

# Day-by-Day Halachic Guide

Detailed instructions on the  
laws and customs for the  
month of Tishrei 5777

**Part Two:**  
**Erev Sukkos Hoshana Rabba**

Part Three: Hoshana Rabba–Shabbos Bereishis  
Coming soon!

**From the Badatz of Crown Heights**

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# Day-by-Day Halachic Guide

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laws and customs for the  
month of Tishrei 5777**

150th Anniversary  
of the Tzemach Tzedek’s Histalkus

**Part Two: Erev Sukkos Hoshana Rabba**

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Distilled from a series  
of public shiurim delivered by  
**Horav Yosef Yeshaya Braun,**  
member of the Badatz of Crown Heights

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In a sichah 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.**

\* \* \*

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.

\* \* \*

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)

\* \* \*

**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).

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## Building a Sukkah and Acquiring Arba Minim

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* (to the extent that it requires the recitation of *shehechyanu*; the reason why we do not recite a distinct blessing over the *sukkah* is because the *shehechyanu* recited during *kiddush* on the first night of Sukkos includes the obligation to recite *shehechyanu* upon building the *sukkah*). 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.

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 have defended those who make Sukkos on public property where authorization from the city is received or can be received (this dismantles the main concern that non-Jews are unwilling to forgo their public territory for such purposes), and if it is built on the limited areas in front of one's homes regarding which the city considers him responsible for hazards and the like. Even according to the lenient opinion, the flow of pedestrian traffic may not be disrupted, nor may the entire public way be blocked. One who builds his *sukkah* in a public domain must not recite the blessing *leisheiv ba-sukkah*.

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.

The same applies to location or other factors that would absolve him of the obligation to sleep in a *sukkah*, such as a frigid climate or conditions that cause him significant discomfort. See further below regarding the Chabad custom. (See *Levush* 640:2; *Peri Megadim Eishel Avrohom*, 6; *Hagahos Yad Ephrayim*, *Machatzis Hashekel*, *Bikkurei Yaakov* and others.)

Complete the Sukkah walls before you put on the *s'chach*.

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 *mehitzos*. It is inadvisable to use canvas even for one of the walls and even if it is firmly secured, because the center sometimes moves back and forth in the wind even while tied, and 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*.

One who wishes to create a *sukkah* using sheets, would do best to place bamboo sticks or the like horizontally along the walls throughout the first ten handbreadths from the ground, with a space of less than three handbreadths between each stick. As a first recourse, these sticks should be set up on all four sides of the *sukkah*.

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*. (If using mats ensure that they are kosher for *schach*).

Do not secure your *sechach* with material susceptible to *tum'ah* such as cables. The *sechach* may be supported with wooden slats or fastened with unprocessed threads (such as jute). There is no issue at all with the *sechach* touching metal, and it is sufficient if the *sechach*'s main support is not a material susceptible to *tum'ah*. After that fact, meaning, if one failed to follow these guidelines and set up his *sukkah* with the *sechach* supported by a material susceptible to *tum'ah*, then he does not have to correct it; he may go ahead and use his *sukkah*.

It is important to note that there is no problem with the

*sechach* touching the metal, because it is sufficient for the *sechach* to be predominantly supported by materials that are not susceptible to *tumah* for the *sechach* to remain valid.

After the fact, meaning that in the case someone built his *sukkah* with its *sechach* resting predominantly on metal or the like, he may nevertheless go ahead and use his *sukkah* without any halachic concern.

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.

The following is a response to inquiries from the public: Some have proposed using *sechach* made from bamboo mats that are designed to prevent rain from entering the *sukkah*. They wish to rely (in addition to other sources) on the opinion of those *rishonim* that permit such an arrangement. However, the Alter Rebbe states in *Shulchan Aruch* 631:5, “If the *sechach* is so thick that the rain cannot enter to the *sukkah*’s interior, the *sukkah* is invalid. For the definition of a *sukkah* is a structure that provides shelter only against sunlight. If it provides shelter against the rain as well, the term *sukkah* no longer applies. Rather, it is a type of *bayis*, house.” It is apparent from his terminology that such a *sukkah* is invalid according to Biblical law. (See *Pischa Zuta* 631:3 and 635:1, who takes issue with this view.)

Furthermore, and this is the main point, even if one wishes to argue (as do some who permit this kind of *sechach*) that it is clearly rickety and the fact that no rain enters is not due to its sturdiness, but due to an external factor, this cannot undo the view of the Alter Rebbe (in 626:1) that “one does not fulfill his obligation unless his *sukkah* is not designed for anything more than providing relief from the sun ... but if it is ... designed to provide shelter and a cover also for the rain – anything that is not made to shelter from the sun alone is not a *sukkah* but a house.”

(See also *Shulchan Aruch Admor HaZaken* 629:10. See *Sha’alos u’Teshuvos Avnei Nezer, Orach Chayim*, 474, and

*Pischa Zuta* there – as opposed to *Kovetz Teshuvos, Orach Chayim* 61. See also *Likkutei Sichos*, vol. 32, p. 142, where the Rebbe discusses the Alter Rebbe’s ruling – “...this is a condition [necessary] for every *sukkah*, to the point that one’s intention in creating it must be exclusively for the sake of providing shade alone, without mixing any other intentions into the picture, not even “for a shelter and for a covert from stream and from rain” (*Yeshayah* 4:6). This effects not a condition in building a *sukkah*, but rather, the very definition of a *sukkah*!”)

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*.

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.

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).

The *esrog* should appear yellow like wax.

The *lulav* should not have rounded tips which are known in Yiddish as *kneplach* (lit., “buttons”).

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.

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 towel is dripping wet. (The halachic analysis of this leniency is beyond the scope of this publication).

## Sunday, Tishrei 14, Erev Sukkos

Those accustomed to using 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 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.”

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 (3:26 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*.

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 *hadasim*. 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 all other 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 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 **5:55 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 שמחתנו 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 *yihyu 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 *yihyu 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 *yihyu 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 *yihyu 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 *chassidische 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 *chassidische 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 bris*.

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

**Leading tonight’s *ushpizin* are therefore (1) Avraham Avinu and (2) the Baal Shem Tov.**

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* (12:41 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 choose 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 Isru Chag Sukkos 5773. It will, G-d willing, be published in an 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-amos Yisrael le-sasson u'le-simchah, ess yom chag ha-Sukkos 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.

“In the year 5651, the Rebbe [Rashab] once spent an extraordinary amount of time farbrenging in the *sukkah*

during the course of the meal. He continued long after reciting *birchas ha-mazon* as well, and a large quantity of alcohol was consumed. When he eventually exited the *sukkah*, my grandmother, Rebbetzin Rivka, asked him ‘*Vos iz di mer?* [What’s the story? Why so much more than usual?] Why sit in the *sukkah* until such a late hour?’

“The Rebbe responded, ‘Tomorrow night is *simchas beis ha-sho’eivah*. [If we don’t prepare ourselves,] we can simply *areinfallen vi a yavan* (י) in *sukkah* – “land like a Greek in the *sukkah*!”’ So, we *farbrenge*d today to prepare ourselves for tomorrow.’

“Rebbetzin Rivka commented, ‘The *shver* [my father-in-law, the Tzemach Tzedek] once said that a *yavan* is an exalted spiritual level.’ The Rebbe [Rashab] began to analyze this maxim – ‘A *yavan* is an exalted spiritual level.’ If [the Tzemach Tzedek referred to a] *yavan* with a *vov* [i.e., י – a Greek], why, that is no spiritual achievement at all! Rather, he referred to a *yavan* with a *beis* [i.e., ב – one with understanding (*binah*)]. Now, when it comes to understanding there is indeed a range of spiritual levels to achieve, each level greater than the former! This, then, is the meaning of ‘A *yavan* (ב) in a *sukkah*’...

“Thereupon, the Rebbe [Rashab] returned to the *sukkah* and continued *farbrenge*ng until three in the morning, [analyzing the various levels of spiritual understanding,] explaining how this particular level of [advanced] understanding cannot truly be considered understanding, and how that [even greater] level of understanding is also not real comprehension, and so forth.” (*Sefer HaSichos* 5704, p. 12.)

**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 *farbrenge*ns and dancing. We celebrate *simchas beis ha-sho’eivah* in the city streets as well. [This custom was launched by the Rebbe in 5741, Simultaneously, the Rebbe began delivering *sichos* on each night of Sukkos].

“Just as each and every Jew is preoccupied with his divine service and the like during Rosh Hashanah, Yom Kippur, and the days in between, so must we be preoccupied with joy during the festival of Sukkos. We must be constantly joyful and we must be busy with this!” (*Sichas Alef DeChol HaMo’ed Sukkos* 5674; *Toras Shalom*, p. 264.)

## Monday, Tishrei 15, First Day of Sukkos

**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, **7:10 am** on the first day of Sukkos and **7:17 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 (*ukatzt*) 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 **9:53 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.

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.

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.

When there is a *beis hamikdash*, there is also an obligation to eat the sacrificial meat of a *korban shelamim* (peace-offering) as a way to experience the joy of the festival. The Rebbe explains at length in *Likkutei Sichos* (vol. 33, p. 62 ff.) that in the Alter Rebbe's opinion, the "principle *mitzvah*" to rejoice during the festival (for men) is to partake of the *shelamim*. This is not simply a corporeal pleasure, but the joy of a *mitzvah* that involves tangible sanctity – the meat of the holy sacrifices. (Incidentally, the halachic authorities debate whether this *mitzvah* involves only the act of eating, or also the offering of

specific parts that is performed prior to the eating. It is the opinion of the Tzelach that there is one *mitzvah* to offer a *shelamim* at least once during the festival, and a second *mitzvah* to partake of the meat during the festival.)

**Here is an overview of some of the laws pertaining to eating the sacrificial meat, avoiding the details of ritual slaughter, offering on the altar, or preparing the sacrificial meat; the focus is exclusively on eating the meat during Sukkos:**

*Note: This is not an exhaustive treatment, nor does it present the plethora of opinions on many of its details that are sometimes the subject of polar opposite views among poskim. (Let Eliyahu HaNavi come and resolve all halachic disputes, and bring Moshe and Aharon with him!) Occasionally, the laws below reflect an apparent determination from the writings of our Rebbeim.*

As mentioned earlier, everyone is obligated to purify themselves in advance of the festival. According to some opinions, people would avoid entering a home in Yerushalayim during the festival for fear of *ohel tumah* – contacting ritual impurity by coming under the same roof as the source of impurity – and that they would simply sleep in the streets. We could perhaps counter this with the argument that since everyone is obligated to purify themselves in advance of the festival, this should not be a concern. In any case, it is clear that one must be cautious to avoid entering a home in which there is a real concern of impurity.

If a utensil that was under the same roof as a corpse is discovered in a home, even in a building several stories high, one should not remain in that building. Similarly, he should not touch a chair or bed that has not been ascertained to be free of *niddah*-impurity or the like. However, he may sit on a plastic chair or rubber mat and the like without fear, and he may eat foods that have not become *huchshar* (halachically susceptible) to *tumah* without concern.

The Sages decreed as an extra precaution that one may not partake of sacrificial meat without first immersing his hands in a body of water that is kosher for use as a *mikveh*.

The meat of the *shelamim* cannot be eaten by its owners before the *kohanim* have offered its sacrificial parts on the altar, for it is the latter activity that makes it permissible for the sacrificial meat to be eaten to begin with. The exception to this rule is in the case that the sacrificial parts are accidentally lost or destroyed before they reach the altar, in which case the meat may be eaten as long as the sacrificial blood has been sprinkled on the altar.

Eating the meat of the *shelamim* is a *mitzvah* that must be observed by the offering's owners and not just by the *kohanim*.

The blessing before eating the meat is as follows:

ים שלמם – “Blessed are You ... who sanctified us with His commandments and instructed us to eat the sacrifice [le’echol ha-zevach]” or “...instructed us regarding the eating of the Shelamim (peace-offering) [al achilas shelamim].”

One fulfills his basic obligation with eating just a *kezayis* of meat. However, all of the meat must be eaten (by him or by others) for another reason: so that it does not become *nosar* – sacrificial meat left uneaten beyond the deadline stipulated in the Torah. According to some opinions, the basic *mitzvah* is to eat not just a *kezayis*, but the meat in its entirety.

During Sukkos, one fulfills a second *mitzvah* simultaneously – that of eating the meat of a *shelamim* during the festival for the sake of rejoicing during the festival, as required by Torah law. A *kezayis* of meat is sufficient to fulfill this second obligation. (Some say a *kezayis* is insufficient and he must eat *la-sovah*, enough to be satiated, which is determined as the quantity of *kebeitzah*.) A married woman fulfills the obligation to partake of a *shelamim* on Sukkos through her husband offering the sacrifice and sharing its meat with her. (Some opinions disagree.) Children are exempt from this obligation.

All sacrificial meat, of greater or lesser sanctity, must be prepared for eating *le-mashchah* – in the manner that food is served to royalty or nobility. It must therefore be roasted and prepared with mustard. Tosefos explains this was common for royalty, but if one prefers another manner of dignified cuisine, he may follow his preference. (We elaborated on Rambam’s view of this obligation in *Kovetz Hallelu Avdei Hashem*. In the *derashah* delivered in 770 in honor of Shavuot 5775, *HaRav Braun shlita* expounded on the debate regarding one who did not prepare mustard for his *shelamim* – whether he is permitted to transport the meat from one domain to another, or to sweeten it via extinguishing a burning metal, during Yom Tov, in light of the fact that mustard isn’t considered a basic staple for all.)

The *shelamim* belongs to the category of *kadashim kalim*, sacrificial meat of lesser sanctity that may be eaten anywhere within the boundaries of the city of Yerushalayim. (Some say, only on ground level.)

For practical purposes, it is advisable to eat the *shelamim* that is served hot at the table using metal or disposable plates, because the flavor of the hot meat that is absorbed into the utensils becomes *nosar* after a certain time, as will be discussed shortly. It is also advisable to clear the table of all other cutlery and crockery before serving the meat for the same reason.

The *shelamim* must be eaten within a specific time frame (see

below), and one must take great care to avoid leaving any meat uneaten beyond this time. If he finishes his own portion of meat, then according to some opinions, he may leave the table and assume that the others adults who are still partaking of the meat will not leave any over beyond the stipulated time. He cannot, however, rely on children to finish their portions, and he must remain to supervise them.

After the deadline has passed, any remaining meat becomes *nosar* and it transmits ritual impurity to the hands of whomever touches it.

On the first night of Sukkos, there is a *mitzvah* of *linah*, whereby one who is bringing an offering to the *beis hamikdash* is obligated to spend the entire night within the city of Yerushalayim. There is an additional obligation to remain there on the following night, the eve of the second day of Sukkos, which can be understood in either of two ways – due to the festival or due to the offering he brought. The Midrash to Rus 1:16 (on the phrase, *ba'asher tallini allin* – “Wherever you lodge, I will lodge”) seems to imply that women are included in the obligation of *linah* due the offerings they bring.

*Shelamim* must be eaten within “two days and one night,” which includes the actual day on which the sacrifice was brought (or at least its blood was sprinkled on the altar), as well as the following night, and then the entire following day until sunset. In our case, when the sacrifice was offered on the 15th of Tishrei, it should be eaten before the conclusion of the 16th of Tishrei. Nevertheless, the proper way to fulfill the *mitzvah* is to eat it on the actual day of offering and/or the following night.

It is a *mitzvah* to burn any leftover meat that has become *nosar* due to passing the deadline. Although *shelamim*-meat becomes *nosar* after sunset (on the second day), it must not be burned at night. The prescribed time for burning *nosar* is on the following morning.

Metal utensils used for the *shelamim* while the meat was hot require koshering. This must be performed within the city of Yerushalayim. The process demands rinsing with hot and cold water and *ha'agalah* (koshering via boiling water). If the utensil was earthenware, it must be shattered. Some are stringent to require shattering glass utensils and not to rely on the koshering process that is used for metal utensils. There is a halachic dispute as to the procedure required for plastic utensils and plastic covers.

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 (**3:25 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

Light the candles **after 6:53pm** (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 right before *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.

“During a *farbrengen* in the large *zal* (hall), the [Mittler] Rebbe said, ‘If Hashem grants the soul of a Jew the merit to rejoice at a *simchas beis ha-sho’eivah* even once in seventy years, it is all worth it!’ He explained, ‘Sometimes, this [joy] can arrive [on its own] without preparation save for a simple

shot of *mashkeh!* I once heard an explanation of this, from the Rebbe [Rashab]: Seventy years means [a human lifespan, as in the verse], ‘*The days of our years because of them are seventy years,*’ etc. (*Tehillim* 90:10). This refers to the concept of *birurim*, refining [sparks of holiness trapped in mundane matters, for which purpose a soul descends on earth]. A soul waits thousands of years until it has the opportunity to descend into a body, following which it is time to leave its body and go back [to heaven]. If it is able to show that [during its sojourn on earth,] it rejoiced during *simchas beis ha-sho’eivah*, it is sufficient [to justify its descent]!” (*Sefer HaSichos* 5703, p. 2.)

“In 5648, the Rebbe [Rashab] sat together with the venerable *chassidim*, Reb Hendel and Reb Abba in the *sukkah* of his mother, Rebbetzin [Rivkah], to celebrate *simchas beis ha-sho’eivah*. As they were farbrenging one evening, they discussed the spiritual stature of the earlier generations of venerable *chassidim*, and the way these individuals conducted themselves in the joyous days of *simchas beis ha-sho’eivah*.

“In each generation [of *chassidim*], the concept of *simchas beis ha-sho’eivah* has been explained and clarified on the basis of *Chazal*’s statement that Yonah ben Amitai received his prophecy during the *simchas beis ha-sho’eivah* [i.e., the drawing of water represents elicitation of divine inspiration].

“*Ru’ach ha-kodesh* (divine inspiration) was drawn with buckets, pots, pitchers, water bottles, drinking glasses, and shot-glasses! [Meaning that] each person drew according to his own spiritual capabilities. There were three principles to this experience: 1. Everyone present drew some of the living waters. 2. They invested their greatest efforts into cleaning the vessel [i.e., making themselves spiritually fit to receive]. 3. They would cherish each drop of living water and greatly savor its flavor, which in turn drove them to a greater thirst for more, and also influenced those around them, who could not help but desire [to savor the same experience] and begin to smack their own lips.” (*Sefer HaSichos* 5701, p. 36.)

## Tuesday, the Second Day of Sukkos

Perform the mitzvah of *lulav* in the morning as on the previous day, but **without** reciting *shehechyanu*, 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 *mitzva'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 **9:53am** (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 **6:52 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* is 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.**

*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).

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

*Sof z'man k'rias shema* is at **9:54m** (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*).

## 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).

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

*Sof z'man k'rias shema* is at **9:54am** (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*.

*Sof z'man k'rias shema* is at **9:54 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 5:47 pm** (in

New York). Recite: *Le-hadlik neir shel shabbos kodesh*.

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

### Eiruv 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 לָנָא לְאַפּוּקִי וְלַעֲיּוּלִי וְלַטְלִטּוּלִי מִבֵּית לְבֵית וּמִחֻצָּר לְחֻצָּר וּמִבֵּית לְחֻצָּר וּמִחֻצָּר לְבֵית וּמִרְשׁוֹת לְרְשׁוֹת בֵּין בְּשַׁבָּת זֶה וּבֵין בְּשַׁאֲר שְׁבֻתוֹת הַשָּׁנָה לְנוּ וּלְכָל הַדְּרֹם 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 *grogeres* (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 *grogras* (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-tzahalah*. 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 *yihyu 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 *Yihyu 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, the individual is not permitted to recite it by himself (with the opening and concluding sections as the *chazzan*). (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 *leishev 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, Eiruvim 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*.

## Shabbos Chol Hamoed Sukkos, Fourth Day of Chol Hamoed

Today marks the *siyum*, the completion of the 35th cycle of daily Rambam study for those studying three chapters a day.

“According to the order by which the chapters of Rambam are divided for daily study (as published in the *moreh shi'ur*), we complete an entire cycle of study on this day – and then, in order to seamlessly weave the book's start with its conclusion, we begin today to study the cycle anew.” (*Sichas Shabbos Parshas Lech Lecha 5751; Sefer HaSichos*, vol. 1, p. 89.)

“Note that the start of the new cycle is actually scheduled for tomorrow (as per the *moreh shi'ur*). Nevertheless, in order to seamlessly weave the start and the conclusion, it is good and proper to begin the book anew immediately after its conclusion. This practice is reflected in the words recited in the *hadran* upon concluding the entire book – ‘Just as You assisted me in completing ... so may You assist me in beginning....’ (*Ibid.*, fn. 8.) “We should begin studying the Rambam's *hakdamah* (Introduction), or better yet, the actual book [of laws] itself.” (*Rashei Devarim* to loc. cit.)

In numerous *sichos*, the Rebbe calls for increasing, strengthening, and investing far greater effort in studying Rambam, particularly in connection with the completion of an entire study cycle. This is an excellent opportunity for whoever is not yet on board to join the daily study as it begins anew. And it is an equally opportune time for those who already follow the cycle to restart with renewed passion and to delve deeper into the laws.

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 **9:55 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 that they should study or read it privately at home or the like during this specific Yom Tov."

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-niskeiheim*. [When reciting verses enumerating sacrifices for more than one day, add the phrase beginning *uminchasam veniskeiheim* after the recital of each day's sacrifices, as on every other day of Chol Hamoed.] Recite *yismechu bemalchusecha* 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) *leishev 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.

On this Shabbos, the *korban tamid* (daily-offering) is brought with the participation of twelve *kohanim* – nine for the actual offering, while another two hold the two ladles of frankincense that accompany the *lechem ha-panim* (showbread), and the final *kohen* holds the pitcher of water for *nisuch ha-mayim* (water libation).

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 **6:46 pm** (in New York).



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