aliyos* in the first, from *Parshas Emor* (beginning, *shor oy kesev...*), and *maftir* in the second, from *Parshas Pinchas* (beginning, *u'vachamishah asar yom...*). The reading is followed by the *haftorah*, *ashrei*, and *yehallelu*.
- ♦ Recite the Mussaf for *shalosh regalim*. Mussaf includes distinct paragraphs for each day of Sukkos. If you omit the verses that detail the *mussaf* sacrifices, and you have not yet pronounced Hashem's name at the end of the blessing (*mekadesh yisrael ve-ha-zemanim*), simply return to recite them now. This is true throughout all of Yom Tov and Chol Hamoed. If you have already pronounced Hashem's name, do not return. According to most poskim, the same halachah applies if you recite the sacrificial verses of the wrong day. (This has been addressed in B'asra D'rav 3 fn. 26, published by the Badatz.)
- ♦ The *kohanim* recite *birkas kohanim*. While they do so, the congregation should move their heads in the following sequence: *Yivarechaha* – head erect. *Hashem* – lean head to the right. *Ve-yishmerecha* – head erect. *Ya'eir* – lean head to left. And so on.
- ♦ Recite the *Ribono Shel Olam* prayer only while the *kohanim* are singing, but not when they pronounce the actual words. At that point, you must remain silent and listen carefully. The prayer is split into three parts: While the *kohanim* sing before *ve-yaseim*, recite from *Ribono* until *ha-tzaddik*. While they sing before *lecha*, recite from *ve-im* until *Elisha*. While they sing before *shalom*, recite

from *u'kesheim* until *le-tovah*. Then, as they pronounce *shalom*, recite the three final words *ve-sishmereini*, etc. Once the *kohanim* conclude *shalom*, say *amein* followed by *adir ba-marom*, while covered by the *tallis*.

♦ For *kiddush*, recite: (1) *askinu se'udasa* (the Yom Tov version); (2) *eileh mo'adei*; (3) *borei peri ha-gafen*; (4) *leisheiv ba-sukkah*. Note that *leisheiv ba-sukkah* is always recited directly after *kiddush* and not after *ha-motzi*.

♦ If you forgot to recite *shehechyanu* on the first night of Sukkos and only realized your omission on the following day, recite it during the daytime.

♦ Recite *leisheiv ba-sukkah* only over bread or food made from one of the five species of grain, and that contains more than a *kebeitzah* in quantity. If you enter a *sukkah* in which you have not recited *leisheiv ba-sukkah* over food that day, you may recite the blessing even over spending leisure time in the *sukkah*. If you do not eat a meal in the *sukkah*, do not drink wine, because there is a question on reciting *leisheiv ba-sukkah* over wine alone. It is therefore appropriate to drink wine in a *sukkah* in which you have already recited *leisheiv ba-sukkah* over food that day.

♦ If you leave the *sukkah* and return an hour or two later, repeat *leisheiv ba-sukkah* upon your return. If you leave with the intention of returning only after an hour or two, then even if you change your mind and return immediately, you must nevertheless repeat the blessing.

♦ Men must drink a *revi'is* of wine each day of Sukkos, including *chol ha-mo'ed*, in order to fulfill their obligation of rejoicing during the festival. This obligation can be fulfilled during Yom Tov with the cup of wine used for *kiddush*. Children fulfill this obligation by receiving treats. The Rebbe Rayatz would drink a *revi'is* of wine with each meal during Sukkos.

♦ The *mitzvah* of *oneg yom tov* calls for drinking wine with each meal, if you can afford it, and also increasing in meat and delicious foods, as much as your means allow.

♦ You may return your *lulav* to a container with water on Yom Tov. You may add fresh water to the water that is already present. However, you may not exchange the

current water for fresh water.

The following laws will become relevant with the Redemption:

(1) Long willow branches with arching heads are set upright alongside the Temple Altar.

(2) The *kohanim* (some say also the elders of Jerusalem who are not *kohanim*) circle the Altar while holding a *lulav* or *aravah* one time. As they do so, they call out, *ana Hashem hoshi'ah na!*

(3) In the Beis Hamikdash there are 13 oxen, 2 rams, and 14 lambs offered as burnt-offerings, as well as a goat for a sin-offering. The same is offered on each subsequent day of Sukkos, but the number of oxen diminishes at the rate of one per day.

The above sacrifices are offered in addition to the private offerings that each person brought with him to the *beis hamikdash* on the first day of Sukkos. Each man brought *olas re'iyah* (a burnt-offering; in actual practice it was not offered specifically on the first day), *shalmei chagigah* (a peace-offering in honor of the festival), and *shalmei simchah* (a peace-offering of rejoicing, which could be brought anytime during Sukkos to compensate for not having been offered on the first day).

(4) Throughout the seven days of Sukkos, a flute is played before the Temple Altar.

(5) During the inauguration of the third Beis Hamikdash, the Nassi will offer seven oxen and seven rams as burnt-offerings and a goat as a sin-offering, as described in Yechezkel.

- ♦ The Rebbe initiated a campaign to reach out to Jews who did not have an opportunity to recite the blessing over the *arba minim* and to encourage them to fulfill the mitzvah.
- ♦ Recite the *amidah* of *shalosh regalim* during Minchah.
- ♦ It is forbidden to prepare anything today for the second day of Sukkos, even through a non-Jew (see at length in Hebrew section).

♦ It is best to avoid sitting down to a meal after the tenth hour of the day (**3:44 pm** in New York), so that you will be able to eat the meal tonight – the second night of Yom Tov – with an appetite. However, if one forgot and didn't eat *seudas* Yom Tov before this time, he should do so even after this time.

Monday Night, the Second Night of Sukkos, the Day of Hakhel

♦ Light the candles **after 7:18 pm** (in New York), from a flame that has remained lit from before the onset of Sukkos. It is preferable to light the candles in the *sukkah*, if practically possible.

♦ According to Chabad custom, one may light the candles right away at the above-mentioned time for candle lighting. There is no reason or purpose for delaying just in order to light the candles rightbefore *kiddush*.

♦ Recite (1) *le-hadlik neir shel yom tov* and (2) *shehechyanu*.

♦ Some are stringent to avoid using the Yom Tov candles for other purposes, such as to light a candle that is not being lit in honor of Yom Tov, or to light a gas burner.

♦ Do not warm the base of a candle and stick it to its holder. This is prohibited as a precaution, so that you will not come to directly smoothen or straighten the bottom of the wax candle. Similarly, do not trim the bottom of a candle to insert it more easily into its holder. This would violate the prohibition of *mechateich* (cutting to shape or size). However, you may firmly press a candle into its position in the holder, even if this will cause its base to erode somewhat to fit the holder – this action is not considered *mechateich*.

♦ Technically, you may clean out a used candle holder on Yom Tov without fear of violating the prohibition of fixing an article on Yom Tov. Similarly, if using Neronim, you may clean a used glass holder from the metal disk that held the used wick in order to insert a new candle in its place. There is an issue, however, of *muktzeh* with the remnants of used wax, charred wicks, or spent metal disks. These

items are considered *muktzeh* and may not be moved on Yom Tov. (This is especially an issue nowadays, when such items are considered disposable and will not be reused. Even in pre-modern times, when such materials were indeed reused, moving them was somewhat problematic. As the Alter Rebbe explains, “Although according to the strict letter of the law, these items are not *muktzeh*, it is appropriate to be careful not to move them unless for great need.” It is prohibited to move them even when moved for the sake of food preparation.”)

♦ The solution, if you are using wax candles, is to take the holder over to the garbage (since the glass holder isn’t *muktzeh* (for reasons beyond the scope of this publication), and shake it out there so that the remnants of wax and wick fall directly into the garbage can. If it cannot be removed through shaking, or if you are using liquid wax candles and the spent disk has become stuck to the base of the glass holder so that it cannot be removed without prying it out with a knife or a similar object, you may not do so during Yom Tov. There is no difference in this case between using a knife and using your fingers – the issue of *muktzeh* remains. One may however remove it with a *shinui*, using an item which isn’t the normal way to remove it. The preferred solution is to think ahead (as mentioned earlier) and pour a small quantity of oil into the holder on *erev Yom Tov*, which would prevent the disk from sticking to the glass in the first place. This would enable you to take the holder to the garbage can during Yom Tov and to empty its contents directly into the garbage.

♦ Recite *kiddush* as on the previous night with one exception: first recite *shehechyanu* and only then *leisheiv ba-sukkah*.

♦ You must eat a *kezayis* in the *sukkah* tonight, but not while it is raining. If you wish to be stringent and eat in the *sukkah* in the rain, you do not need to recite *kiddush* there. Rather, you may recite *kiddush* and eat your entire meal inside the house, and then enter the *sukkah* to eat just a *kezayis*. In that case, you do not recite *leisheiv ba-sukkah*. As mentioned earlier, however, it has become customary to eat in the *sukkah* and recite the blessing even during rainfall.

Tonight's ushpizin are led by Yitzchak Avinu and the Maggid of Mezritch.

- ♦ Recite *birkas ha-mazon* as on the first night.
- ♦ *Simchas beis ha-sho'eivah* begins in earnest tonight – the second night of Sukkos.
- ♦ Since it is a Hakhel year, even children – including the very young – should be brought to participate in the *simchas beis ha-sho'eivah* (*Sichas Leil Beis DeChag HaSukkos* 5741).

Hakhel & Moshiach: It is a positive commandment to gather together the entire Jewish people - men, women, and children - after every Sabbatical year when they ascend for the pilgrimage holiday and to read so that they hear passages from the Torah that encourage them to perform *mitzvos* and strengthen them in the true faith.

From which passages in the Torah should he read? He starts from the beginning of the *chumash*: “These are the words ... ” until the end of the passage of *Shema*. He then skips to the passage *ve-hayah im shamo'a*, and then skips to the passage *aseir te'aseir*. He then reads from that passage in order until the end of the blessings and curses, i.e., until the phrase: “besides the covenant that He established with them in Chorev,” where he concludes.

How is the reading conducted? Trumpets are sounded throughout Jerusalem to gather the people. A large wooden platform is brought and set up in the center of the Women's Courtyard. The king ascends and sits on it so that they will be able to hear his reading. All the Jews who made the festive pilgrimage gather around him. The attendant of the synagogue would take the Torah scroll and give it to the head of the synagogue. He would give it to the *segen*, who would give it to the High Priest, who would give it to the king. The transfer involved many people as an expression of respect.

The king accepts the scroll while standing. If he desires, he may sit when reading. He opens it, looks at it, and

recites the blessings like anyone who is reading the Torah in a synagogue. He reads the passages mentioned in the previous *halachah* until he completes them. He rolls the scroll closed and recites the blessing afterwards as it is done in synagogues. He adds seven blessings which are: “Grant favor ... ” “We thankfully acknowledge You ... ”, “You chose us from all the nations ... ”, for the Temple, for the Jewish people, for the priests, he offers supplication and prays according to his ability and concludes: “G-d, deliver Your nation, Israel..”

... [The Jewish people] are obligated to concentrate their attention and direct their hearing, listening with reverence and awe, rejoicing while trembling as on the day that the Torah was given at Sinai. Even great Sages who know the entire Torah are obligated to listen with exceedingly great concentration. One who is unable to hear should focus his attention on this reading, for Scripture established it solely to strengthen the true faith. He should see himself as if he was just now commanded regarding the Torah and heard it from the Almighty. For the king is an agent to make known the word of G-d. (Mishneh Torah, Chagigah, chapter 3.)

Hakhel & Moshiach: The precise timing of the **Hakhel** event in the *beis hamikdash* is a matter of debate. Was it at night, after the conclusion of the first day of Yom Tov, or during daytime, on the second day of Sukkos? See *Likkutei Levi Yitzchak, Igros Kodesh*, p. 246. In the Rebbe’s comments to that letter (published separately), he notes the verse in Nechemiah 8:3 – “From the [first] light until midday.” On the other hand, the Rebbe makes reference to Tosfos (*Sotah* 41a), who state, “Neither during the second day nor during the third day, but on *motza’ei yom tov rishon*.” *Shirei Korban* to Talmud Yerushalmi (*Sotah* ch. 7), states that Hakhel is conducted at night (following *havdalah* on *motza’ei yom tov*). See *Likkutei Levi Yitzchak, Igros Kodesh*, p. 260 ff., in answer to the Rebbe’s observations. See *Sichas Simchas Beis HaSho’eivah, Yud Tes Tishrei* 5713; *Erev Rosh Hashanah* 5742; and *Leil Beis DeChag HaSukkos* 5748.

The latter *sichos* imply that it was conducted by night. (More references on this topic are highlighted in the Hebrew section.)

Hakhel & Moshiach: According to those who consider the timing of Hakhel on the night following the first day of Sukkos a matter that is *min ha-torah* (derived from an otherwise redundancy in a verse, “... during the festival ... the festival of Sukkos”), it follows that in the third *beis hamikdash*, the Hakhel event will be conducted at that time specifically – on *motza’ei yom tov rishon* (*Sichas Leil Beis DeChag HaSukkos* 5748).

(According to those who consider it a decree of Chazal due to the prohibitions involved in erecting the king’s platform during Yom Tov, see *Sichas Simchas Beis HaSho’eivah* 5720, regarding the era of the first *beis hamikdash*, when it was indeed held on the first day of Yom Tov. See *Sichas Erev Chag HaSukkos* 5752, regarding the flute used in the *simchas beis ha-sho’eivah* in the *beis hamikdash*, and that in the future, the *simchas beis ha-sho’eivah* will be held on the first night of Sukkos. See there for an in-depth discussion on the status of Chazal’s decrees after the Redemption.)

Hakhel & Moshiach: The *mitzvah* of Hakhel is observed *min ha-torah* only within the *beis hamikdash*, when the Jewish people are firmly settled in the Holy Land, and according to many opinions, when the entire nation dwells there.

The *mitzvah* of Hakhel is observed during a *yovel* year despite the fact that in the opinion of Chachamim, the *yovel* year is considered distinct from the years of the *shemita* cycles (*Turei Even, Rosh Hashanah* 9a; *Minchas Chinuch, mitzvah* 612).

Accordingly, there would appear to be room for discussion regarding the timing of Hakhel *min ha-torah*, with the imminent arrival of Moshiach because, according to Rambam, the *shemita* cycles will be reset with Moshiach’s arrival. They will begin afresh from the Tishrei following Moshiach’s coming. In that case, if the

Redemption begins immediately, as we indeed expect, the upcoming Hakhel might not be biblically mandated, because we would no longer be considered within the first year of a new *shemita* cycle as required by the Torah. We would have to wait seven full years before the first Hakhel of the Redemption. However, it seems that this will not be the case, because in numerous *sichos*, the Rebbe insists that Moshiach will arrive immediately and we will observe Hakhel *min ha-torah* in the third *beis hamikdash* straight away. (Notably, during the second *beis hamikdash*, the *shemita* cycles were observed only on a Rabbinical basis. Nevertheless, there is a debate as to whether Hakhel was then observed on a Rabbinical basis as well, or if it remained *min ha-torah* even then. See *Likkutei Sichos*, vol. 24, p. 201.)

Hakhel: It is now *motza'ei yom tov rishon* of Sukkos. “These days are recalled and observed,” meaning that through our adequate recollection of Hakhel, the actual event that occurred in the *beis hamikdash* is achieved once again. Practically speaking, we have been making a **huge fuss** about Hakhel from the start of the year. (True, one might ask: Well, not everyone has been involved in this effort until now, for various odd reasons. But let us not pose a question based on bizarre conduct. If anything, the difficulty lies squarely with the strange behavior! And besides, there is still hope, because one can still correct his conduct by becoming passionately involved in Hakhel from now on.) Nevertheless, we **cannot begin to compare** the intense passion and energy of our year-long efforts regarding the upcoming Hakhel to the absolute *shturem* regarding Hakhel now, **on the very day of Hakhel itself**, on *motza'ei yom tov rishon* of Sukkos! We must now involve ourselves in Hakhel with even greater strength and vigor – infinitely so! (*Sichas Leil Beis DeChag HaSukkos* 5748.)

Hakhel: The Rebbe introduced a number of novel concepts regarding the *mitzvah* of Hakhel. Among them are the following:

♦ The *mitzvah* rests upon the Jewish **king** to fulfill, and

not the *beis din* to arrange or upon each individual Jew to participate.

- ♦ It is an all-inclusive *mitzvah* intended to result in the heightened awe of Hashem (as described in the Torah), and therefore even young infants, even newborns, are obligated to participate (and it is possibly a *mitzvah de'oraisa* for them to attend).
- ♦ The *mitzvah* is not merely a one-time event; it continues to influence the following seven years.
- ♦ The *mitzvah* carries practical relevance even in exile, and not only in a spiritual sense as is the case with the sacrifices.
- ♦ *Chazal* did not institute any observances in commemoration of Hakhel because the actual concept of Hakhel continues to be practically relevant.
- ♦ Each person is like a Jewish king, a *mashpia* (spiritual guide), especially in our times, and he must actively arrange Hakhel events.

For a complete treatment of the Rebbe's teachings on Hakhel, see *Kahal Gadol* at length.

Tuesday, the Second Day of Sukkos

- ♦ Perform the *mitzvah* of *lulav* in the morning as on the previous day, but without reciting *shehechianu*, as on the remaining days of Sukkos as well. Avoid giving your *lulav* to a minor before performing the *mitzvah* yourself, since some opinions consider it an issue on the second day as well.
- ♦ Some *acharonim* are of the opinion that one should not give his set of *minim* to a minor even after having used it himself, in case he later encounters another adult who has not yet fulfilled the *mitzvah*. This is especially relevant for those using their personal set of *minim* for *mitvza'im*. Some authorities state that after giving a set of *minim* to a minor, one should only use it without reciting a blessing. It would therefore be better to request a kosher set from a fellow adult, as a gift with the condition to return it and

to recite a blessing over it than to use his own set that has been used by a minor. However, he could continue using his own set for *hallel*.

- ♦ *Sof z'man k'rias shema* is at **9:46 am** (in New York).
- ♦ During Shacharis, after *hallel* recite the *hoshanos* for the second day of Sukkos. The Torah is read as on the first day. Recite the *mussaf* for the *shalosh regalim*.
- ♦ *Mincha* is identical to yesterday's.

Motza'ei Yom Tov, Eve of the First Day of Chol Hamoed Sukkos

- ♦ Yom Tov ends at **7:22 pm** (in New York).
- ♦ During the *amidah* of Maariv, recite *atah chonantanu* and *ya'aleh ve-yavo*. The *amidah* is followed by *kaddish shalem* and *aleinu*.
- ♦ These laws apply to the recitation of *ya'aleh ve-yavo* throughout Chol Hamoed.

If you forget to recite *ya'aleh ve-yavo* and realize your error before pronouncing Hashem's name in the blessing of *ha-machazir shechinaso le-tziyon*, recite it immediately and then continue with *ve-sechezenah*. If you realize your error right before *modim*, recite *ya'aleh ve-yavo* immediately and proceed with *modim*. If you have already begun *modim*, as long as you have not recited the second *yihiyu le-ratzon* at the conclusion of the *amidah*, return to *retzei*. If you have recited that *yihiyu le-ratzon* and did not intend to offer further supplications at that point, repeat the entire *amidah* from its start.

- ♦ Havdalah: Return to your *sukkah* to recite *havdalah*. The usual text of *havdalah* is recited, but without the blessings over the spices and the candle. If wine is used, the blessing of *leisheiv ba-sukkah* must be recited as well. Recite *ha-mavdil bein kodesh le-chol*, not *bein kodesh le-kodesh*. If you accidentally said *bein kodesh le-kodesh*, it is preferable to hear *havdalah* recited by someone else. If that is not an option, repeat the entire *havdalah*. (This matter was explained at length during the Kinus Torah of Chol Hamoed Pesach 5774 and has been published in

B'asra D'rav issue 3.)

♦ If *havdalah* is recited over wine, recite *leisheiv ba-sukkah*.

The *ushpizin* are led by Yaakov Avinu and the Alter Rebbe. The Rebbe explains the association between the *ushpizin* and Hakhel in *Sichas Leil Gimmel DeChag HaSukkos* 5746 – see there at length.

♦ *Ya'aleh ve-yavo* is included in *birkas ha-mazon*, as well as the *ha-rachaman* for Sukkos. The *ha-rachaman* for Yom Tov is not recited. One who forgot to recite *ya'aleh ve-yavo* does not need to repeat *birkas ha-mazon* (this holds true throughout *chol ha-mo'ed* as well).

Since in the Diaspora, there is a second day of Yom Tov, practically Hakhel is postponed as it is relevant only after the conclusion of the second day (*Sichas Leil Gimmel DeChag HaSukkos* 5748).

Hakhel: “Hakhel must be held after the conclusion of Yom Tov or Shabbos because it involves matters that cannot be performed during Yom Tov and Shabbos, including sounding the trumpets (similar to the flute that needed to accompany *simchas beis ha-sho'eivah* in the *beis hamikdash*) – “They sound trumpets throughout Yerushalayim in order to assemble the people.” As a result, tonight is unique as far as Hakhel is concerned, for it is now possible to sound the Hakhel trumpets.

“Accordingly, this night carries two superiorities over the previous nights: The flute may be played, allowing *simchas beis ha-sho'eivah* to occur, and the trumpets may be sounded, allowing Hakhel to occur. In fact, the two events are related, for Hakhel must be performed with *simchah* – for the obligation of Hakhel requires the event to take place during Sukkos, *zman simchaseinu*, the time of our **rejoicing**. This is not simply the joy of a Yom Tov, *mo'adim le-simchah*, but a Yom Tov whose entire theme is rejoicing, to the extent that the Torah repeats its command to rejoice on Sukkos no less than **three times**. And the joy must be expressed in a way of Hakhel, with the greatest possible publicity.

“These words must be translated into action: After all the *shturem* we have made about *simchas beis ha-sho’eivah* and Hakhel over the past nights, there must be an addition, with far greater energy, tonight. For tonight, *simchas beis ha-sho’eivah* begins to be accompanied with the flute, i.e., musical instruments, as well the sounding of the trumpets, i.e., the greatest publicity.” (*Sichas Leil Daled DeChag HaSukkos* 5748. [In that year, the fourth night of Sukkos coincided with *motza’ei Shabbos chol ha-mo’ed*.])

“In addition, the Tosefta notes that ‘on that day [of Hakhel], the *kohanim* stand along the fenced and the open places [i.e., locations that attract greater publicity], with golden trumpets in their hands. They sound *teru’ah, teki’ah, teki’ah*. They say about any *kohen* who does not hold a trumpet in his hand that it appears that he is not a *kohen* ... On that day, Rabbi Tarfon witnessed a person who was lame standing and sounding the trumpet. They therefore state that one who is lame may sound the trumpet in the *beis hamikdash*.’

“This tells us a number of things: 1) Sounding the trumpet is an obligation on each *kohen* individually. There may be scores of *kohanim* sounding trumpets without this individual. His silence will not detract in the slightest from the publicity of Hakhel. Nevertheless, he must personally sound his trumpet.

“2) The obligation is not restricted to the particular shift of *kohanim* whose allotted time has arrived to serve in the *beis hamikdash* that week. Rather, every *kohen* found in Yerushalayim must sound trumpets, even if they have alternative weeks of scheduled service. Furthermore, even a *kohen* who is halachically considered blemished in regards to service in the *beis hamikdash* – not only is he unfit to offer sacrifices on the altar, but he is unfit to perform the preparatory steps, or the services that are performed after and as a consequence of the offerings – he, too, must sound his trumpet. As the Tosefta noted, even a *kohen* who was lame stood and sounded his trumpet.

“3) Sounding the trumpets is critical for his very *kehunah* (status as a *kohen*). ‘They say about any *kohen* who does not hold a trumpet in his hand that it appears that he is not in fact a *kohen*!’ In other words, it is entirely impossible for a *kohen* not to sound his trumpet. If a *kohen* is spotted without a trumpet, it can be assumed that **he is not truly a kohen!**

“This leaves us with a lesson about our own efforts to promote Hakhel events nowadays. Consider the following: The trumpets were sounded only by **kohanim** in former times. In exile, however, all matters of service that were performed in the *beis hamikdash* may now be performed by **each and every Jew**, in a spiritual sense. This is similarly true of the detailed observances of each festival. The details that applied in the era of the *beis hamikdash* continue even now, in spiritual form. Therefore, the current festival of Sukkos, including the obligation of Hakhel, and including the effect of sounding trumpets to assemble the nation, is obligatory nowadays as well. But it is no longer restricted to *kohanim*. **Each and every Jew** must **inform, announce, and publicize**, with a persistent storm of promotional efforts (*halten in ein shturemen*), regarding the need to **‘assemble the nation, the men, the women, and the children.’**

“We can break this message into more specific details, as mentioned above:

“1) The obligation to publicize Hakhel rests **upon each person individually**, even when he is part of a community. The entire community may be positioned with trumpets in their hands, sounding off *teki’os* and *teru’os*, but that does not allow him to stand to one side. He must also grasp a trumpet of gold. He must also sound *teki’os* and *teru’os*, to publicize Hakhel. And the fact that this form of service is demanded of him is itself a proof that Heaven has given him a golden trumpet (according to all of its deeper meanings). [He has been invested with the ability and strength to publicize Hakhel as required.]

“2) The obligation to publicize Hakhel is not related to one’s level of perfection in Torah and *mitzvos*. His Torah and *mitzvos* may be lacking in perfection, to the extent that he is considered spiritually lame. Perfection would be a state of *tamim tiyeh*, ‘You shall be perfect with Hashem,’ that is achieved via complete performance of the 365 positive *mitzvos* that correspond to the 365 parts of the body, as well as the 248 prohibitions that correspond to the 248 sinews. By contrast, ‘One who lacks one *mitzvah* or has sinned regarding it is lacking a limb, G-d forbid.’ Nevertheless, he is able and indeed required to publicize Hakhel, in the spirit of, ‘A person who is lame standing and sounding his trumpet.’

“3) Publicizing Hakhel directly relates to one’s entire service of Hashem, to the point that ‘They say about any *kohen* who does not hold a trumpet in his hand that it appears that **he is not a kohen.**’ The entire purpose for which a person is created is to serve Hashem – ‘He was created only for **His honor,**’ through observing, ‘The word of Hashem, which is *halachah.*’ That includes rabbinical enactments and customs that have spread among Jewry and which subsequently assume the strength of a positive *mitzvah* or a prohibition. In our case, it includes Hakhel activities.

“We do not require greater proliferation of a custom than has already occurred, whereby for three consecutive days (which creates a *chazakah*), men, women, and children have gathered in a state of Hakhel, in a *beis kneses* and *beis midrash* – the *mikdash me’at* – and were encouraged to advance in their awe of Hashem. Indeed, this goal was achieved by many of the participants – and we consider the majority as the entirety. Furthermore, ‘All Jews are assumed to have acted in a kosher way.’ And I strongly hope that the influence will continue for a long time afterwards – ‘*All the days that you live upon the earth!*’

“[Since the obligation to promote Hakhel has been established,] if one fails to perform his obligation to publicize Hakhel he is ‘assumed to not be a *kohen*’

altogether! If one does not feel or if it appears to him – due to the ‘old and foolish king’ [the *yetzer hara*] in the left side of his heart – that he was not influenced by the events to experience greater awe of Hashem, then he should know that that it is simply not true. **He is fooling himself**, and as the Rebbe Maharash stated, ‘It is easy to fool a fool!’

In simple, practical terms: Now that we have made a huge fuss about Hakhel for the first three nights of Sukkos, and to a degree befitting the expression used in yesterday’s portion of Chumash – ‘*Before the eyes of the entire Jewish people.*’ By now, when one takes a look at another, he readily observes that his entire existence is Hakhel! He has turned into a Hakhel Jew! Nevertheless, now that it is *motza’ei* Shabbos, there must be a completely new and grander *shturem* about Hakhel, through sounding the trumpets. Simply holding a trumpet in his hand is insufficient. Sounding a solitary blast is also not enough. He must sound a *teki’ah*, *teru’ah*, and a *teki’ah* again, advertising, announcing, and publicizing that it is now time to ‘*assemble the nation, the men, the women, and the children.*’

“One might complain, ‘What do you want from me?!’ He stands to one side, he does not comprehend what is happening, and the whole thing doesn’t sit well with him. Even more so, he cannot fathom why he is needed. There are so many people sounding trumpets without him, what can his contribution possibly add? On top of all that, he belongs to the category of ‘an elder for whom it is beneath his honor’ to involve himself. It is beneath his honor to suddenly, in the middle of the night, get up and blow a trumpet! Not only that, but we want him to sound trumpet blasts in the middle of the night in order to publicize a matter of which everyone is already aware! After all, we have been making a grand commotion of Hakhel for three days nonstop! Furthermore, he has already made the effort to lower himself to participate in the *shturem* regarding Hakhel for three days. He is tired already. He wants to rest a bit.

He also has to think about conducting a *melaveh malkah*, then there are the daily *shi'urim*, and so on.

“In reply, we tell him, ‘You only just prayed the Ma’ariv service that corresponds to the offering of sacrificial limbs and fats on the altar during the evening, because there was insufficient time to offer them during the day. Through the act of praying Ma’ariv, you involved yourself with the service of the *kohanim*. If so, how can you possibly go calmly and in tranquility and speak of all wonderful matters that might exist in the world. You are even prepared, if you are asked to do a favor and to respond about Hakhel [to passively comply]. What is with you?! **Where is your golden trumpet?!**”

“It will not help to respond that you own *sefarim* that discuss the concept of the golden trumpets, and that furthermore, you keep a golden trumpet in your jacket pocket, pressed against your heart. None of these clever responses or explanations are of any use. For the explicit and clear *halachah* is that *kohanim* must take ‘golden trumpets **in their hands**,’ and more importantly, **to sound them**. Not just a single blast, but to **sound repeated blasts**. As mentioned earlier, one cannot rely on the trumpet sounded by his father, teacher, son, or grandson, and so on. For *Chazal* state that ‘any *kohen* who does not grasp a trumpet in his hand...’ The phrase ‘his hand’ does not reflect on mere ownership, i.e., that he owns a trumpet, but mainly on the **activity of sounding the trumpet**. He personally sounds *teru’os* and *teki’os*. And if he fails to do so, then ‘they say that **it appears that he is not a kohen!**’

“This is something we can easily put to the test: One can claim that he was involved in Hakhel and spoke about Hakhel, and so on, during the previous nights [of Yom Tov and Shabbos]. Maybe it was done lethargically, or perhaps even with passion and excitement. Nevertheless, now that it is *motza’ei* Shabbos, the test is: Is he holding a golden trumpet and sounding a series of blasts? If he is not, G-d forbid, then ‘they say about him that it appears he is not a *kohen!*’”

Wednesday, the First Day of Chol Ha-Mo'ed Sukkos

- ♦ *Sof z'man k'rias shema* is at **9:46 am** (in New York).
- ♦ Do not wear *tefillin* during Chol Ha-Mo'ed. Recite the ordinary weekday Shacharis, including *ya'aleh ve-yavo*, the complete *Hallel*, followed by the Hoshanos for the third day of Sukkos *om ani chomah*, *kaddish tiskabel*, *shir shel yom*, *le-david Hashem ori*, and *kaddish yasom*. Then read the Torah: 1 Sefer Torah and 4 *aliyos*. This is followed by half *kaddish*, *ashrei*, *uva l'tziyon*, *yehalelu*, and half *kaddish*.
- ♦ If you forget to recite *ya'aleh ve-yavo*, the same halachah applies as in Maariv (see above). If one remembered after davening Mussaf, they don't repeat the amidah of Shacharis.
- ♦ Recite the Mussaf for the *shalosh regalim*; remember to recite the verse applicable to each respective day of Sukkos. When reciting verses enumerating sacrifices for more than one day, add the phrase beginning *uminchasam veniskeihem* after the recital of each day's sacrifices. This is true every day of Chol Hamoed.
- ♦ Dipping *challah* in honey during Chol Ha-Mo'ed is optional.
- ♦ Men do not fulfill their obligation to rejoice on the festival except through drinking a *revi'is* of wine **each day** of Yom Tov, including Chol Ha-Mo'ed. The Rebbe Rayatz would drink a *revi'is* of wine at **every meal**. On Chol Ha-Moed, one is not obligated to eat bread, but it is preferable to do so. It is a *mitzvah* to eat meat to rejoice in the festival.
- ♦ If you realized on any day of Sukkos that you omitted reciting *Shehechyanu* during the first two days of Yom Tov, recite it as soon as you realize your error. In that case, make certain to recite it inside a *sukkah* in order to include your obligation to recite *Shehechyanu* over the *sukkah*.
- ♦ Many activities are prohibited during Chol Ha-Mo'ed. For example: business activity; sewing; washing clothes (with the exception of clothing of very young children who soil their clothing regularly); writing (if it is required

for Chol Ha-Mo'ed, it is permitted, but it is customary to make a minor *shinui* [change from the ordinary manner of writing]); printing; cutting nails; and taking haircuts.

♦ In *Peleh Yo'eitz*, under the entry for Chol Ha-Mo'ed, the author states, “Many profane the sanctity of Chol Ha-Mo'ed. As a result of additional activities being permitted during Chol Ha-Mo'ed, as opposed to the restrictions of Yom Tov, people have come to consider all activities as permissible. They do not try to discover which activities are permissible and which are forbidden. Anyone with *yiras shomayim* should try to learn the distinctions from written works or from learned individuals, to avoid transgressing.”

♦ This is not to be taken lightly, in face of *Chazal's* statement that whoever disgraces the festivals by performing a forbidden activity or conducting himself in the manner of an ordinary weekday in regards to eating and drinking and the like, then even if he has much Torah and *mitzvos* to his credit, “he has no portion ... and is considered as having worshipped ... ”

♦ Mivtzah Torah: The purpose of prohibiting work during *chol ha-mo'ed* is to ensure that the people will use the time to eat, drink, and rejoice in the festival, and toil in Torah (*Talmud Yerushalmi*).

Hakhel: “We have spoken profusely and generated a grand commotion about Hakhel throughout Sukkos, and we requested and proposed with a **personal appeal** that all Jews unite, ‘as one man with one heart,’ around the theme of Hakhel. Furthermore, when one meets a Jew, **he should greet him first with wishes regarding Hakhel, even before wishing him a good mo'ed!** True, the Torah uses a reverse order – ‘...during the mo'ed ... during the festival of Sukkos ... assemble the people...’ It first mentions *mo'ed* and only then Hakhel. Nevertheless, one should mention Hakhel first in greeting to emphasize that Hakhel is the central theme of the entire festival (and not only on the particular day of the festival in which the actual Hakhel event takes place). In fact, the festival's state of completion is dependent upon Hakhel, meaning that

through the Hakhel activities, the festival is brought to its complete state.

“The content of the greeting regarding Hakhel is that one wishes his fellow that the Hakhel activities will be met with great success. This applies on a personal level, that a person should be successful in combining and assembling all of his detailed affairs, which correspond to ‘*the men, the women, and the children,*’ and even ‘*the stranger in your midst*’ – a reference to his positive influence on the surrounding world (‘*your gates*’). The Hakhel wish also applies to his efforts to influence fellow Jews – whomever he has influence over, to act as their leader, similar to a king – each person in their own way. And that this effort will continue to influence the recipients during each subsequent day.

“The bottom line and goal of this exceptionally lengthy address on Hakhel is the action – *ha-ma’aseh hu ha-ikar* (‘The main thing is the action’). The litmus test to know whether Hakhel truly permeated one’s essence is in the action. Therefore, just as the discussion about Hakhel was extraordinary in length, so must the resultant action be extraordinarily expanded with actual deeds. Or as the Mishneh puts it, ‘the preponderance of deeds’ (as explained in Rambam’s *Peirush HaMishnayos*, and with greater elaboration in the Alter Rebbe’s *Iggeres HaKodesh*). In other words, after all that we have done for Hakhel until now, we need to add even further now, and in a manner of great abundance.

Wednesday Night, Eve of the Second Day of Chol Ha-Mo’ed Sukkos

Today’s *ushpizin* are led by Moshe *Rabbeinu* and *Admur HaEmtza’i* (the Mittler Rebbe). In *Sichas Leil Daled DeChag HaSukkos* 5748, the Rebbe explains the association between Moshe, who was a king (as in the verse, ‘*He was a king in Yeshurun*’), as well as the Mittler Rebbe, who issued a blessing that when two young men meet (which is the concept

of Hakhel) they should discuss *yichuda ila'ah* (the concept of 'to fear Hashem all the days'), to the concept of Hakhel that is performed by a king.

Hakhel: The Rebbe noted that according to a number of authorities (see *Turei Even, Megillah 5a*), Hakhel is celebrated until the fourth day of Sukkos. (*Sichas Leil Daled DeChag HaSukkos 5741.*)

Thursday, the Second Day of Chol Ha-Mo'ed Sukkos

- ♦ *Sof z'man k'rias shema* is at **9:46 am** (in New York).
- ♦ Recite Shacharis as yesterday, including the Hoshanos for the fourth day of Sukkos.
- ♦ Devote time to the study of Torah. The Talmud Yerushalmi states that the reason for the restriction on activities during Chol Ha-moed time is in order to facilitate eating, drinking, rejoicing, and toiling in the study of Torah.
- ♦ If you keep your *lulav* in a container with water, it is a *hiddur* to change the water during Chol Ha-Moed.
- ♦ During the course of Chol Ha-Moed, exchange all or part of your set of *hadassim* and *aravos*. It is not the Chabad custom to replace the *aravos* daily.

Friday, the Third Day of Chol Ha-Mo'ed Sukkos

Today's *ushpizin* are led by **Aharon HaKohen and the Tzemach Tzedek**. The Rebbe explains the association between Hakhel and Aharon *HaKohen*, whose theme is unity among Jews and who is described as 'one who loved the creations.' This is explained in *Sichas Leil Hei DeChag HaSukkos 5748*.

- ♦ *Sof z'man k'rias shema* is at **9:46 am** (in New York).
- ♦ Recite Shacharis as yesterday, including the Hoshanos for the fifth day of Sukkos.
- ♦ If most of the leaves on an *aravah* have fallen within a space of three *tefachim*, it is invalid. Be extra careful to

check your *aravos*, because its leaves are easily dislodged by being pressed against the *lulav* and through the shaking of the *lulav*. Do not use *aravos* with missing leaves if it is not difficult to acquire *aravos* with a complete set of leaves.

♦ During the course of Chol Ha-Mo'ed, exchange all or part of your set of *hadassim* and *aravos*. It is not our custom to replace the *aravos* daily.

The following laws will become relevant with the Redemption:

(1) A golden unsanctified container is filled with water from the Shilu'ach Spring and placed in a room of the Beis HaMikdash for use in the *nisuch ha-mayim* of Shabbos.

(2) No more than 48 blasts may be sounded in the Beis HaMikdash on one day. Today, the maximum number of blasts are sounded: there are the regular 21 that are sounded each day, with an additional 9 for the Mussaf (as on every Shabbos and Yom Tov), a further 12 that are sounded each day of Sukkos, and a final 6 that are sounded on each erev Shabbos.

♦ Do not leave your *lulav* immersed in water throughout the duration of Shabbos unless it is only the very bottom that is immersed, and the full length of the *minim* as required by *halachah* remains above water.

♦ Check your pockets as is required before each *erev Shabbos*. This is more pressing today in light of the fact that you have been wearing Shabbos and Yom Tov clothes in honor of Chol Ha-Mo'ed.

♦ **Candle lighting (in the sukkah if possible) is at 6:12 pm** (in New York). Recite: *Le-hadlik neir shel shabbos kodesh*.

♦ In preparation for Minchah, omit *Hodu* and recite *Pasach Eliyahu* and *Yedid nefesh*.

Eruv Chatzeiros

Prepare an eiruv chatzeiros, as described below. For more details, see Shulchan Aruch Admur HaZaken, 366-395.

You must establish an *eiruv chatzeiros* if you intend to carry during Shabbos in a joint courtyard or joint alleyway that opens to more than one home. This is critical if your *sukkah* is situated in a shared location. [To clarify: the residence of outsiders in the *sukkah* during Sukkos does not create a problem. If an *eruv chatzeiros* is already established amongst the residents, it is sufficient for Sukkos. Also, see the instructions for Shabbos Chol Hamoed Sukkos that appear below, regarding the ruling of the Rebbe's father in the case of a shared *sukkah*.]

It is customary to renew this *eiruv* each *erev* Pesach, with the intention that it will remain in effect throughout the year until a new *eiruv* is established. If you did not do so, however, you must prepare the *eiruv chatzeiros* today, in advance of Yom Tov.

You may not establish an *eiruv chatzeiros* during Yom Tov that coincides with *erev* Shabbos, because it will appear as if you are “fixing” something on Yom Tov. Nor will the *eiruv tavshilin* that you prepared help you because it is limited to preparing foods for Shabbos but nothing else. Therefore, you must make the *eiruv chatzeiros* today, *erev* Yom Tov.

Your *eiruv chatzeiros* requires you to enclose the area with a fence or boundary that meets halachic requirements. If someone who jointly shares the area is not Jewish or (*l'havdil*) a Jew who publicly desecrates Shabbos or one who refuses to accept the authenticity of the laws of *eiruv*, G-d forbid, you must rent his share in the property for the sake of establishing the *eiruv*.

When establishing an *eiruv chatzeiros*, recite the blessing “*al mitzvas eiruv*.” Then recite the following declaration:

בְּדִין יְהִי שְׂרָא לְנָא לְאַפּוּקֵי וּלְעִיּוּלֵי וּלְטַלְטוּלֵי מִבֵּית לְבֵית וּמִחֲצַר לְחֲצַר
וּמִבֵּית לְחֲצַר וּמִחֲצַר לְבֵית וּמִרְשׁוֹת לְרְשׁוֹת בֵּין בְּשֶׁבֶת זוּ וּבֵין בְּשֶׁאָר
שְׁבֻתוֹת הַשָּׁנָה לָנוּ וּלְכָל הַדְּרִים בְּשִׁכּוּנָה הַזֹּאת.

[*Translation:* Through this it will be permissible for us to take out, to bring in, to carry from house to house, from courtyard to courtyard, from house to courtyard, from courtyard to house, and from area to area, whether on this Shabbos or on any Shabbos of the year - for us and for all who live in this neighborhood.]

The appropriate time for this blessing is when establishing the *eiruv*, because the blessing on any mitzvah is meant to be recited prior to its performance. If you established the *eiruv* without the blessing, you may recite it any time before the onset of Shabbos, because an *eiruv chatzeiros* only comes into effect at the beginning of Shabbos, not before. [Actually, in the instructions printed in the *siddur* for *eiruv tavshlin*, the one acquiring the *eiruv* on behalf of the other participants raises the bread *before* reciting the blessing. This is not the forum to detail the halachic debate over this issue.]

How to make the *eiruv*:

(1) Take some bread (a *challah* or *matzah*) on behalf of all other participants. The bread must be large enough to include at least a *grogres* (one third of a *beitzah*) for each participant — which is the amount of bread normally consumed by an individual at two meals. There is a limit of eighteen *grogros* (six *beitzim*) to the *eruv*, even if more than eighteen homeowners are participating.

You may establish the *eiruv* even if all of the participants are not present, provided that one participant is present to acquire shares in the *eiruv* on behalf of the others. This participant should preferably be an adult, and not the dependent son or daughter of the one making the *eiruv*, even if they are adults.

(2) Hand the bread to the other participant who acquires it on his own behalf and on behalf of all

other participants (as described) by raising it at least one *tefach* (between 8 and 9 centimeters or 3 to 3.5 inches). He should intend to acquire the shares on behalf of all other participants — including anyone who may need to join the *eiruv* at a later time. He is their *shaliach* even if they did not designate him as such, because one may act as a *shaliach* to acquire something beneficial for another person even without his awareness. It is considered as if each participant is present and has personally raised it in turn.

Friday Night, Eve of, the Fourth Day of Chol Ha-Mo'ed Sukkos

- ♦ For *Kabbalas Shabbos*, begin with *mizmor le-david*. At the end of *lecha dodi*, recite *be-simchah u-ve-tzehalah*. Recite the *amidah* of a regular Shabbos, but include *ya'aleh ve-yavo*.
- ♦ One who recited the *amidah* of Yom Tov instead of the regular Shabbos *amidah* has not fulfilled his obligation. The same applies to the *amidah* of Shacharis, Mussaf, and Minchah on Shabbos. If he realized his error during the middle section of the *amidah* (that started at *Atah vechartanu*), he should stop immediately and switch to the middle section of the Shabbos *amidah* (that starts at *Atah kidashta*). In this case, despite the fact that his original *amidah* was inherently flawed, he does not need to repeat from the beginning of the *amidah* — see *Tehillah LeDovid* 269:9 ff.
- ♦ If he realized his error later on in the *amidah*, as long as he has not recited the second *yihiyu le-ratzon* at the conclusion of the *amidah*, he should return to *Atah kidashta*, towards the start of the *amidah*.
- ♦ If he already recited the final *Yihiyu le-ratzon* and did not intend to recite any further supplications, he repeats the entire *amidah* of Shabbos. However, for *Maariv*, there is another option: he may fulfill his obligation via listening to the *chazzan* recite the mini-*amidah* (known as *berachah mei-ein sheva*) that is recited by the *chazzan* each Friday

night immediately following the *amidah*. He must hear it in its entirety in order to fulfill his obligation. It is best to recite it along with the *chazzan* and then take three steps backwards at its conclusion and recite *osei shalom*.

♦ If the *chazzan* has already recited this blessing, he cannot rely on it. Nor is an individual permitted to recite it by himself. (If he did, though, he has fulfilled his obligation.) Rather, he must repeat the entire *amidah* from its start.

♦ In the *sukkah*, recite *shalom aleichem* etc. quietly. Recite the regular Shabbos *kiddush*, but add *leisheiv ba-sukkah*.

♦ If the *eiruv chatzeiros* that was made before the onset of Yom Tov was not intended to remain in effect for the rest of the year, it should be used for the meal on Shabbos morning, after Shacharis. [The Alter Rebbe adds in parentheses, that it can be used for the meal on the night of Shabbos provided that the meal is held when it is unquestionably past nightfall. The Rebbe explains the distinction between *eiruv tavshilin* and *eiruv chatzeiros* in Likkutei Sichos, vol. 16, Beshalach 4. He addresses the doubt regarding eating the *challah* at the evening meal after nightfall in fn. 41.]

♦ Reb Levik, the Rebbe's father, ruled that if one forgot to make an *eiruv chatzeiros* and all of the people living in the area that surrounds the shared courtyard eat in a single *sukkah*, then an *eiruv* is not necessary because they are considered members of a single household. In that case, the *sukkah* itself is their *eiruv*. (See *Mei'iri*, *Eiruv* 73a and *Tzaddik La-Melech*, vol. 7, p. 240.) If your neighbors do not eat in a single *sukkah*, ask a Rav for a way to permit carrying in the courtyard. (See my grandfather's *She'arim Mitzuyanim BeHalachah* 135 in *Kuntres Acharon*.)

♦ Dipping *challah* in honey during Shabbos Chol Ha-Mo'ed is optional. However, in a footnote to a *sicha*, the Rebbe records the custom to dip in honey during Shabbos and Yom Tov meals.

♦ During *birkas ha-mazon*, recite *retzei* for Shabbos and then *ya'aleh ve-yavo* for Sukkos. Recite the *ha-rachamon* for Shabbos as well as the *ha-rachaman* for Sukkos.

Tonight's ushpizin are led by Yosef Hatzadik and the Rebbe Maharash.

The following law will become relevant with the Redemption: The use of musical instruments in the *simchas beis ha-sho'eivah* is not permitted on Shabbos, and therefore there was no *simchas beis ha-sho'eivah* on Shabbos in the *Beis HaMikdash*.

Hakhel: "I have been making a commotion about Hakhel for some time now, and continue to make a fuss about the fact that with all that has been accomplished until now, it is still insufficient, and much, much more needs to be done. Seemingly, one can complain, 'I already involved myself with Hakhel. What more do you want from me?!' Indeed, he worked at Hakhel in actuality, and especially for the Hakhel year, in fulfillment of the verse, 'Assemble the nation, the men, the women, and the children ... in order that they hear and in order that they learn ... and they will be careful to do all the words of this Torah.' He indeed assembled men, women, and children, and he inspired them to increase in matters of Torah and *mitzvos* in actual practice. He inspired the children to action as well, for the actions of a child are considered valid actions – which is not the case with toddlers and infants, whose deeds are not considered relevant, and who fulfill the *mitzvah* of Hakhel with the literal assembly alone (and this influences them as they grew up).

"The answer is as follows: Today's portion of Chumash concludes with the words, 'Before the eyes of the entire Jewish people.' That is also the conclusion of *Parshas Vezos Haberachah* and the conclusion of the entire Torah. After all that he worked and accomplished for Hakhel, we tell him that it must be in a manner of 'before the eyes of the entire Jewish people!' This means that when we look at this person, **we see a walking Hakhel!**

"True, we see a human being with 248 limbs and so on, dressed in Shabbos and Yom Tov clothes – *ah shabbosdike yid, ah yom-tovdike yid* – and we see the

unique quality that he gained from his activities over the preceding days, beginning with his service of Hashem during the month of Elul, then Chai Elul, the days of Selichos, Rosh Hashanah, Aseres Yemei Teshuvah, Yom Kippur, and the first three days of Sukkos. Nevertheless, we demand that he increase his activities and his efforts for Hakhel to the point that when we look at him we see nothing else but the theme of Hakhel. ‘Before the eyes of the entire Jewish people’ is clearly discernable just by looking at him. His entire being has become Hakhel! This is the measure by which to gauge his Hakhel activities: ‘Whether the eyes of all Jews can glance at him and immediately discern his Hakhel.’ (*Sichas Leil Gimmel DeChag HaSukkos* 5748.)

Shabbos Chol Hamoed Sukkos, Fourth Day of Chol Hamoed

- ♦ Do not recite a blessing or shake the *lulav* during Shabbos. The *arba minim* are considered *muktzeh*.
- ♦ Do not add water to the container holding the *lulav* during Shabbos.
- ♦ *Sof z'man k'rias shema* is at **9:47 am** (in New York).
- ♦ Recite Shacharis as on a regular Shabbos. Add *ya'aleh ve-yavo* and the complete *hallel*. Do not recite Hoshanos and do not encircle the *bimah*. After *hallel*, recite *kaddish tiskabel*, *shir shel yom*, *le-david Hashem ori*, and *kaddish yasom*.
- ♦ It is not the Chabad custom to read *Koheles* as a congregation. To quote the Rebbe, “I have not heard [from the Rebbe Rayatz] that they should study or read it privately at home or the like during this specific Yom Tov.” (See *Koheles Rabbah* 1:2 – “Why it is called *Koheles*? Because his words were spoken during **Hakhel**.” See *Sefer HaManhig (Hilchos Chag, 57)*, that “Shlomo HaMelech recited these words during Sukkos, at the Hakhel event, and therefore it is read during Sukkos (or Shemini Atzeres). This is all explained in *Sichas Bereishis* 5727. See facsimile of the Rebbe’s writings published in *Kahal Gadol, milu'im*

to ch. 6.)

♦ For the Torah reading, 2 *sifrei torah* are used and 8 *aliyos* are read.

♦ Today's *haftorah* describes the war of Gog and Magog (*Ve-hayah ba-yom ha-hu b-yom bo gog...*) because that war is destined to occur during the month of Tishrei.

During the *haftorah*, the words *ve-hisgadilti ve-hiskadishti* are pronounced as spelled here (with a *chirik* under the letter *daled*) according to kabbalistic tradition. [Privately, each person also reads the *haftorah* for the weekly *parshah* – in this case, *V'zos ha'brachah.*] Conclude the blessings after the *haftorah* with the words *mekadesh ha-shabbos ve-yisrael ve-ha-zemanim*, but do not mention *chag ha-sukkos* in the blessing at all.

♦ Recite *yekum purkan*, but do not recite *av ha-rachamim* after reading the Torah.

♦ Recite the Mussaf for *shalosh regalim*, adding the parts that apply to Shabbos. We always mention Shabbos before mentioning the festival (*Vatiten lanu ... es yom ha-shabbos ha-zeh v'es yom chag ha-sukkos hazeh... v'es musaf yom ha-shabbos ha-zeh v'es yom chag ha-sukkos ha-zeh...*) Recite the verses for Shabbos (*U've-yom ha-shabbos*) as well as the verses that apply to the relevant day of Sukkos (*u've-yom ha-chamishi* and *u've-yom ha-shishi*) – followed by *u'minchasam ve-niskeihem*. [When reciting verses enumerating sacrifices for more than one day, add the phrase beginning *uminchasam veniskeihem* after the recital of each day's sacrifices, as on every other day of Chol Hamoed.] Recite *yismechu be-malchusecha* and conclude the blessing that follows with *mekadesh ha-shabbos ve-yisrael ve-ha-zemanim*.

♦ The conclusion of the blessing in Mussaf is important. If you recite the entire blessing correctly, but conclude with *mekadesh ha-shabbos* or *mekadesh yisrael ve-ha-zemanim* – instead of mentioning both Shabbos and Yom Tov – if you realize your error immediately, simply correct yourself. If a few moments have elapsed (enough time to exclaim, “*shalom aleichem, Rabbi!*”), you may have invalidated the blessing. The halachic authorities are in disagreement

over the appropriate course of action: Does the erroneous conclusion invalidate the blessing or does the mention of both Shabbos and Yom Tov in the text preceding the blessing cover the error? In order to avoid the possibility of reciting a blessing in vain, do not repeat the *amidah*.

- ♦ After Mussaf, recite *Ve-lakachta soless* and the six remembrances (*sheish zechiros*).
- ♦ Luach Kolel Chabad states as follows: For *kiddush*, recite (1) from *mizmor le-david* until *va-yekadesheihu* quietly; (2) from *savri meranan* until *borei peri ha-gafen* out loud; and then (3) *leisheiv ba-sukkah*.

The following law will become relevant with the Redemption: On Shabbos which falls during Sukkos, all groups of Kohanim – not only those assigned to that day's service in the *Beis HaMikdash* – divide the bread of the *lechem ha-panim* equally.

Hakhel: The *korban tamid* (daily offering) is offered on a Shabbos that coincides with Sukkos, and twelve *kohanim* are assigned to its duties. The actual *tamid* requires nine *kohanim*, then two more are needed for the two ladles filled with frankincense for the *lechem ha-panim*. A final *kohen* is needed to carry the container of water

- ♦ During Minchah, *Parshas Vezos Habrachah* is read. Recite the Mincha *amidah* as on a regular Shabbos, but add *ya'aleh ve-yavo* and omit *tzidkasecha*.
- ♦ Shabbos ends at **7:16 pm** (in New York).

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