

# DAY-TO-DAY HALACHIC GUIDE

Laws & Customs for the  
Month of Tishrei 5783

## Year of Hakhel

Part II: Sukkos  
12 Tishrei – 20 Tishrei

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Under the auspices of Horav Yosef Yeshaya Braun, shlita  
 Member of the Badatz of Crown Heights

**B"H**

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## **Year of Hakhel**

Part II: Sukkos

12 Tishrei – 20 Tishrei

By

**Horav Yosef Yeshaya Braun**, shlita  
member of the Badatz of Crown Heights

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# HALACHIC TIMES\*

From the Badatz of Crown Heights, 12 Tishrei through 20 Tishrei 5783

## 12 TISHREI

Tekufas Tishrei, the Autumn (or Fall) season in the Jewish calendar (marked by the vernal equinox) begins today, at **3:00 PM.**

## PARSHAS HA'AZINU

Candle lighting is at **6:09 PM.**

Shabbos ends at **7:07 PM.**

## EREV SUKKOS

Avoid eating bread or *mezonos* from the tenth hour of the day **3:33 pm**, in order to eat at least a *kezayis* of bread in the Sukkah tonight with appetite. Avoid filling up on other types of foods as well.

## FIRST DAY OF SUKKOS

Candle lighting is at **6:06 pm**, which is eighteen minutes before *shki'ah* (sunset).

The bread must be eaten in the Sukkah before *chatzos* **12:43 AM.**

The mitzvah of *lulav* may only be performed **after sunrise 7:02 AM** on the first day of Sukkos and **7:09 AM** on the last day of Sukkos, *Hoshana Rabbah*.

*Shema* can be recited until **9:50 AM.**

It is best to avoid sitting down to a meal after the tenth hour of the day (**3:32 pm**), so that you will be able to eat the

meal tonight—the second night of Yom Tov—with an appetite.

It is forbidden to cook or prepare anything on the first day of Yom Tov for the second day of Yom Tov **until nightfall—at 7:04 PM.**

If cooking for today, ensure that the food is ready for consumption before *shki'ah shki'ah* (**6:23 PM**).

## 2ND DAY OF SUKKOS

Light the Yom Tov candles after—not before—**7:04 PM.**

*Shema* can be recited until **9:50 AM.**

Yom Tov ends at **7:03 PM.**

## FIRST DAY OF CHOL HAMOED

*Shema* can be recited until **9:50 AM.**

## 2ND DAY OF CHOL HAMOED

*Shema* can be recited until **9:51 AM.**

## 3RD DAY OF CHOL HAMOED

*Shema* can be recited until **9:51 AM.**

## SHABBOS CHOL HAMOED, 20 TISHREI

Candle lighting is at **5:58 PM.**

*Shema* can be recited until **9:52 AM.**

Shabbos ends at **6:57 PM.**

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

## FOREWORD

Presented here is a comprehensive guidance for the laws and customs associated with the days from 12 Tishrei to 20 Tishrei 5783. The details are derived from multiple sources, revised by Rabbi **M. M. Rotenberg**.

Due to a dearth of space only some references and halachic notes have been added. Primary sources include: the Alter Rebbe's *Shulchan Aruch*, *Match Ephraim*, *Kitzur Shulchan Aruch*, *Sefer Haminhagim Chabad*, *Luach Colel Chabad*, various *sichos*, *maamarim* and *Igros Kodesh*. Please see the footnotes in the Hebrew section for more halachic discussion of the topics mentioned.

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.

**Please note:** Specific laws are usually mentioned only the first time that they become relevant, though they may apply to subsequent dates as well.

### TIME TO PREPARE

In a *sichah* on the second day of Rosh Hashanah 5752, the Rebbe states:

"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."**

## YEAR OF HAKHEL

### WHAT IS HAKHEL?

Once every seven years, on the second day of Sukkos immediately following the conclusion of a Shemitah year, the entire nation—men, women, and children—would gather at the *Beis Hamikdash* and hear the king read aloud from the Torah. The incredible setting was compared to the receiving of the Torah on Mount Sinai

and inspired all present with commitment, love, and awe of Hashem. This mitzvah is known as Hakhel, “assembly” of the Jewish nation. Moshiach himself will read from the Torah in the third Beis Hamikdash each Hakhel year—may this Sukkos be the first such occasion!

## THE REBBE ON HAKHEL

The Rebbe calls attention to the concept of Hakhel to an extraordinary degree and with increasing intensity, to the point that his *sichos* and letters are filled with Hakhel-related directives. Hakhel is not limited to Sukkos. It remains a timely and urgent concept throughout a Hakhel year. We are expected to raise awareness of Hakhel at every possible opportunity and in every possible way, to draw associations between all our activities and the “call of the hour”—Hakhel. Leading by example, the Rebbe went to unusual lengths to draw such associations in his many *sichos*.

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

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

It is not the purpose of this publication, nor is it within its scope, to record all the relevant information on Hakhel, but we have made an effort to include snippets of relevant material wherever appropriate, culled from *sichos* that the Rebbe delivered at farbrengens in 770—or, to borrow a phrase from the laws of Hakhel, that “the king would read ... on a wooden platform in the courtyard of the *Beis Hamikdash*.” This is no substitute for the need to study the topic from the original sources. The Rebbe’s *sichos* and letters on the matter are incredibly extensive.<sup>1</sup>

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.

This year, a Hakhel year, bears a special connection to Moshiach. The Navi Yirmiyahu foretells that at the time of the Final Redemption, “A great gathering (*kahal*, akin to *hakhel*) will return here.” Hakhel is an event led by the Jewish

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<sup>1</sup>) For more on Hakhel, see *Kovetz Hakhel* published by Vaad Lehafatzas Sichos in 5755; *Kahal Gadol* (Otzeros Mitzvas Hakhel), republished this year by Mamash; *Encyclopedia Talmudis*, entry “Hakhel”; *Hakhel* (Kovetz leMitzvas Hakhel u’Birurei Hilchoseha), authored by Rabbi Eliyahu Dovid Rabinowitz-Teomim in Yerushalayim, published in 5706 and 5733; *Sefer Hakhel* (Mitzvas Hakhel – Asufas maamarim), published by Machon Hatorah Veha’arets in 5761.



king—a scion of *Beis Dovid*, and therefore, at our *hakhels* of the Future, Melech Hamoshiach himself will preside and read from the Torah to inspire the entire, rehabilitated Jewish Nation, speedily in our days.<sup>2</sup>

The concept of studying these halachos is based on several *sichos*, some of which are quoted below:

### TO REALIZE REDEMPTION

“Hashem **begs** the Jewish people,” the Rebbe passionately stated,<sup>3</sup> “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 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.’”

“We must experience greater longing and yearning for the Redemption,” the Rebbe demanded.<sup>4</sup> “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.”

**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., at the close of Shabbos).

### LAWS OF SUKKAH

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 their own: First, the obligation is for each person to live in the Sukkah in the manner

<sup>2</sup> Many *sichos* discuss this connection more broadly and deeply. Some of them will be mentioned later in the booklet.

<sup>3</sup> *Likkutei Sichos*, vol. 18, p. 341—*Emphasis in the original*

<sup>4</sup> From a *sichah* addressed to N’shei u’B’nos Chabad—*Sefer HaSichos* 5750, vol. 2, p. 485.

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.<sup>5</sup> 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.

### WHERE TO BUILD A SUKKAH

Do not construct your Sukkah (1) on another's property without their knowledge and consent (2) on public property, such as a city street or a public thoroughfare<sup>6</sup> (3) in a location that will cause damage to your neighbors—by blocking their windows, for example. If you did build your Sukkah in one of these locations, do not recite the blessing *leishev basukkah*.

A Sukkah in which a person 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 you build a Sukkah in a location that you know will bother you later, for example a Sukkah erected in the street (which is unfit for other reasons, as mentioned earlier) where you cannot sleep comfortably due to fear of thieves and bandits, it is an invalid Sukkah and not suitable even for eating. However, if you are not afraid to sleep there at night, it is kosher. If there are other factors that would absolve a person of the obligation to sleep in this type of Sukkah (such as a frigid climate or other conditions causing significant discomfort) it is also kosher.<sup>7</sup>

“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.”<sup>8</sup>

### HOW TO BUILD THE SUKKAH

Complete the Sukkah walls before you put up the *schach*.

If you already did the reverse, by laying the *schach* before building the walls, you should move the *schach* around a bit after the Sukkah walls are up. If Yom Tov has

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5) 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.

6) Some authorities have defended those who make Sukkahs 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 area in front of one's home that the city considers the homeowner's responsibility 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.

7) See later in the entry for the first night of Sukkos regarding Chabad custom in this regard. (See *Levush* 640:2; *Peri Megadim Eishel Avrohom*, 6; *Hagahos Yad Ephrayim*, *Machatzis Hashekel*, *Bikkurei Yaakov* and others.)

8) regarding Sukkahs that are constructed for the sake of the mitzvah, see [www.asktherav.com](http://www.asktherav.com) #10978.

already arrived when you realize your error, the Sukkah is still kosher.<sup>9</sup>

It has become common to build a Sukkah with four complete walls because not everyone is familiar with all the technical halachic requirements that apply to *mechitzos* (partitions, i.e., half-walls). This is our established *minhag*.

The Sukkah walls must be strong enough to withstand ordinary gusts of wind. It is therefore inadvisable to use canvas for any of the walls, even if it is firmly secured, because its center sometimes moves back and forth in the wind even when tied and the ropes sometimes loosen without anyone noticing; in these cases, the Sukkah walls are no longer considered to be as sturdy as required by halachah.<sup>10</sup>

Someone who wishes to create a Sukkah using flexible materials would do best to place bamboo sticks or the like horizontally along the walls throughout the first ten *tefachim* (handbreadths, about thirty-one inches off the ground), with a space of less than three handbreadths (ten inches) between each stick. As a first recourse, these beams should be set up on all four sides of the Sukkah.

(See the entry on the first day of Chol Hamoed regarding mobile Sukkahs for a general overview on size and qualifications in situations where sukkah-building is limited.)

### WHAT TO USE FOR SCHACH

There are those who are stringent to use only tree branches, especially palm fronds, for their *schach*.<sup>11</sup> Halachically, any plant material that is no longer connected to the ground is kosher, including bamboo mats that are properly constructed (and carry a reliable hechsher).<sup>12</sup>

Make certain that the *schach* 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 a covering—place some green *schach* or wood beams in addition, for added security.

Do not secure your *schach* with material susceptible to *tum'ah*, such as cables. The *schach* may be supported with wooden slats or fastened with unprocessed threads (such as jute). There is no issue at all with the *schach* touching metal, and it is sufficient if the *schach*'s main support is not a material susceptible to *tum'ah*. If a Sukkah fails to follow these guidelines with the *schach* supported by a material susceptible to *tum'ah*, the Sukkah may still be used.

Some have proposed using *schach* made from bamboo mats that are designed to prevent rain from entering the Sukkah. They wish to rely (in addition to other

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9) by relying on the lenient opinion that that *schach* need not come last.

10) If zip-ties are attached throughout, the Sukkah may possibly be secure enough since they do not dislodge like other less permanent fasteners.

11) The *gematria* (numerical values) of *sukkah* and *ilan* (tree) being equal.

12) See [#5320](http://www.asktherav.com) and [#1227](http://www.asktherav.com).

sources) on the opinion of those *Rishonim* that permit such an arrangement. However, the Alter Rebbe states in *Shulchan Aruch*,<sup>13</sup> "If the *schach* is so thick that the rain cannot enter into 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.<sup>14</sup>

Furthermore, and this is the main point,<sup>15</sup> the view of the Alter Rebbe is 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."<sup>16</sup>

### HOW TO PLACE SCHACH

It is preferable to place the *schach* yourself.

Ideally, a man, and not a woman should do so, or (*l'havdil*) a non-Jew. It should certainly not be laid by a child (according to some opinions this renders the Sukkah unusable). If a child already did so, move the *schach* around a bit to improve the shade quality of the Sukkah. You should also add more *schach* on top to "improve" the Sukkah—new coverage that spans the entire length **or** breadth of the Sukkah, or covers any area that is at least one *tefach* (9.5 inches) square.

If a child would like to help out in placing the *schach*, they may do so in two appropriate ways: (1) Lay it very sparingly throughout, with the adult coming later and placing in much greater amounts (see footnote).<sup>17</sup> (2) Alternatively, they can place as much *schach* as they like in tandem with the adult, as long as the child's *schach* isn't mixed in with the adult's *schach*, rather each one has their designated areas and each particular area the child covers on his own is less than three *tefachim* square (nine-and-a-half inches; ninety linear inches).<sup>18</sup> In this case, the areas covered by the child can be **half of the total *schach***, but not more.

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13) 631:5.

14) See *Pischa Zuta* 631:3 & 635:1, who takes issue with this view.

15) Even if one wishes to argue (as do some who permit this kind of *schach*) that it is clearly rickety and the fact that no rain enters is not due to its sturdiness, but due to an external factor.

16) In 626:1. See also *Shulchan Aruch Admor HaZaken* 629:10. See *Sha'alos uTeshuvos 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 gushing and from rain" (*Yeshayah* 4:6). This affects not a condition in building a Sukkah, but rather, the very definition of a Sukkah"

17) in a way that the child's contribution is "more sunny than shady" and the adult makes the Sukkah kosher by placing an amount sufficient for "more shady than sunny" coverage. (Subtracting an amount equal to the child's contribution from the adult's total *s'chach*, the remainder is still enough to provide the required coverage.)

18) in a large Sukkah, this area can be increased to just under four by four *tefachim* (thirteen inches square).

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

**Breaks in the Schach:** If there is an span of three *tefachim* (nine-and-a-half inches) within the Sukkah that is not covered by *schach*—whether this area is in the center of the Sukkah or on the one of the sides, it may render the Sukkah unkosher.<sup>19</sup> Regardless, do not sit under such a gap, or even a smaller one that spans the entire length of the Sukkah or is large enough to poke your head or the majority of your body through it. Small gaps are not an issue, because all Sukkahs have some holes.

The Sukkah must be large enough to fit you and your meal—if the entire table is outside the Sukkah, even in a large Sukkah, it is considered as if you’ve eaten outside it. The same is true if the table is in an area of the Sukkah that is not kosher for eating, such as under a roof overhang or a part of the *schach* covered by an awning. For all these scenarios, only a section of the table—the one you are using—need be in a permissible area.<sup>20</sup> However, you may also eat in a Sukkah without using a table (whether it is not there at all, or you just avoid using one that is not appropriately placed).

## THE SUKKAH FLOOR

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 must be covered or 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.)

## DECORATING THE SUKKAH

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 *muktzah* on Shabbos and Yom Tov. Sukkah decorations that are suspended from the *schach* should not hang at a distance of four *tefachim* or more below the *schach*.

<sup>19</sup>) The details of this law are found in Shulchan Aruch Orach Chayim 632:2 ff.

<sup>20</sup>) Some opinions hold that it must be the majority of the table.

## THE FOUR KINDS

Make certain that you purchase a completely kosher and also *mehudar*<sup>21</sup> 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 rely on any letters of approval that are from previous years, or, obviously whose source is unreliable. Do not purchase the *minim*—including *aravos*—from a minor for use on the first days of Sukkos.

The father of a boy who knows how to shake the *lulav* according to halachah 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 days of Yom Tov (see the entry there for a full description).

### THE ESROG

The *esrog* should have a wax-yellow color.

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).

**Shemitah warning:** An *esrog* that was cultivated by a Jew in Eretz Yisrael is not kosher for the mitzvah of *arba minim*. An *esrog* that was plucked from the tree during the Shemitah year, even in a permitted manner, carries the sanctity of *shemitah* fruit.<sup>22</sup> In addition, according to many opinions, *shemitah* fruit may not be exported from Eretz Yisrael, even for the sake of this mitzvah and they may not be sold at all.<sup>23</sup> Therefore, it is even more essential that you purchase your *minim* from an extremely reputable source.

There are *Otzar Beis Din esrogim* that employ credible leniencies and may be used if necessary. They are sold in sealed boxes with a set price that appears on the box. Do not purchase any open-box *esrog* or one without the appropriate markings. Pay only the cover price (the seller may not profit from the sale of *shemitah* fruit, as stated). If you buy the *Otzar esrog* from Eretz Yisrael and then acquire another, you may sell the former for the original price; you may also purchase them for others

21) Additional details of these laws can be found in the Alter Rebbe's *Shulchan Aruch Orach Chaim* 645-9

22) Even if it is picked following Rosh Hashanah this year but the fruit began to bloom during the Shemitah year, we are *machmir* that it maintains its sanctity.

23) According to many opinions, the *heter* to purchase the *esrog* along with other items and pay for them all at once should not be used for a host of reasons.

as long as you sell them without profit.

The restrictions of the Shemitah year do not apply to *aravos*, *lulavim*, or *haddasim* that were harvested for the sake of the mitzvah.<sup>24</sup>

An *esrog* from Eretz Yisrael must be handled with the appropriate sanctity until it can be disposed of properly. Once Yom Tov is over, be careful not to cause it damage (even, according to some opinions, indirectly), nor should it be thrown out. You may not pierce it with cloves to enhance its fragrance for the brachah of *besamim*. Practically, you should keep it exposed to the open air—not wrapped or stored in the refrigerator—until it shrivels to the point of being inedible (though not in direct sunlight to accelerate decomposition) at which point it can be thrown out.<sup>25</sup>

The Rebbe would not accept an *esrog* for himself from Eretz Yisrael for Sukkos that immediately follows a Shemitah year.<sup>26</sup> Chassidim who are careful to follow the *minhagim* of our *Rebbeim* should likewise refrain, even if their tradition is to purchase an *esrog* from Eretz Yisrael when there are no *shemitah*-related issues.

**Law of Redemption:** In the days of Moshiach, it will be necessary at times to leave Eretz Yisrael—one instance would be obtaining an *esrog* from Calabria. This will be an especially awesome undertaking, accounting for the fact that every Jew, including all those from previous generations, will need their own personal *esrog* (for surely then no one will be using communal *arba minim*).<sup>27</sup>

## LULAV

The *lulav* should not have rounded tips which are known in Yiddish as *kneplach* (lit., “buttons”). For details on the *lulav*’s size and other requirements, see the entry for *erev Sukkos* concerning trimming and binding the *arba minim*.

## ARAVOS

There is no halachic issue with the *aravos* that are locally grown.<sup>28</sup>

## HADASIM

We add multiple sets (the more the better) of *hadasim* in groups of three—at least one additional set—to the standard three.

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24) Some are *machmir* not to use any produce cultivated by a Jew in Eretz Yisrael, even those that are not bound by the laws of *shemitah* sanctity, though others permit benefitting from them.

25) Some merchants employ a service wherein you return the *esrog* to them after Yom Tov and they arrange for it to be shipped back to Eretz Yisrael.

26) There are those who maintain that consuming *shemitah* fruit in *chutz la'aretz* is prohibited, and accordingly, isn't suitable for mitzvah use in *chutz la'aretz* as well.

27) From the *Roshei Devarim* of *Shabbos Parshas Noach* 5749

28) See a lengthy discussion on this (in Hebrew) on [#1214](http://www.asktherav.com).

### ISSUE OF KAVUSH

An *esrog* that sits in water or another liquid for a 24-hour period is called *kavush*, and it 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 four *tefachim* (thirteen inches, plus) of the *lulav* and three *tefachim* (more than nine-and-a-half inches) 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.<sup>29</sup>

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

## FRIDAY, 12 TISHREI

### Erev Shabbos Parshas Ha'azinu

Today is the *hilula* (anniversary of the passing) of the *tzaddik* Reb Avraham "the Malach," the son of the Maggid of Mezritch, who passed away in 5537 (1776).

**Tekufas Tishrei**, the Autumn (or Fall) season in the Jewish calendar (marked by the vernal equinox) begins today, at 3:00 pm.<sup>30</sup>

It is best to avoid building a sukkah after *chatzos* (midday) on *erev Shabbos*.

We recite *shnayim mikra* of Parshas Ha'azinu.

**Candle lighting** is at **6:09 pm**, eighteen minutes before sunset.

## SHABBOS PARSHAS HA'AZINU, 13 TISHREI

### L'chatchila Ariber

Today is the **140th** *hilula* (anniversary of the passing) of the Rebbe Maharash, who passed away in 5643 (1882).

### HAKHEL AT HEART

On Tishrei 13, 5748, the Rebbe called to rally the Jewish people around the *mitzvah* of Hakhel:

"We are now close to Sukkos, which is when Hakhel is performed in the *Beis Hamikdash*. We must utilize this time, as well as the actual days of Sukkos, for Hakhel activities, generating great excitement about Hakhel. We must approach Jewish people—men, women, and children—with words that come from the heart.

"Words that do not come from the heart may be taken badly. Words that come from the heart, but only from an external level of heart—or from an internal but not

<sup>29</sup>) The halachic analysis of this leniency is beyond the scope of this publication.

<sup>30</sup>) The *tefukos*-seasons are mentioned in the introduction to the calendar in *HaYom Yom* and in *Luach Colel Chabad*. For detailed laws, See *Beis Yosef, Orach Chayim*, 455 (end); *Rema, ibid.*, par. 1; (Alter Rebbe's *Shulchan Aruch, ibid.*, par. 15-16, and in 206:14); *Yoreh De'ah*, 116:5; and many other places. See *Likkutei Sichos*, vol. 16, p. 98, fn. 33; vol. 21, p. 233, fn. 33; vol. 16, p. 577.



innermost level of heart—are well accepted, and they indeed achieve their goal. We, however, must reach out and explain the concept of Hakhel from the innermost depths of the heart! Such words will certainly achieve their intended results.

“We must explain to each individual on his or her level, adding explanation and clarification to the extent necessary, regarding the essence of Hakhel and how it was observed in the *Beis Hamikdash*. We must say, **“Listen up, fellow Jews! We have been given meritorious days in which to ‘assemble the nation’ and to become inspired to greater awe of G-d! Each individual Jew is able to immediately ascend to a status of being G-d-fearing all the days of his life!”**

### HAKHEL LECHATCHILAH ARIBER!

The Rebbe continued this theme a few day later, on the first night of Sukkos:

“One might be confused and uncertain. He is not sure that all this talk about Hakhel activities are relevant to him. Or he has no idea how to implement the call in actuality, how people might react to such an effort, and so on and so forth. The directive that answers this confusion comes from today’s portion of Rambam. (The Rambam serves as *Moreh Nevuchim*, the Guide for the Perplexed of all generations....) He discusses the concept of a natural spring whose waters are constantly connected to their source. To apply this to our case: The solution to this confusion and uncertainty is *hiskashrus*, a deep connection to the Rebbeim, for the *nassi* (leader) is all of the nation. One who is connected to the Rebbe can accomplish everything in a manner of *lechatchilah ariber* [aiming high from the onset and leaping over every obstacle in pursuit of the goal]. **When the Rebbe goes together with each Chassid**, he will certainly not permit himself to be dragged under [obstacles], for the very existence of a Rebbe – his beginning, middle, and end – are all in the manner of *lechatchilah ariber!*”

During Shacharis, the Torah portion of *Ha’azinu* is read according to the breaks located in the Chumash (known as “*haziv lach*”).

Do not recite *Av harachamim*.

During Minchah, the Torah portion of *Vezos Haberachah* is read. Do not recite *Tzidkasecha*.

### MOTZOEI SHABBOS

Shabbos ends at 7:07 pm.

Do not recite *Vihi no’am* or *V’atah kadosh*.

Recite *Veyiten lecha* as usual after *Havdalah*.

If you have not yet recited *Kiddush Levanah*, do so tonight.

## SUNDAY, 14 TISHREI EREV SUKKOS

### GATHERED TOGETHER

In *Sichas Erev Chag HaSukkos* 5748, the Rebbe explains the association between Hakhel and the Four Species (which represent the four categories within the Jewish people), as well as the mitzvah of Sukkah (about which our Sages state, "It would be fitting for the entire Jewish people to dwell in a single Sukkah"). This association is already present on *erev Sukkos*, while the Sukkah is under construction.<sup>31</sup>

### MORE ABOUT GATHERING

The portion of Chumash studied in today's *Chitas* (and which will be studied again on Hoshana Rabbah) contains a verse that is very relevant to *Hakhel*: *Vayehi bishurun melech*—"And He was King in Yeshurun (an affectionate name for the Jewish people), when all the nation was gathered and the tribes of Yisrael were together."<sup>32</sup> This expresses the unity of the nation that is achieved through the king. The Rebbe explains this concept in numerous *sichos*.<sup>33</sup>

**Law of Redemption:** The mitzvah of *aravah* practiced on all seven days of *Sukkos* is *halachah l'Moshe misinai*—an ancient tradition received at Sinai. On *erev Yom Tov*, Beis Din dispatches messengers to Motza (an area to the south of Yerushalayim) to locate and gather willows that are eleven *amos* in length, to be placed upright alongside the *mizbei'ach* on the days that follow.

### DRAWING BLOOD

Avoid blood tests or blood donations today. This restriction is based on the historical *erev Yom Tov* prohibition by *Chazal* on bloodletting procedures (practiced in former times as a standard form of improving the body's health). They were primarily concerned with bloodletting performed on *erev Shavuot*, when a degree of actual danger exists, but extended the prohibition to every *erev Yom Tov* to avoid confusion.

### SIMCHAS YOM TOV

Give plenty of *tzedakah* on *erev Sukkos*,<sup>34</sup> and extend this generosity throughout Chol Hamoed.<sup>35</sup> Provide the needy with ample Yom Tov provisions.

**Law of Redemption:** The practice of giving *tzedakah* on *erev Sukkos* will be observed in the Era of Redemption.<sup>36</sup>

31) see also *Sichas Ohr Layom Beis d'Chag Hasukkos, Simchas Beis HaSho'eivah* 5720

32) *Devarim* 33:5

33) e.g., see the following *sichos* from the year 5748: *Tzom Gedaliah*; *Yud-Gimmel Tishrei*; *Leil Beis d'Chag Hasukkos*; and *Leil Daled v'Leil Hei d'Chag Hasukkos*

34) The Rebbe encourages this practice in many *sichos*, and it is also mentioned in numerous places in *Chassidus* (such as *Siddur im Dach*, 257a), despite the fact that the Chabad Rebbeim were not observed doing so.

35) See *Sichas Yud-Gimmel Tishrei* 5737 (in a more humoristic light). See *Roshei Devarim* of B'eis Haseudos *Leil Alef d'Chag Hasukkos* 5731. Regarding the extra emphasis on *tzedakah* during the days between Yom Kippur and Sukkos, see *Sichas Yud-Gimmel Tishrei* 5745.

36) *Sichas Shabbos Chol Hamoed Sukkos* 5724.

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 and needy people. If, however, he bolts the doors of his courtyard and eats and drinks with only his own wife and children without providing food and drink to the poor and broken-hearted—then he is not partaking of a *seudas mitzvah* but is merely delighting his own stomach...such a *simchah* is a disgrace.”

It is an obligation to be joyful and in a positive frame of mind throughout all eight days of the festival (actually nine days, including Simchas Torah). This is a Biblical obligation and extends to a person’s wife, children and all who are associated with his family. A husband makes his wife happy by purchasing clothing or jewelry for her according to his means. (See more below in the entry on meals and wine for Chol Hamoed regarding men and children.)

### YOM TOV PREP

This is a challah-shaping reminder to those accustomed to using round *challos* until Hoshana Rabbah.

Take a haircut, if needed, in honor of Yom Tov.

Avoid eating bread or *mezonos* from the tenth hour of the day (3:33 pm), in order to eat at least a *kezayis* of bread in the Sukkah tonight with appetite. Avoid filling up on other types of foods as well.<sup>37</sup>

“One should purify himself before Yom Tov.” This refers to going to the *mikveh*, in addition to other spiritual preparations.

### SPIRITUAL PURIFICATION

“How are we meant to fulfill the obligation to ‘purify oneself?’” the Frierdiker Rebbe asks<sup>38</sup> “With new clothes?! The intent with this instruction is the purification of the faculties of the soul, and the purification of one’s thoughts, speech, and actions.”

#### Law of Redemption:

Rambam states<sup>39</sup>: “All Jews are cautioned to be ritually pure at each *regel* (festival) so that they are ready to enter the *Beis Hamikdash* and partake of the sacred offerings.” This refers specifically to Pesach, Shavuot and Sukkos, when there is an obligation to ascend to the *Beis Hamikdash*.

Rambam explains that out of caution for the severity of the laws of impurity, our Sages decreed that *amei ha’aretz*, those unfamiliar with the fine details of Halachah, should be considered impure by default, unless there is reason to believe otherwise. During the *Yomim Tovim*, however, our Sages suspend their decree, so that all Jews are considered *chaveirim*, knowledgeable and scrupulous in Halachah. All of their utensils, food, and

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<sup>37</sup>) May I eat in my Sukkah today, even though it’s not yet Sukkos? You may, if you need the space or want to enjoy the weather. [#17029](http://www.asktherav.com)

<sup>38</sup>) *Sichas Acharon shel Pesach 5701*.

<sup>39</sup>) This is explained at length in *Likkutei Sichos*, vol. 32.

liquids are considered pure. This is because all Jews are accustomed to purify themselves and their possessions when they ascend to Yerushalayim on the *Yomim Tovim*. For that reason, when they insist that something is pure at any point during the festivals, their word is accepted.<sup>40</sup>

All utensils found in Yerushalayim during the time of the *Beis Hamikdash* are considered pure. The exception is knives used for the *korbanos*; due the added severity of the laws of impurity surrounding the *korbanos*, our Sages decreed that we must know with certainty that a knife is pure before using it for a *korban*. However, the Sages suspended their decree for the duration of the *Yomim Tovim*, so that if one finds such a knife in Yerushalayim during a festival, it is considered pure and can even be used for the sacrifices.<sup>41</sup>

### ARBA MINIM PREP

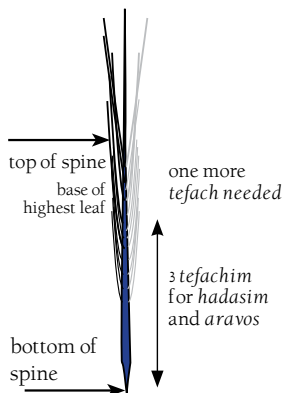
**Note:** For a details that apply of obtaining the *arba minim* see above in the beginning of this guide.

It is best to bind the *arba minim* inside a Sukkah today. The Rebbe explains in a *maamar*<sup>42</sup> 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 Frierdiker Rebbe related<sup>43</sup> that his father trained him when he was a young child to stand near him when binding the *lulav*, and to hold the *lulav*, as well as the other *minim*.

It is preferable to personally bind your own set of *arba minim*.

(1) Before binding your *lulav*, fashion five strips of a *lulav* into rings.

(2) Place one *hadass* to the right of the *lulav*'s spine, a second to its left, and a third on its center (slightly to the right). Any additional *hadassim* should be placed according to the same pattern.



(3) Place one *aravah* to the right and a second to the left. The *aravos* are positioned closer to the *lulav* than the *hadassim*. Try to conceal the *aravos* to some degree with the *hadassim*.

(4) Make sure that the spine of the *lulav* extends beyond the top of the *hadassim* and *aravos* by at least one *tefach* (three to three-and-a-half inches). The *lulav*'s spine is indicated by the juncture of its leaves. The point of the spine at which no further leaves branch out (this is the base of the middle leaf) is considered the tip of the spine. There must be at least a *tefach* between that point and

40) *Mishneh Torah*, *Hilchos Metamei Mishkav u'Moshav* 11:9, based on *Mishnah/Gemara*, *Chagigah* 26a. The Rebbe explains this concept in *Likkutei Sichos*, vol. 37, pp. 20 ff.

41) *Mishneh Torah*, *Sh'ar Avos HaTum'ah*, 13:5, based on *Mishnah*, *Shekalim*, 8:2, and *Pesachim* 19b.

42) *Naso es Rosh* 5741

43) *Sefer Hasichos* 5704, p. 13

the other *minim* below it. **Many are unaware of this requirement.**

(5) To assure the proper protruding length of the spine, it may be necessary to shorten the *hadasim* and *aravos* by cutting their stems from the **bottom only**. When doing so, make certain that the *hadasim* and *aravos* remain at least three *tefachim* in length. Once trimmed, the bottom of the *lulav*, *hadasim*, and *aravos* should all be equal, with no species protruding lower than the others.

(6) Tie two rings onto the *lulav* itself (not binding the other species to the *lulav*) in a position that they are covered by the *hadasim* and *aravos*, with the lower ring entirely covered and the upper ring at least partially covered.

(7) Tie the remaining three rings around all the species together, towards the base of their stems—so that all three rings are fastened within one *tefach* of each other. In total, you should have five rings: two on the actual *lulav*, and three further down, binding the species together.

### STORING THE MINIM

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*.

While storing your minim, remember to avoid leaving your bound *lulav* soaking in water for any 24-hour period (as mentioned earlier, due to the issue of *kavush*) unless four *tefachim* of the *lulav* spine and three *tefachim* of the *hadasim* and *aravos* remain above the level of the water. On Yom Tov, you may return your *lulav* to a container with water. You may also add new water (paying close attention to keeping enough *lulav* exposed) to the water that is already present. However, you may not exchange the current water for fresh water.<sup>44</sup>

### PREPPING THE SUKKAH

**Note:** For a comprehensive review of the halachos of building a Sukkah, see the beginning of this guide. Concerning mobile Sukkahs, see below in the entry for the first eve of Chol Hamoed.

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) Hang it **above** the *s'chach*. You may not spread or retract a plastic cover during Shabbos and Yom Tov if it is located beneath the *s'chach*, since covering an open area more than a *tefach* in height is akin to putting a roof on a structure.<sup>45</sup>
- (2) For the same reason, there cannot be a gap of more than one *tefach* (approximately three inches) between the plastic cover and the *s'chach* below

<sup>44</sup>) Many are lenient in this regard and wrap in their *lulav* in a moist towel, even if the towel is dripping wet. (The halachic analysis of this leniency is beyond the scope of this publication).

<sup>45</sup>) This is the *melachah* of *boneh* (building) via creating an *ohel* (tent).

it. If the gap is greater than a *tefach*, you may not place or remove the covering during Shabbos and Yom Tov.

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

**Baby Monitor:** If essential, it is permitted to set up a baby monitor between the nursery and a distant Sukkah, so that if the baby awakens during the meal on Yom Tov (or Shabbos Chol Hamoed), they can be heard by the adult Sukkah-diners. However, be careful not to speak—or to cover the intercom receiver—while in the baby's room on Yom Tov, so sound will not travel through.<sup>46</sup>

### Law of 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 to spend time and to perform other activities within a Sukkah. However, a Sukkah is not necessary for eating *kadshei kadashim* (sacrificial meat of higher sanctity) and *chullin* (non-sacred foods).<sup>47</sup>

## BEFORE LIGHTING CANDLES

Give enough *tzedakah* in advance for the two days of Yom Tov.

Check your pockets before sunset to make sure you carry no *muktzah*.

It is forbidden to generate a new flame on Yom Tov because creating something new is akin to performing a *melachah* (prohibited activity), and since you could have easily prepared a flame in advance of Yom Tov, you are forbidden to do so during Yom Tov itself.<sup>48</sup> You must prepare a flame today that will remain lit long enough to provide fire for candle lighting on the second night of Yom Tov. You may keep a gas burner lit for this purpose.

**A word of caution:** Fire safety organizations recommend that if you leave a burner lit over Yom Tov, make sure that a nearby window is open at least four inches, and another window is open on the other side of the house, to allow proper ventilation. Also, make sure that smoke detectors and a carbon monoxide detector are present and in order.

If you use "Neironim", liquid wax candles that are inserted into glass holders, it is advisable to place a little water or oil in the glass before inserting the candle today, on *erev Yom Tov*, so that the metal disk that supports the wick will not stick to the bottom of the glass, which would cause a halachic issue on the second night of

<sup>46</sup>) For more details, see [www.asktherav.com](http://www.asktherav.com) #2733

<sup>47</sup>) see *Igros Kodesh*, vol. 2, p. 8

<sup>48</sup>) Alter Rebbe's *Shulchan Aruch* 502:1

Yom Tov. (See entries below for the **second night of Yom Tov**.)

Those who regularly make use of Shabbos timers should plan ahead for both days of Yom Tov when setting their timers. Remember the Sukkah light as well.

### CANDLE LIGHTING

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

Light the Yom Tov candles before reciting the blessings, as on *erev Shabbos*. Recite two blessings prior to lighting the candles: (1) *l'hadlik ner shel Yom Tov* and (2) *Shehechianu*. If you accidentally did not recite the appropriate brachah or if you forgot to recite *Shehechianu*, see the chart at the end of the booklet.

If a man lights the candles, he should reserve the blessing of *Shehechianu* for the *Kiddush* he will recite later tonight.

Candle lighting is at **6:06 pm**, which is eighteen minutes before *shki'ah* (sunset).

If you are running late and are pressured for time, you may light the candles during Yom Tov. Draw a light from a pre-existing flame for this purpose.

Toward the onset of Yom Tov, it is appropriate to give your Sukkah a final inspection for all of its halachic requirements. If the Sukkah has a covering, make certain that it is open as required when Yom Tov begins.

## SUNDAY NIGHT, 15 TISHREI

### Eve of the First Day of Sukkos

#### MAARIV

Begin Maariv with *Shir Hama'alos*. Recite the *Amidah* for the *shalosh regalim*, including the words: "*es yom chag hasukkos hazeh...*"

If you made a mistake in the *Amidah*, see the chart at the end of the booklet.

#### BETTER & BETTER

In many *sichos*, the Rebbe mentions the custom of wishing *Gut Yom Tov*, three times loudly.<sup>49</sup>

#### ENTERING THE SUKKAH

It is not the Chabad custom to kiss the Sukkah when entering and exiting.

You may enter and sit in someone else's Sukkah while they are not present as long as it does not appear that they would mind. However, if that is not the case—for

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<sup>49</sup> In *Sichas Leil Alef d'Chag Hasukkos* 5748, the Rebbe mentions that each time we should raise our voices even louder, similar to the custom when reciting *Kol Nidrei*.

example, the Sukkah has decorations that are expensive or delicate or entry to the Sukkah necessitates passing through a portion of the owner's house, then you cannot enter without their permission. If you do enter against their perceived wishes, you may not recite the blessing *leishev basukkah*.

### USHPIZIN

It is not the Chabad custom to verbally invite the *Ushpizin* (a practice recorded in many *siddurim*). It is appropriate to prepare a *dvar Torah* each day of Sukkos that pertains to the particular *ushpiz* of that day. It has been the custom of our Rebbeim to mention the Baal Shem Tov, the Maggid of Mezritch, etc. (the *Chassidische Ushpizin* mentioned below).

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

According to an alternative opinion based on the Zohar, the order is: (1) Avraham (2) Yitzchak (3) Yaakov (4) Yosef (5) Moshe (6) Aharon (7) Dovid.

The Frierdiker Rebbe 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 (7) the Rebbe Rashab.<sup>50</sup>

In the year 5752, the Rebbe mentioned<sup>51</sup> an additional order of the *Chassidische Ushpizin*, beginning with the Alter Rebbe.

**Leading tonight's *Ushpizin* are, therefore, Avraham Avinu and the Baal Shem Tov.**

### HAKHEL GUESTS

The Rebbe explains the association between *Hakhel* and tonight's *Ushpizin* (based on the concept of "Avraham was one",<sup>52</sup> which similarly applies to the Baal Shem Tov), in *Sichas Leil Alef d'Chag Hasukkos* 5748.

### GUESTS & HOSTS

The Tzemach Tzedek explains<sup>53</sup> that the way to become a host (*ushpizichin*) to the supernal guests (*ushpizin ila'in*) who visit the Sukkah is through doing *teshuvah* for matters associated with *pigam habris* (misuse of the body's reproductive functions).

The Frierdiker Rebbe quotes<sup>54</sup> the Rebbe Rashab as having explained during a *farbrengen* in honor of *Simchas Beis Hasho'eivah*,<sup>55</sup> that "our holy fathers, the

<sup>50</sup> In *sichos* throughout the years, the Rebbe added that the *Ushpizin* of Shemini Atzeres are Shlomo Hamelech and the Frierdiker Rebbe. On *Simchas Torah*, "the relevance of the *Ushpizin* is revealed 'before the eyes of all Jews.'"

<sup>51</sup> in a *sichah* on the fourth night of Sukkos

<sup>52</sup> *Yechezkel* 33:24.

<sup>53</sup> *Bi'urei Hazohar, Parshas Emor*, p. 437

<sup>54</sup> *Igros Kodesh*, vol. 9, p. 642

<sup>55</sup> in 5659 (1899)



Rebbeim—namely, the Baal Shem Tov, *Harav Hamaggid* [of Mezritch], *Rabbeinu Hazakein* [the Alter Rebbe], and the holy Rebbeim of each successive generation—they are the *Chassidische Ushpizin*, and they accompany each *Chossid* in the grand circular dance (*karahod*) of refining the sparks in exile, wherever he may be, even to the furthest reaches of the globe.”

## KIDDUSH

For *Kiddush*, recite: (1) *Askinu se’udasa* (the Yom Tov version) (2) *borei pri hagafen* (3) *mekadesh Yisroel v’hazemanim* (4) *leishev basukkah* (gaze at the *s’chach* while reciting this blessing) (5) *Shehechianu*. This last 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.<sup>56</sup>

If you had forgotten to recite *Havdalah* on *motzoei Shabbos*, and remember tonight, see the chart at the end of the booklet.

If you erred in the recitation of *Kiddush*, see the chart at the end of the booklet.

A woman reciting *Kiddush* does not repeat the blessing of *Shehechianu* that she recited earlier during candle lighting. If she said it again, see the chart at the end of the booklet.

## WASHING IN THE SUKKAH

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 hands for the meal. If this is impossible to arrange, we can be lenient and consider the act of walking to a nearby location to wash as a basic need for the meal.<sup>57</sup>

This remains a consideration during Chol Hamoed 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. However, we are expected to avoid this scenario in the first place wherever possible, because we are meant to wash hands in proximity to the location of the meal.<sup>58</sup>

## EATING WITH KAVANAH

It is a **Biblical obligation** to eat at least one *kezayis* of bread (the volume of

<sup>56</sup>) 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.

<sup>57</sup>) see *Mishnah Berurah*, 273:14; *Ketzos HaShulchan*, 81, in *Badei Hashulchan* 10. On the other hand, see *Tehilah L'Dovid* 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)

<sup>58</sup>) *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.

an olive—thirty cubic centimeters, or the serving size that would fit into a small matchbox) in the Sukkah tonight. This must be eaten within the space of time referred to as *k'dei achilas pras*. Since a number of opinions exist as to the precise definition of this time, it is best to eat a *kezayis* within three minutes. If you neglected to have this mitzvah in mind, you must eat another *kezayis* with intent. This applies only tonight.

This bread must be eaten before *chatzos* (12:43 am). An additional quantity of bread must be eaten, because more than a *k'beitzah* (two *kezeisim*) 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.

### RAIN IN THE SUKKAH

If it rains tonight, you must nevertheless recite *Kiddush* (including *leishev basukkah*) 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.

If you choose to relocate from a Sukkah to a house due to rainfall during a meal, you must first recite *Birchas Hamazon* in the Sukkah—unless you already had the relocation in mind while reciting *hamotzi*. If the rain stops, you must return to the Sukkah to conclude your meal by eating at least a *kezayis* of bread (but do not repeat *leishev basukkah*).

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 Frierdiker Rebbe 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 *leishev basukkah*—and he personally went ahead and did so. The same occurred with the Rebbe during a *farbrengen* in the year 5727.

### SEUDAH

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

It is common practice for those who listen to someone else recite *Kiddush*, **not** to intend to fulfill their obligation to recite *leishev basukkah*. Rather, they recite the blessing themselves over a slice of *challah*.<sup>59</sup> Recite *hamotzi* and only then *leishev basukkah*.<sup>60</sup> This applies to women as well.

59) This was explained at length in the *kinus Torah* that was held on *Isru Chag Sukkos* 5773.

60) This is not considered a *hefsek* between the brachah on the *challah* and eating it.

If you recited *leishev basukkah* during Kiddush and then mistakenly repeated it on the challah, see the chart at the end of the booklet. See more details regarding this brachah in other circumstances in the next section.

Women are exempt from sitting in the Sukkah, but if they choose to do so, they may recite *leishev basukkah*.

A woman who intends to eat inside the house after hearing *Kiddush* in the Sukkah must remain in the Sukkah to eat at least one *kezayis* of challah,<sup>61</sup> since we are obligated to partake at least this amount in the place we hear *Kiddush*.

## LEISHEV BASUKKAH

Recite *leishev basukkah* only over bread or food made from one of the five species of grain, and that contains more than a *k'beitzah* (this is the volume of an egg; the total serving size should therefore be more than the amount of food that would fit into two small matchboxes).

If you enter a new Sukkah in which you have not recited *leishev basukkah* 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 *leishev basukkah* over wine alone. It is therefore appropriate to drink wine in a Sukkah in which you have already recited *leishev basukkah* over food that day.

If you leave the Sukkah and return an hour or two later, repeat *leishev basukkah* 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.

Someone who is sitting in the Sukkah when it starts to rain and therefore spreads the *s'chach* cover<sup>62</sup> does not say a new *leishev basukkah* when the rain stops and the cover is removed.

As stated in *Sefer Haminhagim*, it is a *hiddur* to avoid any food or drink, even plain water, outside the Sukkah.

## CHILDREN & 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 required to be eaten only inside a Sukkah must stop him and bring him into a Sukkah to continue eating.

Technically, as recorded in the Alter Rebbe's *Shulchan Aruch*, “it is not a mother's

<sup>61</sup>) Alternatively, she can eat a *kezayis* of *mezonos* or drink a *revi'is* of wine.

<sup>62</sup>) If Shabbos or Yom Tov, the cover must be prepped properly—see entry for *erev Yom Tov*.

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 halachah, 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.”

### BENTCHING

During *Birchas Hamazon*, recite *ya’aleh veyavo*, the *Harachaman* for Yom Tov, and the *Harachaman* for Sukkos. If you forgot *ya’aleh veyavo* in *Birchas Hamazon*, see the chart at the end of the booklet.

If you forgot to recite *leishev basukkah* at any point during or after the meal, see the chart at the end of the booklet.

We may not sweep an earthen-floored Sukkah on Shabbos and Yom Tov due to the concern of performing the *melachah* of leveling the earth. However, a Sukkah with a (non-earthen) floor may be swept. The yard area outside the Sukkah, even if paved, should not be swept.<sup>63</sup>

### LIVING IN THE SUKKAH

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*.<sup>64</sup>

It is recorded in *sefarim* that “since seven *tzaddikim* come and dwell within the Sukkah, we must conduct ourselves with awe and fear, bashfulness and humility, and we must be extremely careful to avoid anger, for the opposite conduct is a disgrace for the Sukkah and its sanctity. We should sit respectfully, as one does within a king’s palace. It is appropriate to refrain from engaging in idle chatter in a Sukkah, and to reserve all talk for matters of Torah and sanctity. Certainly, during

<sup>63</sup>) Some authorities are lenient regarding paved yards. See the Hebrew section for elaboration.

<sup>64</sup>) vol. 29, *Sichah* for *Chag Hasukkos*.

mealtime, we should not speak about nonsense and worthless subjects, and be especially careful to avoid *lashon hara*, *rechilus*, and other forbidden speech, for the mitzvah of Sukkah elicits tremendous sanctity. At the same time, if we must hold a conversation, we should make a point of doing so in the Sukkah, because that is part of the mitzvah to live within the Sukkah.”

### TIME OF OUR JOY

The joy of Sukkos begins immediately, from the first night of Sukkos.

#### FARBRENGEN IN THE SUKKAH

The Frierdiker Rebbe relates<sup>65</sup>: “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 Hamazon* 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 Hasho’eivah*. If we don’t prepare ourselves, we can simply *areinfallen vi a yavan 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., װ—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). 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* (יבן) in a Sukkah...”

“Thereupon, the Rebbe returned to the Sukkah and continued *farbrenging* 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.”

#### SIMCHAS BEIS HASHO’EIVAH

**Law of Redemption:** The *Simchas Beis Hasho’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 Shabbos and Yom Tov by Rabbinic decree. However, the Rebbe explains<sup>66</sup> that these restrictions will no longer be relevant in the era of the true and complete Redemption. Therefore, the *Simchas Beis Hasho’eivah* will indeed begin on the first night of Sukkos.

The grand Hakhel ceremony which will occur in the Future Era will take place either

65) *Sefer Hasichos* 5704, p. 12.

66) *Sichas Erev Chag Hasukkos* 5752.

on the first day of Sukkos or the following night. See the details in the entry for the second night of Sukkos.

In *Galus*, *Simchas Beis Hasho'eivah* begins in full force from the first moment of the festival. We continue to celebrate *Simchas Beis Hasho'eivah* throughout Sukkos with *farbrengens* and dancing. We celebrate *Simchas Beis Hasho'eivah* in the city streets as well. (This custom was launched by the Rebbe in 5741, which was a *Hakhel* year. That same year, the Rebbe began delivering *sichos* on each night of Sukkos.)

### BUSILY HAPPY

The Rebbe Rashab: "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!"<sup>67</sup>

### THIS IS HAKHEL

The entry for the year 5748 in the introduction to *Hayom Yom* (in *Shalsheles Hayachas*) notes that on each night of Sukkos the Rebbe repeated his call for *Simchas Beis Hasho'eivah* to be held on every night of Sukkos. The Rebbe emphasized the importance of emphasizing the year's special status as a *Hakhel* year.

"*Hakhel* must be expressed to the greatest degree in matters that are most timely," the Rebbe states,<sup>68</sup> "in the spirit of 'each day requires its unique service.' The unique service of the current days is *Simchas Beis Hasho'eivah*. We must therefore assemble vast numbers of Jewish men, women, and children to participate in the *Simchas Beis Hasho'eivah* ... All should be united in *Simchas Beis Hasho'eivah*."

"In the times of the *Beis Hamikdash*," the Rebbe says elsewhere,<sup>69</sup> "the mitzvah of *Hakhel* began after nightfall at the conclusion of the first day of Sukkos (which was when *Chol Hamoed* began). It did not begin earlier than that because *Hakhel* involved a number of activities that are prohibited during Yom Tov. In exile, however, it is appropriate to begin *Hakhel* activities on the first day of Sukkos (in ways that are permissible), and these activities should involve men, women, and children. (That is indeed its most appropriate time) as the Gemara states<sup>70</sup>, 'from the beginning of the festival.' This is similar to *Simchas Beis Hasho'eivah*, which is celebrated in exile from the first night of Sukkos (although in the times of the *Beis Hamikdash* they were forced to wait until the second night to avoid prohibitions that could arise from the way *Simchas Beis Hasho'eivah* was celebrated there."

And<sup>71</sup>: "*Hakhel* activities that are permeated with love of Hashem and awe of

67) *Sichah I of Chol Hamoed Sukkos* 5674, *Toras Shalom*, p. 264

68) *Sichas Leil Alef d'Chag Hasukkos* 5748

69) *Sichas Leil Alef d'Chag Hasukkos* 5741

70) *Sotah* 41b

71) *Sichas Shabbos Parshas Bereishis* 5727

Hashem should begin from the start of Sukkos, *Zman Simchaseinu*, the Festival of our Rejoicing, in order to invoke the principle that a mitzvah that the Jewish people accept upon themselves with joy will certainly not be annulled.”

## MONDAY, 15 TISHREI

### 1st Day of Sukkos

**Law of Redemption:** At sunrise on each day of Sukkos, the *Kohanim*, accompanied by throngs of people, go forth from the *Beis Hamikdash* to draw water from the Shiloach Spring using a golden container that holds three *lugim* (approximately one liter). After the drawing, the procession returns to *Sha’ar Hamayim* (the Water Gate) of the *Beis Hamikdash*. They sound the *shofar* in the sequence of *teki’ah-teruah-teki’ah*. The water is then poured as *nissuch hamayim* (a water libation) on the *mizbei’ach*.

### AWAKE EARLY

Wake up early to perform the mitzvah of *lulav* at the earliest opportunity, especially for the first time. The mitzvah of *lulav* may only be performed **after sunrise (7:02 am)** on the first day of Sukkos and **7:09 am** on the last day of Sukkos, *Hoshana Rabbah*).

### HOVERING THROUGH MITZVOS

Simchas Torah 5689 in the Rebbe’s court.<sup>72</sup>

*The (Friediker) Rebbe:* Sing! Dance! Perform! ...to the point that you float a *tefach* above the ground!

*Chossid:* But, Rebbe, how do we do it?

*Rebbe:* Through *avodah* (service of Hashem). For example, while laying *tefillin*, or in anticipation of any mitzvah—wake up really early to *bentch esrog*. Through this practical *avodah* we are able to “float a *tefach* aboveground.”

*Chossid:* If it is (simply) these matters that cause us to float, why don’t I feel it?

*Rebbe:* Some things can only be sensed after the fact. You might want it right now, but the feeling may come unconsciously, at a later time.

*Shema* can be recited until **9:50 am**.

### BLESSING THE LULAV

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

It is a *hiddur* to recite the blessing over the *lulav* in a Sukkah. The mitzvah

<sup>72</sup>) as recorded in *Sefer Hasichos* 5689, p. 45. More on the topic there.

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) (12:43 pm)—in the hope that the rain will cease and the mitzvah can be performed in a Sukkah.<sup>73</sup>

According to popular rumor, the Rebbe suggested eating some *mezonos* following the shaking of the *lulav*, in order to recite *leishev basukkah*.<sup>74</sup>

### OWNING THE LULAV

On the first day of Sukkos, is a Biblical obligation for every Jew to “take for yourselves” four kinds. Throughout the rest of Sukkos, the Torah obligates taking the *minim* only within the *Beis Hamikdash*; however, the Sages extended the obligation to all other locations in order to remind us of the *Beis Hamikdash* procedure. Therefore, if you lend your *lulav* to someone, especially on the first day, it is appropriate to state that it is a *matanah al menas lehachzir*—meaning that you are giving your *minim* as a gift, not a loan, but on condition that the gift is later returned to you, so that the mitzvah is performed on your own *minim* (and not on a set borrowed or stolen). 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.

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. The Torah requires that you own your *lulav* 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 return it to your ownership.

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* when performing the mitzvah 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 Frierdiker Rebbe 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.

<sup>73</sup>) see *Likkutei Sichos*, vol. 22, the second *sichah* of Parshas Emor

<sup>74</sup>) See the Hebrew section for an elaboration on this matter.



## THE MOVEMENTS

When waving your *lulav*, hold it with its spine facing you. All of the species should have their stems aligned vertically toward the ground—as per the manner in which they grow. An *esrog* is considered as growing with its *ukatz* (stem) facing downwards. Take care that the tip of your *lulav* does not strike the *s'chach* 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 *Shehechianu*. As you are in the process of concluding *Shehechianu*, 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 seventeen 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.

**To wave the *lulav*:** 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 forward (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.

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 flip 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.

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.<sup>75</sup>

### HANDLING THE MINIM

It is best not to deliberately enjoy 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 *hadassim* during Sukkos.

Carry your own *lulav* in hand when transporting it from home to shul and back as an expression of your attachment to the mitzvah.

On Yom Tov, you may return your *lulav* to a container with water. You may also add new water to the water that is already present (paying close attention to keeping enough *lulav* exposed, as mentioned earlier in the section for *erev Yom Tov*). However, you may not exchange the current water for fresh water.<sup>76</sup>

### SHACHARIS FOR YOM TOV

Recite the *Amidah* for *Shalosh Regalim* during Shacharis.

If you did not recite the blessing over the *lulav* before Shacharis, do so after the *chazzan's* repetition, before reciting *Hallel*.

### HALLEL

It is a Rabbinic mitzvah to recite the complete *Hallel* on each of the three festivals during the daytime and to recite a blessing beforehand: *Baruch...vitzivanu likro ess hahallel* ("Blessed...Who commanded us to read the *hallel*").

Although this should seemingly apply only to the actual days of Yom Tov and not to Chol Hamoed (which is why the full *Hallel* is not recited during Chol Hamoed

<sup>75</sup>) There are multiple sources that appear to assume conflicting positions on the matter. For more details, see the Hebrew section.

<sup>76</sup>) Many are lenient in this regard and wrap in their *lulav* in a moist towel, even if the towel is dripping wet. (The halachic analysis of this leniency is beyond the scope of this publication).

Pesach), *Chazal* extended the recitation of the full *Hallel* to each day of Chol Hamoed Sukkos. This is because the sacrifices offered in the *Beis Hamikdash* on each day of Sukkos are unique to that day—no two days are identical. Each day can therefore be considered a festival of its own, in some respects, and deserving of a full *Hallel*.

Do not interrupt the recital of (complete) *Hallel*, except for those matters that we are permitted to interrupt during the recital of the blessings before the *Shema*.

The best way to fulfill the mitzvah of reciting *Hallel* is to recite it together with the congregation, immediately after the *Amidah* of Shacharis. That way, *Hodu* and *Ana* can be recited in response to the *chazzan*.

In *Igros Kodesh*, the Rebbe mentions the case of someone who enters *shul* in order to begin Shacharis and discovers that the congregation already recited the *Amidah* and is poised to begin *Hallel*. The Rebbe states, “I never heard an explicit directive regarding reciting *Hallel* before one has recited Shacharis. According to oral tradition among the *Chassidim*, however, despite the fact that our Rebbeim would extend their *Shabbos* prayers over many hours—long after the congregation had concluded the service—they would nevertheless organize their time on Yom Tov so that they would conclude the *Amidah* with the congregation and then recite *Hallel* together with them.”

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.<sup>77</sup> During a **Hakhel** year, however, the Rebbe would alter this practice, as described in the next section.

## THE HAKHEL REVOLUTION

“When the tumult over the year of Hakhel first began,” the Rebbe tells,<sup>78</sup> “I forced myself to adopt a unique practice in order that I, too, should be affected by it. The new practice is one that runs counter to my spirit, my nature and my habit—especially as there is the concern not to, G-d forbid, disturb the intimate bond with one’s Rebbe. [It was the Previous Rebbe’s custom to hold the *arba minim* together during *Hallel* only at the points at which they are actually shaken, not for the entire *Hallel*.] Nevertheless, I altered the custom and I now hold the *arba minim* not only when they are shaken but for the entire duration of *Hallel*.

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

<sup>77</sup>) *Sefer Haminhagim Chabad*

<sup>78</sup>) *Sichas Leil Hei d’Chag Hasukkos* 5748.

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

"Therefore, for the sake of demonstrating just how critical Hakhel is, that it is *ikari*, *penimi*, *nafshi*, *vegufni* (it affects the essence, innermost being, soul, and body), and so on, using all the terms that could and should be employed regarding Hakhel using all the letters of the *Alef-Beis*, I changed my custom to hold the *arba minim* for the entire duration of *Hallel*. I did so specifically because of the difficulty in making this change, and especially because it is an alteration that arouses the wonder of those who witness it. Their amazement is justified! Regarding the issue with *hiskashrus*, I rely on the fact that [(the Previous Rebbe) the leader of our generation made it known that before he accepted the mantle of leadership from his father (the Rebbe Rashab) as his successor, he agreed that his leadership would be conducted specifically with kindness and mercy. This is certainly the case regarding his relationship with those who are associated with him and are *mekushar* to him. For he knows full well—and especially now that I have explained the matter publicly—that the reason for my change of custom is solely in order to underscore the importance of Hakhel."

### HALLEL WITH THE MINYAN

If someone does not have their own set of *minim*, it is still preferable to daven *Hallel* with the *minyan* without the requisite shaking, than to recite it privately when someone else's set is available.

Wave the *lulav* four times during *Hallel*, as you recite the following sentences: (1) *Hodu la-shem ki tov ki l'olam chasdo* (just the first time) (2) *Ana Hashem hoshia na* and then (3) again for the repetition of *Ana* (4) *Hodu la-shem ki tov ki l'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 hoshia na*.

If you did not recite *Hallel* after the *Amidah*, you may recite it anytime during the day prior to *tzeis hakochavim* (nightfall).

### HOSHA'ANOS

Recite *Hosha'anos* immediately after *Hallel*, before *Kaddish shalem*. For *Hosha'anos*, 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 *Hosha'anos*. If no *sefer Torah* is available, *Hosha'anos* is recited while circling the empty *bimah*.

During *Hosha'anos* 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 *hosha'ana* **before** each phrase. Do not circuit while reciting these verses. The *chazzan* 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 *Hosha'anos* after him. Add the word *hosha'ana* **before and after** each of the remaining phrases. Make certain to complete an entire circuit of the *bimah*, finishing 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 vahu hoshi'a na* and *Kehoshata eilim* until *ein od*.

A congregant during a year of *aveilus* does not encircle the *bimah* while holding the *arba minim*. He may honor another who does not have his own *lulav* to circle with his set.

Hold the *lulav* in your right hand and the *esrog* in your left hand for the duration of *Hosha'anos*. A left-handed person does the reverse.<sup>79</sup>

After *Hosha'anos*, recite: *Kaddish tiskabel*; *Shir shel Yom*; *L'Dovid Hashem Ori*; then the mourner's *Kaddish*.

### KRIAS HATORAH

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 oh cheshev*), and *Maftir* in the second, from *Parshas Pinchas* (beginning, *U'vachamishah asar yom*). The reading is followed by the *Haftorah*. The blessings after the *Haftorah* are said with the special conclusion for Sukkos. If the Shabbos (or another) version was mistakenly substituted, see the chart at the end of the booklet.

Following *Krias Hatorah*, *Ashrei* and *Yehalelu* are recited before Musaf.

### MUSAF FOR YOM TOV

Recite Musaf for *shalosh regalim*. Musaf includes distinct paragraphs for each day of Sukkos. If you made a mistake in the *Amidah*, see the chart at the end of the booklet.

The *Kohanim* recite *Birchas Kohanim*. While they do so, the congregation should move their heads in the following sequence: *Yivarechaha*—head erect. *Hashem*—lean head to the right. *Veyishmerecha*—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

<sup>79</sup>) See the Hebrew section for a lengthy exposition of this halachah.

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 *Veyaseim*, recite from *Ribono* until *hatzaddik*. While they sing before *lecha*, recite from *Ve'im* until *Elisha*. While they sing before *shalom*, recite from *U'kesheim* until *letovah*. Then, as they pronounce *shalom*, recite the three final words *vesishmereini*, etc. Once the *Kohanim* conclude *shalom*, say *amein* followed by *Adir bamarom*, while still covered by the *tallis*.

*Sheish Zechiros* (the daily Six Remembrances) are recited.

### THE DAY SEUDAH

**For Kiddush**, recite: (1) *Askinu se'udasa* (the Yom Tov version) (2) *Eileh mo'adei* (3) *borei pri hagafen* (4) *leishev basukkah*. Note that *leishev basukkah* is always recited directly after *Kiddush* and not after *hamotzi*.

If you forgot to recite *Shehechyanu* on the first night of Sukkos and only realized your omission today, or at any other time, see the chart at the back of the booklet.

### DRINKING WINE

Men must drink a *revi'is* (approximately three ounces) of wine each day of Sukkos, including Chol Hamoed, 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 Frierdiker Rebbe would drink a *revi'is* of wine during each *seudah* during Yom Tov.

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.

**Birchas Hamazon** is recited as last night. If you forgot *ya'aleh veyavo*, or made another error in *bentching*, see the chart at the end of the booklet.

#### Law of Redemption:

(1) Long willow branches with arching heads are set upright alongside the *mizbei'ach*.

(2) The *Kohanim* (some say, also the elders of Jerusalem who are not *Kohanim*) circle the *mizbei'ach* once while holding a *lulav* or *aravah*. As they do so, they call out, "*Ana Hashem hoshi'ah na!*" Then the assembled *Yidden* would come forward to take from the *aravos* to carry around.

(3) In the *Beis Hamikdash* there are thirteen oxen, two rams, and fourteen 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 *mizbei'ach*.

(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 the Navi 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<sup>80</sup> 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.<sup>81</sup>

### **An overview of some of the laws pertaining to eating the sacrificial meat on Sukkos:**<sup>82</sup>

#### **Taharah**

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 *tuma'as ohel*—contacting ritual impurity by coming under the same roof as the source of impurity—and 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 caution is necessary 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, someone who wishes to remain pure should not remain in that building. Similarly, they should not touch a chair or bed that has not been ascertained to be free of *niddah*-impurity or the like. However, a plastic chair or rubber mat and the like are not of concern; neither are other utensils that have not become *huchshar* (halachically susceptible) to *tumah*.

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

#### **Mitzvah to Partake**

The meat of the *shelamim* cannot be eaten by its owners before the *Kohanim* have offered its sacrificial parts on the *mizbei'ach*, for only then is it permissible. The

80) *Likkutei Sichos*, vol. 33, p. 62ff

81) 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.

82) Note that 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!) Some of the laws mentioned reflect a halachic position apparent in the writings of our Rebbeim. **Many other halachos on korbanos pertain to shechitah (ritual slaughter), preparation, and offering on the mizbei'ach, which are not addressed here.**

exception to this rule is in the case where 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 *mizbei'ach*.

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: "Blessed are You ... who sanctified us with His commandments and instructed us to eat the sacrifice (*le'echol hazevach*)" or "...instructed us regarding the eating of the peace-offering (*al achilas shelamim*)."

The basic obligation is eating just a *kezayis* of meat. However, all of the meat must be eaten (by the one offering 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, a second mitzvah is fulfilled 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 we must eat *lasovah*, enough to be satiated, which is determined as the quantity of *k'beitzah*.) 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 *lemashchah*—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 an individual prefers another manner of dignified cuisine, he may follow his preference.<sup>83</sup>

The *shelamim* belongs to the category of *kadshim 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.)

## Nosar

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 great care must be taken to avoid leaving any meat uneaten beyond this time. Someone who finishes his own portion of meat may leave the table (according to some opinions), and assume that the other 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.

83) The Rambam's view of this obligation is elaborated in *Kovetz Hallelu Avdei Hashem*. In the *drashah* 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.



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

### Linah

On the first night of Sukkos, there is a mitzvah of *linah*, whereby anyone 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<sup>84</sup> seems to imply that women are included in the obligation of *linah* due the offerings they bring.

### Post-Yom Tov

*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 may 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.

## YOM TOV AFTERNOON

**Mivtza'im:** 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.

The mitzvah of *lulav* should not be performed while wearing gloves, even for health purposes.<sup>85</sup>

It is best to avoid sitting down to a meal after the tenth hour of the day (3:32 pm), so that you will be able to eat the meal tonight—the second night of Yom Tov—with an appetite. However, if someone forgot about, or ignored, this restriction and didn't eat *seudas Yom Tov* before this time, they should do so even after this time.

**Minchah:** Recite the *Amidah* of *shalosh regalim*. If you made a mistake in the *Amidah*, see the chart at the end of the booklet.

<sup>84</sup>) Rus 1:16 on the phrase, *ba'asher tallini allin*—“Wherever you lodge, I will lodge”

<sup>85</sup>) See [#10715](http://www.asktherav.com)

It is forbidden to cook or prepare anything on the first day of Yom Tov for the second day of Yom Tov **until nightfall**—at **7:04 pm**. According to the Alter Rebbe, we may not request a non-Jew to perform such activities either.<sup>86</sup>

Meat or other foods should not be removed from the freezer today for the sake of having them defrost in time to use on the second day of Yom Tov.<sup>87</sup> If cooking for today, ensure that the food is ready for consumption before *shki'ah* (**6:23 pm**).

## MONDAY NIGHT, EVE OF THE 2ND DAY OF SUKKOS

### THE DAY OF HAKHEL

#### CANDLE LIGHTING

Light the Yom Tov candles after—not before—**7:04 pm**, taking a flame from a fire source that was lit before the onset of Yom Tov. It is preferable to light the candles in the Sukkah, if practically possible. According to Chabad custom, the candles may be lit 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*.

If using a match to light from the pre-existing flame, be sure to lay it down where it can burn out safely on its own; remember not to extinguish it on Yom Tov.

Someone who forgot to light the gas burner or another 48-hour flame before the start of Yom Tov is permitted to ask a non-Jew to light it now.

Some are careful to avoid using a Yom Tov candle to light the gas burner or another flame that is not specifically for Yom Tov.

When setting up candles on Yom Tov, do not warm the base of a candle to stick it in its holder. This is prohibited as a precaution, so that you will not come to directly smooth out or straighten the bottom of the wax candle, transgressing the prohibition of *memareach* (spreading). 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 *mesken kli* (fixing an article) on Yom Tov. Similarly, if using Neironim, you may clean a used glass holder from the metal tab that held the used wick in order to insert a new candle in its place. There is an issue,

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<sup>86</sup>) See Hebrew halachos for extensive references on this topic.

<sup>87</sup>) It is permitted to remove it from the freezer early enough in the day that it will have time to defrost and could technically be used that same day.

however, of *muktzah* with the remnants of used wax, charred wicks, or spent tabs.<sup>88</sup>

The solution, if you are using wax candles, is to suspend the holder over to the garbage (since the glass holder is not *muktzah*<sup>89</sup>), and shake it out 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, you may not pry it out with a knife on Yom Tov. There is no difference in this case between using a utensil or using your fingers—the issue of *muktzah* remains. You may however remove it with a *shinui* (change), using an item which is not normally used in this way. The preferred solution is to think ahead (as mentioned earlier) and pour a small quantity of water or oil into the holder on *erev Yom Tov*, which will 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.

When lighting the candles, recite (1) *l'hadlik ner shel yom tov* and (2) *Shehechiyanu*.

**Maariv** is identical to that of yesterday's.

### KIDDUSH & SEUDAH

Recite *Kiddush* as on the previous night with one exception: first recite *Shehechiyanu* and only then *leishev basukkah*.

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 *leishev basukkah*. 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*.**

*Birchas hamazon* is recited as on the first day of Yom Tov. If you made any errors, see the chart at the end of the booklet.

### SIMCHAS BEIS HASHO'EIVAH

*Simchas Beis Hasho'eivah* begins in earnest tonight—the second night of Sukkos.

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<sup>88</sup>) 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 *muktzah*, 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.

<sup>89</sup>) for reasons beyond the scope of this publication.

**REJOICE, AND THEN...**

The Frieddiker Rebbe says,<sup>90</sup> "During a *farbrengen* in the large *zal* (hall), the [Mitteler] Rebbe said, 'If Hashem grants the soul of a Jew the merit to rejoice at a *Simchas Beis Hasho'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 four years because of them are seventy years...*'<sup>91</sup> 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 Hasho'eivah*, it is sufficient (to justify its descent)!

And on another occasion<sup>92</sup>: 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 Hasho'eivah*. As they were *farbrenging* one evening, they discussed the spiritual stature of the earlier generations of highly respected *Chassidim*, and the way these individuals conducted themselves in the joyous days of *Simchas Beis Hasho'eivah*.

In each generation of *Chassidim*, the concept of *Simchas Beis Hasho'eivah* has been explained and clarified on the basis of *Chazal*'s statement that Yonah ben Amitai received his prophecy during the *Simchas Beis Hasho'eivah* (as the drawing of water represents elicitation of Divine inspiration).

*Ruach hakodesh* (Divine inspiration) was drawn with buckets, pots, pitchers, water bottles, drinking glasses, and shot-glasses—each person draws according to his own spiritual capabilities. There are three principles to this experience: (1) Everyone present drew some of the living waters. (2) They invested their greatest efforts into cleaning the vessel (making themselves spiritually fit to receive them). (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.

**TODAY, HAKHEL DAY!**

Since it is a *Hakhel* year, even children—including the very young—should be brought to participate in the *Simchas Beis Hasho'eivah*.<sup>93</sup>

**What is the mitzvah of Hakhel?** From the Rambam:<sup>94</sup> It is a positive commandment to gather together the entire Jewish people—men, women, and children—after every

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90) *Sefer HaSichos* 5703, p. 2

91) *Tehillim* 90:10

92) *Sefer HaSichos* 5701, p. 36

93) *Sichas Leil Beis DeChag HaSukkos* 5741

94) *Mishneh Torah*, Chagigah, ch. 3

Sabbatical year when they ascend for the pilgrimage holiday. The king of *malchus beis Dovid* reads from the Torah so that the nation hears passages that encourage them to perform *mitzvos* and strengthen them in the true faith.

**Which passages in the Torah are read?** He starts from the beginning of *Chumash Devarim*: “These are the words ...” until the end of the passage of *Shema*. He then skips to the passage *Vehayah im shamo’a*, and then skips to the passage *aseirte’aseir*. He then reads from that passage in order until the end of the blessings and curses, i.e., until the phrase: “besides the covenant that He established with them in Chorev,” where he concludes.

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

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

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

**Is Hakhel at night or by day?** The precise timing of the *Hakhel* event in the *Beis Hamikdash* is a matter of debate. Was it at night, after the conclusion of the first day of Yom Tov, or during daytime, on the second day of Sukkos? In comments to a letter of his father’s,<sup>95</sup> the Rebbe notes the verse,<sup>96</sup> “*From the [first] light until midday.*” On the other hand, the Rebbe makes reference to Tosfos who state,<sup>97</sup> “Neither during the second day nor during the third day, but on *motzoei Yom Tov Rishon.*” *Shirei*

95) See *Likkutei Levi Yitzchak, Igros Kodesh*, p. 246. The Rebbe’s commentary is published separately.

96) *Nechemiah* 8:3

97) *Sotah* 41a

*Korban* to Talmud Yerushalmi states<sup>98</sup> that *Hakhel* is conducted at night (following *Havdalah* on *motzoei Yom Tov*).<sup>99</sup>

According to those who consider the timing of *Hakhel* on the night following the first day of Sukkos a matter that is *min hatorah* (derived from an otherwise redundancy in a verse, “... during the festival ... the festival of Sukkos”), it follows that in the third *Beis Hamikdash*, the *Hakhel* event will be conducted at that time specifically—on *motzoei Yom Tov Rishon*.<sup>100</sup>

According to those who consider it a decree of *Chazal* due to the prohibitions involved in erecting the king’s platform during *Yom Tov*—it is possible that in the future, the *Simchas Beis Hasho’eivah* will be held on the first night of Sukkos, although there are many reasons offered by *poskim* as to why *Hakhel* should not occur on *Yom Tov*.<sup>101</sup>

It is a matter of great debate when *Hakhel* in the third *Beis Hamikdash* will be held.

**When is the mitzvah of Hakhel in force?** The mitzvah of *Hakhel* is observed *min hatorah* only within the *Beis Hamikdash*, when the Jewish people are firmly settled in the Holy Land, and according to many opinions, when the entire nation dwells there.

The mitzvah of *Hakhel* is observed during a *Yovel* year despite the fact that in the opinion of *Chachamim*, *Yovel* is considered distinct from the years of the *shemita* cycles.<sup>102</sup>

Accordingly, there would appear to be room for discussion regarding the timing of *Hakhel min hatorah*, with the imminent arrival of *Moshiach* because, according to Rambam, the *shemita* cycles will be reset with *Moshiach*’s arrival. They will begin afresh from the *Tishrei* following *Moshiach*’s coming. In that case, if the Redemption begins immediately, as we indeed expect, the upcoming *Hakhel* might not be biblically mandated, because we would no longer be considered within the first year of a new *shemita* cycle as required by the Torah. We would have to wait seven full years before the first *Hakhel* of the Redemption. However, it seems that this will not be the case, because in numerous *sichos*, the Rebbe insists that *Moshiach* will arrive immediately and we will observe *Hakhel min hatorah* in the third *Beis Hamikdash* straight away. (Notably, during the second *Beis Hamikdash*, the *shemita* cycles were observed only on a Rabbinical basis. Nevertheless, there is a debate as to whether *Hakhel* was then observed on a Rabbinical basis as well, or if it remained *min hatorah* even then.<sup>103</sup>

98) Sotah ch. 7

99) See *Likkutei Levi Yitzchak*, *Igros Kodesh*, p. 260 ff., in answer to the Rebbe’s observations. See *Sichas Simchas Beis Hasho’eivah*, *Yud-Tes Tishrei* 5713; *Erev Rosh Hashanah* 5742; and *Leil Beis d’Chag Hasukkos* 5748. The latter *sichos* imply that it was conducted by night. More references on this topic are highlighted in the Hebrew section.

100) *Sichas Leil Beis d’Chag HaSukkos* 5748

101) See *Sichas Simchas Beis Hasho’eivah* 5720, regarding the era of the first *Beis Hamikdash*, when it was indeed held on the first day of *Yom Tov*. See *Sichas Erev Chag Hasukkos* 5752, regarding the parallel to the flute used in the *Simchas Beis Hasho’eivah* in the *Beis Hamikdash*. See there for an in-depth discussion on the status of *Chazal*’s decrees after the Redemption

102) *Turei Even*, *Rosh Hashanah* 9a; *Minchas Chinuch*, *Mitzvah* 612

103) See *Likkutei Sichos*, vol. 24, p. 201

## EXPERIENCE HAKHEL NOW

“It is now *motzoei Yom Tov Rishon* of Sukkos,” the Rebbe said on the second night of Sukkos.<sup>104</sup> “And ‘these days are recalled and observed,’ meaning that through an appropriate recollection of Hakhel, the actual event that occurred in the *Beis Hamikdash* is achieved once again. Practically speaking, we have been making a **huge fuss** about Hakhel from the start of the year. (True, one might ask: Well, not everyone has been involved in this effort until now, for various odd reasons. But let us not pose a question based on bizarre conduct. If anything, the difficulty lies squarely with the strange behavior! And besides, there is still hope, because one can still correct his conduct by becoming passionately involved in Hakhel from now on.) Nevertheless, we **cannot begin to compare** the intense passion and energy of our year-long efforts regarding the upcoming Hakhel to the absolute *shturem* regarding Hakhel now, **on the very day of Hakhel itself**, on *motzoei Yom Tov Rishon* of Sukkos! We must now involve ourselves in Hakhel with even greater strength and vigor—infinately so!”

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

The *mitzvah* rests upon the Jewish **king** to fulfill, and not the *Beis Din* to arrange or upon each individual Jew to participate.

It is an all-inclusive mitzvah intended to result in the heightened awe of Hashem (as described in the Torah), and therefore even young infants, even newborns, are obligated to participate (and it is possibly a Biblical obligation for them to attend).

The *mitzvah* is not merely a one-time event; it continues to influence the following seven years.

The *mitzvah* carries practical relevance even in exile, and not only in a spiritual sense as is the case with the sacrifices.

*Chazal* did not institute any observances in commemoration of Hakhel because the actual concept of Hakhel continues to be practically relevant.

Each person is like a Jewish king, a *mashpia* (spiritual guide), especially in our times, and must actively arrange *Hakhel* events.

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

## TUESDAY, 16 TISHREI

### 2nd Day of Sukkos

*Shema* can be recited until 9:50 am.

### MITZVAS LULAV

Perform the mitzvah of *lulav* in the morning as on the first day, but **without**

<sup>104</sup>) Sichas Leil Beis d’Chag Hasukkos 5748.

reciting *Shehechyanu*, as you will also do 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, as mentioned above.

This is a precaution, in case we later encounter another adult who has not yet fulfilled the mitzvah. This is especially relevant for those using their personal set of *minim* for *mitvza'im*. Some authorities state that after giving a set of *minim* to a minor, it should only be used 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 a set that has been used by a minor. However, the *minim* could continue being used for *Hallel*, regardless.

### TEFILLOS FOR SECOND DAY

Following *Hallel* in *Shacharis*, recite *Hosha'anos* for the second day of Sukkos. The Torah is read as on the first day. Recite *Musaf* for the *shalosh regalim*, as yesterday. *Minchah* is identical to yesterday's. If you made an error in davening today, see the chart at the end of the booklet.

## MOTZOEI YOM TOV

### Eve of the 1st Day of Chol Hamoed

Yom Tov ends at 7:03 pm.

During the *Amidah* of *Maariv*, recite *Atah chonantanu* and *ya'aleh veyavo*. The *Amidah* is followed by *Kaddish shalem* and *Aleinu*. If you forgot *ya'aleh veyavo* (tonight or any time during davening of Chol Hamoed), see the chart at the end of the booklet.

### HAVDALAH

Return to your Sukkah<sup>105</sup> 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 *leishev basukkah* is recited as well.

Recite *hamavdil bein kodesh l'chol*. If you accidentally said *bein kodesh l'kodesh*, see the chart at the end of the booklet.

**Tonight's *Ushpizin* are led by Yaakov Avinu and the Alter Rebbe. The Rebbe explains the association between the *Ushpizin* and Hakhel in a *sichah* in 5746<sup>106</sup>—see there at length.**

<sup>105</sup>) Throughout the year, you enter your home and recite *Havdalah*; you must treat the Sukkah as your home in this regard.

<sup>106</sup>) *Sichas Leil Gimmel d'Chag Hasukkos*



## HAKHEL IN GOLUS

Since in the Diaspora, there is a second day of Yom Tov, practically Hakhel is postponed as it is relevant only after the conclusion of the second day.<sup>107</sup>

In 5748, the Rebbe said<sup>108</sup>: *Hakhel* must be held after the conclusion of Yom Tov or Shabbos because it involves matters that cannot be performed during Yom Tov and Shabbos, including sounding the trumpets (similar to the flute that needed to accompany *Simchas Beis Hasho'eivah* in the *Beis Hamikdash*)—"They sound trumpets throughout Yerushalayim in order to assemble the people." As a result, tonight is unique as far as *Hakhel* is concerned, for it is now possible to sound the *Hakhel* trumpets.

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

These words must be translated into action: After all the *shturem* we have made about *Simchas Beis Hasho'eivah* and Hakhel over the past nights, there must be an addition, with far greater energy, tonight. For tonight, *Simchas Beis Hasho'eivah* begins to be accompanied with the flute, i.e., musical instruments, as well the sounding of the trumpets, i.e., the greatest publicity.

In addition, the Tosefta notes that "on that day (of Hakhel) the *Kohanim* stand along the fences and the open places (locations that attract greater publicity), with golden trumpets in their hands. They sound *teru'ah*, *teki'ah*, *teki'ah*. They say about any *Kohen* who does not hold a trumpet in his hand that it appears that he is not a *Kohen* ... On that day, Rabbi Tarfon witnessed a person who was lame standing and sounding the trumpet. They therefore state that one who is lame may sound the trumpet in the *Beis Hamikdash*."

This tells us a number of things:

- (1) Sounding the trumpet is an obligation on each *Kohen* individually. There may be scores of *Kohanim* sounding trumpets without this individual. His silence will not detract in the slightest from the publicity of *Hakhel*. Nevertheless, he must personally sound his trumpet.
- (2) The obligation is not restricted to the particular shift of *Kohanim* whose allotted time has arrived to serve in the *Beis Hamikdash* that week. Rather, every *Kohen* found in Yerushalayim must sound trumpets, even if they have alternative weeks

<sup>107</sup>) *Sichas Leil Gimmel d'Chag HaSukkos* 5748

<sup>108</sup>) *Sichas Leil Daled d'Chag HaSukkos* 5748. In that year, the fourth night of Sukkos coincided with *motzoei Shabbos Chol Hamoed*.

of scheduled service. Furthermore, even a *Kohen* who is halachically considered blemished in regards to service in the *Beis Hamikdash*—not only is he unfit to offer sacrifices on the altar, but he is unfit to perform the preparatory steps, or the services that are performed after and as a consequence of the offerings—he, too, must sound his trumpet. As the Tosefta noted, even a *Kohen* who was lame stood and sounded his trumpet.

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

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

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

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

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

(3) Publicizing Hakhel directly relates to one’s entire service of Hashem, to the point that “They say about any *Kohen* who does not hold a trumpet in his hand that it

appears that **he is not a Kohen.**" The entire purpose for which a person is created is to serve Hashem— He was created only for **His honor,**" through observing, "The word of Hashem, which is Halachah." That includes Rabbinical enactments and customs that have spread among Jewry and which subsequently assume the strength of a positive mitzvah or a prohibition. In our case, it includes Hakhel activities.

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

Since the obligation to promote Hakhel has been established, if one fails to perform his obligation to publicize Hakhel he is "assumed to not be a *Kohen*" altogether! If one does not feel or if it appears to him—due to the "old and foolish king" (the *yetzer hara*) in the left side of his heart—that he was not influenced by the events to experience greater awe of Hashem, then he should know that that it is simply not true. **He is fooling himself,** and as the Rebbe Maharash stated, "It is easy to fool a fool!"

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

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

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

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

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

## CHOL HAMOED

### MEALS & MORE

Dipping challah in honey during Chol Hamoed is optional.

During *Birchas Hamazon*, recite *ya'aleh veyavo* and the *Harachaman* for Sukkos, but not the *Harachaman* for Yom Tov.

If you forgot to recite *ya'aleh veyavo* in *Birchas Hamazon* any time during Chol Hamoed or made a mistake in the text of *ya'aleh veyavo*, see the chart at the end of the booklet.

Men must drink a *revi'is* of wine each day of Sukkos, including Chol Hamoed, in order to fulfill their obligation of rejoicing during the festival. The Frierdiker Rebbe would drink a *revi'is* of wine with each meal during Sukkos. Children fulfill this obligation by receiving treats.<sup>109</sup>

<sup>109</sup>) Or at least *chassidische nosh*.... The Rebbe once commented regarding Pesach that a picture Haggadah for children can be considered *chassidische nosh*.

There is no absolute obligation to eat bread during Chol Hamoed, but it is considered a mitzvah to do so. It is similarly a mitzvah to eat meat to fulfill the requirement of rejoicing during the festival.<sup>110</sup>

Honor Chol Hamoed with good food, drink, and special clothing, like on every Yom Tov, and conduct yourself in a manner that is not like an ordinary weekday.<sup>111</sup>

This is not to be taken lightly, in face of *Chazal*'s statement that whoever degrades 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, even if he has much Torah and *mitzvos* to his credit, "he has no portion...and is considered as having worshipped false gods."

### MELACHAH

Although carrying in the street and lighting a fire, which are forbidden during a festival, are permitted on Chol Hamoed, many other activities are prohibited. For example: business activity; shopping (that is not Yom Tov related); sewing and washing clothes (with the exception of clothing of very young children who soil their clothing regularly).

Likewise, writing is only permitted if it is required for Chol Hamoed (but it is customary to make a minor change from the ordinary manner of writing); also: printing, cutting nails, and taking haircuts.

Many authorities state that activities that are not for the sake of Chol Hamoed are forbidden even if they are neither cumbersome nor time-consuming. Generally speaking, only activities that are both nonprofessional and required for Chol Hamoed or the final days of Yom Tov are permitted. One of the exceptions to this principle are activities pertaining to food supply and preparation.

However, we are not permitted to cook in large quantities with the express intention of having enough for after Yom Tov. All these activities that are prohibited may also not be performed for us by a non-Jew.

Detailed laws legislate the precise definition of "activities that are considered nonprofessional" and the meaning of "required for Chol Hamoed." In summary: an activity that produces a professional result is nevertheless permitted if it is a simple task that does not require significant concentration and a skilled hand. By contrast, if the act itself requires professional expertise, then it is forbidden even for an untrained individual—even if the majority of people know how to execute this particular task. In addition, many activities can be easily postponed to after Yom Tov or skipped entirely, and they are therefore considered not necessary for Chol Hamoed.<sup>112</sup>

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110) See *Orchos Chaim*, *Hilchos Chol Hamoed* 34. The same can be concluded from the language used in the Alter Rebbe's *Shulchan Aruch* 529:6-7. See also *Shaalos U'Teshuvos Be'er Moshe*, vol. VII 3:102 and the *sichah* of Hoshana Rabbah 5750.

111) See *Magen Avraham* 530:101; *Mishnah Berurah* *ibid.* in *Shaar Hatziyon* 3. *Nimukei Orach Chaim*, *ibid.*, 3. See also the *sichah* of the 3rd day of Chol Hamoed Succos 5740 in *Hosafos L'Sichos Kodesh*.

112) These laws were explored at length at the *kinus Torah* that was held during Chol Hamoed Pesach 5777 in 770.

You may construct a Sukkah on Chol Hamoed, even publicly. However, it must be with the above stipulations of being non-professional work, and with the least possible creative work of sewing and building (or the like).<sup>113</sup>

Some *poskim* allow the dismantling of a Sukkah on Chol Hamoed, while a minority do not. However, even in cases where a Sukkah is pulled down, you may not use the walls for another purpose.

In *Peleh Yo'eitz*, under the entry for Chol Hamoed, the author states, "Many profane the sanctity of Chol Hamoed. As a result of additional activities being permitted during Chol Hamoed that are not permitted on 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 shamayim* should try to learn the distinctions from written works or from learned individuals, to avoid transgressing."

### TORAH STUDY

Devote time to the study of Torah. The Talmud Yerushlami states that the reason for the restriction on activities during Chol Hamoed is in order to facilitate eating, drinking and rejoicing in honor of the festival and for toiling in the study of Torah.

## MOBILE SUKKAH

A person who is traveling without access to a Sukkah,<sup>114</sup> can create a Sukkah out of a vehicle (or two), as follows:

### LOCATION

The spot you choose should be semi-secluded, and not on a public path where it would interfere with foot traffic. It should also be a safe, crime-free area, where you would technically be able to sleep at night. It should also fulfill the other requirements for the positioning of a Sukkah—the area above the *s'chach* free of tree limbs or overhangs.

### ASSEMBLY

Use the front and back door of a single vehicle (on the same side) or open a single door on mirroring sides of two vehicles. (The interior of a convertible or roadster that fits all the dimensions below can be used as well.)

The area created by the three sides (either the two doors and the one car body, or the two car bodies and the adjacent doors) has to be at least seven *tefachim* long and seven *tefachim* wide (about 22.5 inches on each side).

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<sup>113</sup>) If it is impossible to construct in an amateur manner, professional work may be used, even in public, provided that the Sukkah will be utilized for activities that require a Sukkah by an individual who has no other Sukkah to use.

<sup>114</sup>) see [www.asktherav.com](http://www.asktherav.com) #10589 concerning pop-up Sukkahs.

The doors must reach ten *tefachim* (3.25 feet) in height and start no more than three *tefachim* (9.5 inches) off the ground. Parking near a curb and opening the door(s) over the curb will help in this regard.

The doors must be fully and firmly open, so that a gust of wind will not slam them closed.

### ROOF

It is preferable not to prop the *s'chach* directly on the car doors, but to first place wood laths or the like across and the *s'chach* on top of that. The *s'chach* should be fixed to the “roof” with jute twine or string (not zip ties) so that it will not blow away.

The above is set up in such a way that the “walls” of the Sukkah are adjacently perpendicular to the *s'chach*. If there is an area of four *amos* (six feet) of car roof on any side of the Sukkah or four *tefachim* (13 inches) of car roof or other unkosher covering in the middle of the Sukkah, it is unusable.<sup>115</sup> If the mobile Sukkah is of the smallest possible size (seven by seven *tefachim*), **any** three-*tefach* span of car roof—whether in the middle or on the side—will invalidate it.

### USE

You must hold your food or put it down on a table or surface inside your makeshift Sukkah. You may not eat under the *s'chach* and use the seat in the car (outside your Sukkah) as your table.

You must stipulate that the vehicle(s) will be able to be used for (non-holy) purposes after the Sukkah is dismantled, since, as stated above, we are usually not allowed to use the parts of a Sukkah for another purpose once they were used for a mitzvah.

### MINIM MAINTENANCE

If you keep your *lulav* in a container with water, be sure to change the water during Chol Hamoed, as a way to enhance the mitzvah.

During the course of Chol Hamoed, exchange all or part of your set of *hadasim* and *aravos*. It is not the Chabad custom to replace the *aravos* daily.

If the top frond of the *lulav* splits during Chol Hamoed, the *lulav* remains kosher.<sup>116</sup>

Be extra careful to check your *aravos*, because their 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. Once most of the leaves of an *aravah* have fallen, within a space of three *tefachim*, it is invalid. However, they remain kosher as long as enough leaves

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<sup>115</sup>) such as is the case, at times, with a sunroof.

<sup>116</sup>) The *lulav* is only thus disqualified on the first day of Yom Tov; according to some opinions, also on the second day. But for the remainder of Chol Hamoed, it is permissible, even if completely split.

remain attached and they haven't become discolored (lightened)<sup>117</sup> from having completely dried out.

## WEDNESDAY, 17 TISHREI

### First Day of Chol Hamoed

*Shema* can be recited until 9:50 am.

#### SHACHARIS FOR CHOL HAMOED

Do not wear *tefillin* during Chol Hamoed. Recite the ordinary weekday Shacharis, including *ya'aleh veyavo*, complete *Hallel*, followed by: (1) *Hosha'anos* for the third day of Sukkos—*om ani chomah* (2) *Kaddish tiskabel* (3) *Shir shel Yom, L'Dovid Hashem Ori*, and (4) *Kaddish yasom*. Then read the Torah—one *sefer Torah* and four *aliyos*—followed by *chatzi Kaddish*, *Ashrei*, *Uva l'tziyon*, *Yehallulu*, and *chatzi Kaddish*.

Recite the Musaf for the *shalosh regalim*; remember to recite the verse applicable to that day of Sukkos. When reciting verses enumerating sacrifices for more than one day, add the phrase beginning *Uminchasam veniskeiheim* after the recital of **each** day's sacrifices. This is true every day of Chol Hamoed.

*Sheish Zechiros* (the daily Six Remembrances) are recited.

If you made any error in the order or text of the special Chol Hamoed davening, or if you realize that you omitted *Havdalah* or the brachah of *Shehechyanu* for the first days of Yom Tov, see the chart at the end of the booklet.

### HELLO, HAKHEL!

"We have spoken profusely and generated a grand commotion about Hakhel throughout Sukkos," the Rebbe says,<sup>118</sup> "and we requested and proposed with a **personal appeal** that all Jews unite, 'as one man with one heart,' around the theme of Hakhel. Furthermore, when one meets a Jew, **he should greet him first with wishes regarding Hakhel, even before wishing him a good mo'ed!** True, the Torah uses a reverse order—'...during the *mo'ed* ... during the festival of Sukkos ... assemble the people...' It first mentions *mo'ed* and only then Hakhel. Nevertheless, one should mention Hakhel first in greeting to emphasize that Hakhel is the central theme of the entire festival (and not only on the particular day of the festival in which the actual Hakhel event takes place). In fact, the festival's state of completion is dependent upon Hakhel, meaning that through the Hakhel activities, the festival is brought to its complete state.

"The content of the greeting regarding Hakhel is that one wishes his fellow that the *Hakhel* activities will be met with great success. This applies on a personal level, that a person should be successful in combining and assembling all of his detailed

<sup>117</sup>) Black or (darker green) color does not invalidate the leaves.

<sup>118</sup>) *Sichas Leil Hey d'Chag Hasukkos* 5748



affairs, which correspond to ‘the men, the women, and the children,’ and even ‘the stranger in your midst’—a reference to his positive influence on the surrounding world (‘your gates’). The Hakhel wish also applies to his efforts to influence fellow Jews, whomever he has influence over, to act as their leader, similar to a king, each person in their own way. And that this effort will continue to influence the recipients during each subsequent day.

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

## THURSDAY, 18 TISHREI

### 2nd Day of Chol Hamoed

**Today’s *Ushpizin* are led by Moshe Rabbeinu and the Mitteler Rebbe**

In 5748,<sup>119</sup> the Rebbe explains the association between Moshe, who was a king (as in the verse, “He was a king in *Yeshurun*”), as well as the Mitteler Rebbe, who issued a blessing that when two young men meet (which is the concept of Hakhel) they should discuss *yichuda ila’ah* (the concept of ‘to fear Hashem all the days’), to the concept of Hakhel that is performed by a king.

### HAKHEL GOES ON

The Rebbe notes<sup>120</sup> that according to a number of authorities,<sup>121</sup> Hakhel is celebrated until the fourth day of Sukkos. (.)

*Shema* can be recited until **9:51 am**.

Recite Shacharis as yesterday, including the complete *Hallel* and *Hosha’anos* for the fourth day of Sukkos.

## FRIDAY, 19 TISHREI

### 3rd Day of Chol Hamoed

**Today’s *Ushpizin* are led by Aharon HaKohen and the Tzemach Tzedek.**

The Rebbe explains<sup>122</sup> the association between Hakhel and *Aharon Hakohen*, whose theme is unity among Jews and who is described as “one who loved the creations.”

119) *Sichas Leil Daled d’Chag Hasukkos*

120) *Sichas Leil Daled d’Chag Hasukkos* 5741

121) see *Turei Even*, Megillah 5a *Sichas Leil Daled DeChag HaSukkos* 5741

122) *Sichas Leil Hei d’Chag Hasukkos* 5748

*Shema* can be recited until **9:51** am.

Recite *Shacharis* as yesterday, including the complete *Hallel* and *Hosha'anot* for the fifth day of Sukkos.

**Laws of Redemption:** (1) A golden unsanctified container is filled with water from the Shiloach Spring and placed in a room of the *Beis Hamikdash* for use in the *nisuch hamayim* of Shabbos.

(2) No more than **forty-eight** trumpet blasts may be sounded in the *Beis Hamikdash* on one day. Today, the maximum number of blasts are sounded: there are the regular **twenty-one** that are sounded each day, with an additional **nine** for the *Musaf* (as on every Shabbos and Yom Tov), a further **twelve** that are sounded each day of Sukkos, and a final **six** that are sounded on each *erev Shabbos*.

## EIRUV CHATZEIROS

You must establish an *eiruv chatzeiros* if you intend to carry during Shabbos in a joint courtyard or an alleyway that opens to more than one home. This is critical if your Sukkah is situated in a shared location.

If an *eiruv chatzeiros* is already established amongst the residents, it is sufficient for Sukkos. This applies regardless of any additional outsiders using the Sukkah. (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.

Your *eiruv chatzeiros* requires you to enclose the area with a fence or another 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 their share in the property for the sake of establishing the *eiruv*.

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.

### 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*, the volume that fits into two-thirds of a small matchbox) for each participant—which is the amount of bread normally consumed by an individual at two meals. There is a limit of eighteen *grogros* (six *beitzim*) to the *eiruv*, even if more than eighteen homeowners are participating.

(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* (three to three and a half inches). The representative 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 someone may act as a *shaliach* to acquire something beneficial for another person even without their awareness. It is considered as if each participant is present and has personally raised it in turn.<sup>123</sup>

(3) Recite the blessing:

ברוך אתה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל מִצְוַת עֲרוּב.

“Blessed ... Who has sanctified us with His commandments and commanded us concerning the mitzvah of *eiruv*.”

Then recite the following declaration:

“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.”

Those who understand recite in the original Aramaic:

בְּדִין יְהִי שְׂרָא לָנָא לְאַפּוֹקִי וּלְטַלּוּלִי מִבֵּית וּמִחֲצָר לְחֲצָר וּמִחֲצָר לְבֵית  
וּמִרְשׁוֹת לְרְשׁוֹת בֵּין בְּשַׁבָּת זוּ וּבֵין בְּשָׁאָר שְׁבֻתוֹת הַשָּׁנָה לָנוּ וּלְכָל הַדְּרִים בְּשִׁכּוּנָה הַזֹּאת.

The appropriate time for this blessing is when establishing the *eiruv*,<sup>124</sup> 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.

## THE MUKTZAH LULAV

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 remain above water, as described above in *arba minim* preparation in the entry of *erev Yom Tov*.

Move your *lulav* to a safe location where it can remain throughout Shabbos, because it is forbidden to handle the *lulav* and attached species on Shabbos due to the laws of *muktzah*. These laws do not apply to the *esrog*, because it can be used on Shabbos for a permissible purpose—to enjoy its fine fragrance.<sup>125</sup>

123) For more details on making a *eiruv chatzeiros*, see the Alter Rebbe's *Shulchan Aruch*, 366–395.

124) In the instructions printed in the *siddur* for *eiruv tavshilin*, 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.

125) True, it is best to refrain from enjoying the scent of the *esrog* that belongs to the *arba minim* for the duration

## SHABBOS PREPARATIONS

The practice of reading the *parshah* on *erev Shabbos* in the manner of *shnayim mikra v'echad targum* is dispensed with today.

If you trim your nails every *erev Shabbos* or *erev Yom Tov*, you nevertheless do not cut them today with clippers, scissors, or knife, but only by hand (or your teeth) if necessary. However, if you trimmed them *erev Yom Tov* and they grew back already, they may be cut as usual.

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

It is a mitzvah to check your pockets before Shabbos to make sure that you will not inadvertently carry in the public domain on Shabbos. This is especially important when you have been wearing your Shabbos clothing during Chol Hamoed.

**Candle lighting is at 5:58 pm.** It is preferable to light the candles in the Sukkah, if safe and practical. Recite the regular blessing (*l'hadlik ner shel shabbos kodesh*). If you accidentally did not recite the appropriate brachah, see the chart at the end of the booklet.

## FRIDAY NIGHT, 20 TISHREI

### Eve of 4th Day of Chol Hamoed

For *Kabbalas Shabbos*, begin with *Mizmor l'Dovid*. At the end of *Lecha dodi*, recite *b'simchah uv'tzahalah*. Recite the *Amidah* of a regular Shabbos, but include *ya'aleh veyavo*.

If you made a mistake in the *Amidah*, see the chart at the end of the booklet.

It is customary to greet others with "*Gut Shabbos!*"<sup>126</sup>

**Tonight's *Ushpizin* are led by Yosef Hatzaddik and the Rebbe Maharash.**

## SHABBOS MEAL

In the Sukkah, recite *Shalom aleichim*, *Eishes chayil*, *Mizmor l'Dovid*, and *Da hi se'udasa* quietly. Recite the regular Friday night *Kiddush*, but add *leishev basukkah*.

Regarding the challah that was used to establish the *eiruv chatzeiros*: if the *eiruv*

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of Sukkos in order to avoid the question of whether to recite a blessing over its scent, which may be a superfluous blessing. Nevertheless, *Magen Avraham* states that when the *esrog* is not in actual use, one may benefit from its scent; and that certainly, on Shabbos, when it is not used at all, one may enjoy its scent. (Some say that a blessing should not be recited on it, even during the time it is not being used for the mitzvah.) Other opinions, possibly including the Alter Rebbe, disagree.

However, one may certainly recite a blessing over another fragrant fruit and then immediately smell the *esrog* (thereby avoiding a questionable blessing over the *esrog*). This is sufficient grounds to prevent the laws of *muktzah* from applying to the *esrog*. For references and further detail, see the Hebrew version of this publication.

<sup>126</sup> See *Sichas Leil Vav d'Chag Hasukkos* 5749 about wishing both "*Gut Shabbos*" and "*Gut Mo'ed*".

that was made before the onset of Shabbos was intended to remain in effect only for Shabbos Sukkos, it should be used for the meal on Shabbos, after Shacharis. Or, as the Alter Rebbe adds in parentheses, it can be used for the meal on the night of Shabbos, provided that the meal is held when it is unquestionably past nightfall.<sup>127</sup>

**No Eiruv?** The Rebbe's father ruled that if someone 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, an *eiruv* is not necessary because they are considered members of a single household. In that case, the Sukkah itself is their *eiruv*.<sup>128</sup> If your neighbors do not eat in a single Sukkah, ask a Rav for a way to permit carrying in the courtyard.<sup>129</sup>

Dipping challah in honey during Shabbos Chol Hamoed is optional. Some sources state that we do not do so. However, in *Likkutei Sichos*, the Rebbe records the custom to dip in honey during both Shabbos and Yom Tov meals.

During *Birchas Hamazon*, first recite *Retzei* for Shabbos and then *ya'aleh veyavo* for Sukkos. Recite the *Harachamon* for Shabbos as well as the *Harachaman* for Sukkos. Do not recite the *Harachaman* for Yom Tov. If you forgot to recite *ya'aleh veyavo* or made an error in the text of *bentching*, see the chart at the end of the booklet.

**Law of Redemption:** The use of musical instruments in *Simchas Beis Hasho'eivah* was not permitted on Shabbos. *Simchas Beis Hasho'eivah* was therefore not held on Shabbos in the *Beis Hamikdash*. As stated earlier, in the Era of Redemption, such Rabbinic decrees will no longer apply.

## WALKING, TALKING HAKHEL

"I have been making a commotion about *Hakhel* for some time now," the Rebbe said on Chol Hamoed in 5748,<sup>130</sup> "and I continue to make a fuss about the fact that with all that has been accomplished until now, it is still insufficient, and much, much more needs to be done. Seemingly, one can complain, 'I already involved myself with Hakhel. What more do you want from me?!' Indeed, he worked at Hakhel in actuality, and especially for the Hakhel year, in fulfillment of the verse, 'Assemble the nation, the men, the women, and the children ... in order that they hear and in order that they learn ... and they will be careful to do all the words of this Torah.' He indeed assembled men, women, and children, and he inspired them to increase in matters of Torah and *mitzvos* in actual practice. He inspired the children to action as well, for the actions of a child are considered valid actions—which is not the case with toddlers and infants, whose deeds are not considered relevant, and who fulfill the mitzvah of Hakhel with the literal assembly alone (and this influences them as they grew up).

127) The Rebbe explains the reason for the distinction between *eiruv tavshilin* and *eiruv chatzeiros* in this regard, in *Likkutei Sichos*, vol. 16, Beshalach 4. In fn. 41 the doubt regarding eating the challah at the evening meal after nightfall is addressed.

128) see *Mei'iri*, *Eiruv* 73a and *Tzaddik Lamelech*, vol. 7, p. 240

129) see my grandfather's *She'arim Mitzuyanim Behalachah Kuntres Acharon* 135.

130) *Sichas Leil Gimmel d'Chag HaSukkos* 5748

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

"True, we see a human being with 248 limbs and so on, dressed in Shabbos and Yom Tov clothes—*ah Shabbosdike Yid, ah Yomtovdike Yid*—and we see the unique quality that he gained from his activities over the preceding days, beginning with his service of Hashem during the month of Elul, then Chai Elul, the days of Selichos, Rosh Hashanah, Aseres Yemei Teshuvah, Yom Kippur, and the first three days of Sukkos. Nevertheless, we demand that he increase his activities and his efforts for Hakhel to the point that when we look at him we see nothing else but the theme of Hakhel. 'Before the eyes of the entire Jewish people' is clearly discernible just by looking at him. His entire being has become Hakhel! This is the measure by which to gauge his Hakhel activities: Whether the eyes of all Jews can glance at him and immediately discern his Hakhel."

## SHABBOS CHOL HAMOED SUKKOS, 20 TISHREI

*Shema* can be recited until 9:52 am.

### NO LULAV

Do not recite a blessing or shake the *lulav* during Shabbos. The *lulav* and its attached species are considered *muktzah machmas mitzvah*, as mentioned previously. If you keep your *lulav* in a container of water, do not add water during Shabbos.

### SHACHARIS FOR SHABBOS

Recite Shacharis as on a regular Shabbos. Add *ya'aleh veyavo* and the complete *Hallel*. Do not recite *Hosha'anos* and do not encircle the *bimah*. After *Hallel*, recite *Kaddish tiskabel, Shir shel Yom, L'Dovid 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, two *sifrei Torah* are used and eight *aliyos* are read.

Today's *Haftorah* describes the war of Gog and Magog (*Vehayah bayom hahu b'yom bo gog...*) because that war is destined to occur during the month of Tishrei.

During the *Haftorah*, the words *v'hisgadilti v'hiskadishti* are pronounced as spelled here (with a *chirik* under the letter *daled*) according to Kabbalistic tradition.<sup>131</sup>

Conclude the blessings after the *Haftorah* with the words *mekadesh hashabbos v'Yisroel vehazemanim*, but do not mention *Chag Hasukkos* in the blessing at all. If

<sup>131</sup>) Privately, each person also reads the *Haftorah* for the weekly *Parshah*—in this case, *Vezos Haberachah*.

you made a mistake in the text, see the chart at the end of the booklet.

Recite *Yekum purkan*, but do not recite *Av harachamim* after reading the Torah.

### MUSAF FOR SHABBOS

Recite the Musaf for *shalosh regalim*, adding the parts that apply to Shabbos. We always mention Shabbos before mentioning the festival (*Vatiten lanu ... es yom hashabbos hazeh v'es yom chag hasukkos hazeh... v'es musefei yom hashabbos hazeh v'yom chag hasukkos hazeh...*) Recite the verses for Shabbos (*Uv'yom hashabbos*) as well as the verses that apply to the relevant day of Sukkos (*Uv'yom hachamishi* and *Uv'yom Hashishi*)—followed by *Uminchasam veniskeihem*. Recite *Yismechu vemalchusecha* and conclude the blessing that follows with *mekadesh hashabbos v'Yisroel vehazemanim*.

If you erred in Musaf, whether with regard to the content of the verses or in mentioning Shabbos or Yom Tov in the concluding blessing, see the chart at the end of the booklet.

After Musaf, recite *V'lakachta soles* and the *Sheish Zechiros*.

*Luach Kolel Chabad* states as follows: For *Kiddush*, recite (1) from *Mizmor l'Dovid* until *v'yekadesheihu* quietly (2) from *Savri meranan* until *borei pri hagafen* out loud, and then (3) *leishev basukkah*.

**Law of Redemption:** On Shabbos that coincides with Sukkos, all groups of *Kohanim*, not only those assigned to that day's service in the *Beis Hamikdash*, divide the bread of the *lechem hapanim* 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 hapanim* (showbread), and the final *Kohen* holds the pitcher of water for *nisuch hamayim* (water libation).

Accompanying the sacrifices, the flute that is sounded each day of Yom Tov is blown today as well, for the service of *korbanos* supersedes the restrictions of Shabbos.

The mitzvah of the *aravah* performed each day of Sukkos was suspended in the past on Shabbos. However, in the future Redemption, when all Rabbinic decrees will be annulled, it is possible that it will occur on Shabbos as well.

### MINCHAH

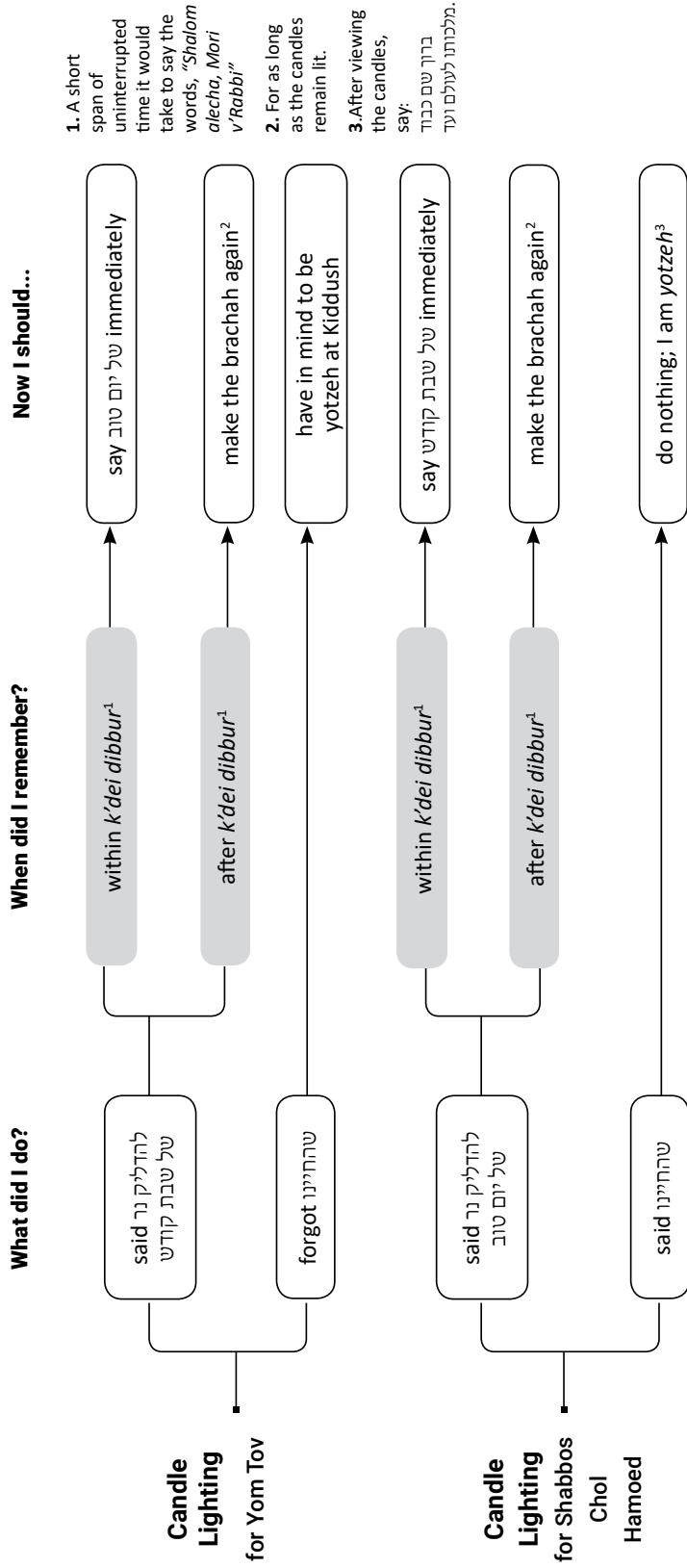
During Minchah, we recite *Va'ani tefilasi*.<sup>132</sup> The beginning of *Parshas Vezos Habrachah* is read. Recite the Minchah *Amidah* as on a regular Shabbos, but add *ya'aleh veyavo* and omit *Tzidkasecha*. If you made a mistake in the *Amidah*, see the chart at the end of the booklet.

Shabbos ends at 6:57 pm.

<sup>132</sup> Seeing that fasting is prohibited, and that there is an emphasis on celebrating with food and drink.

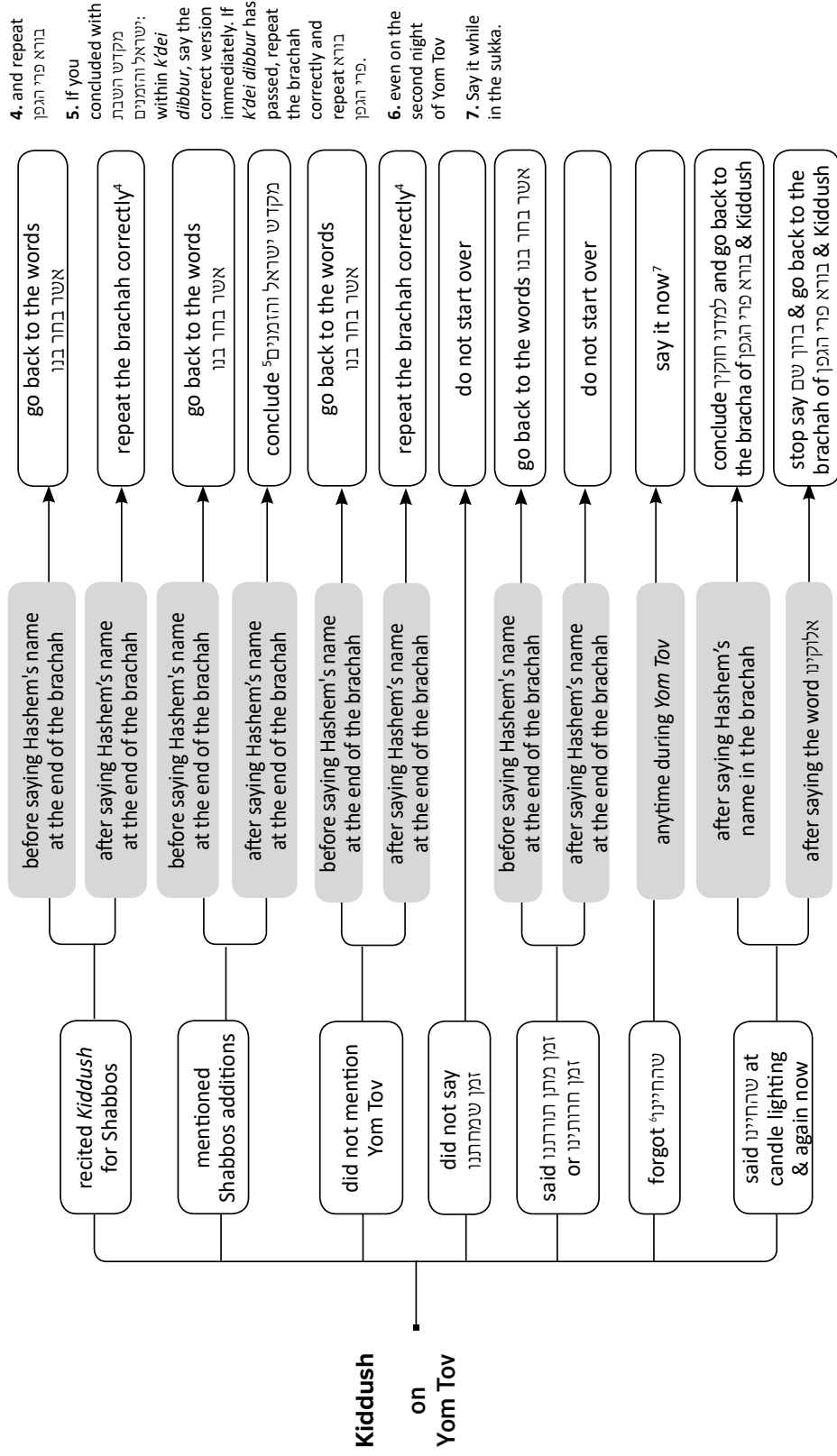
# “Oops! I made a mistake...”

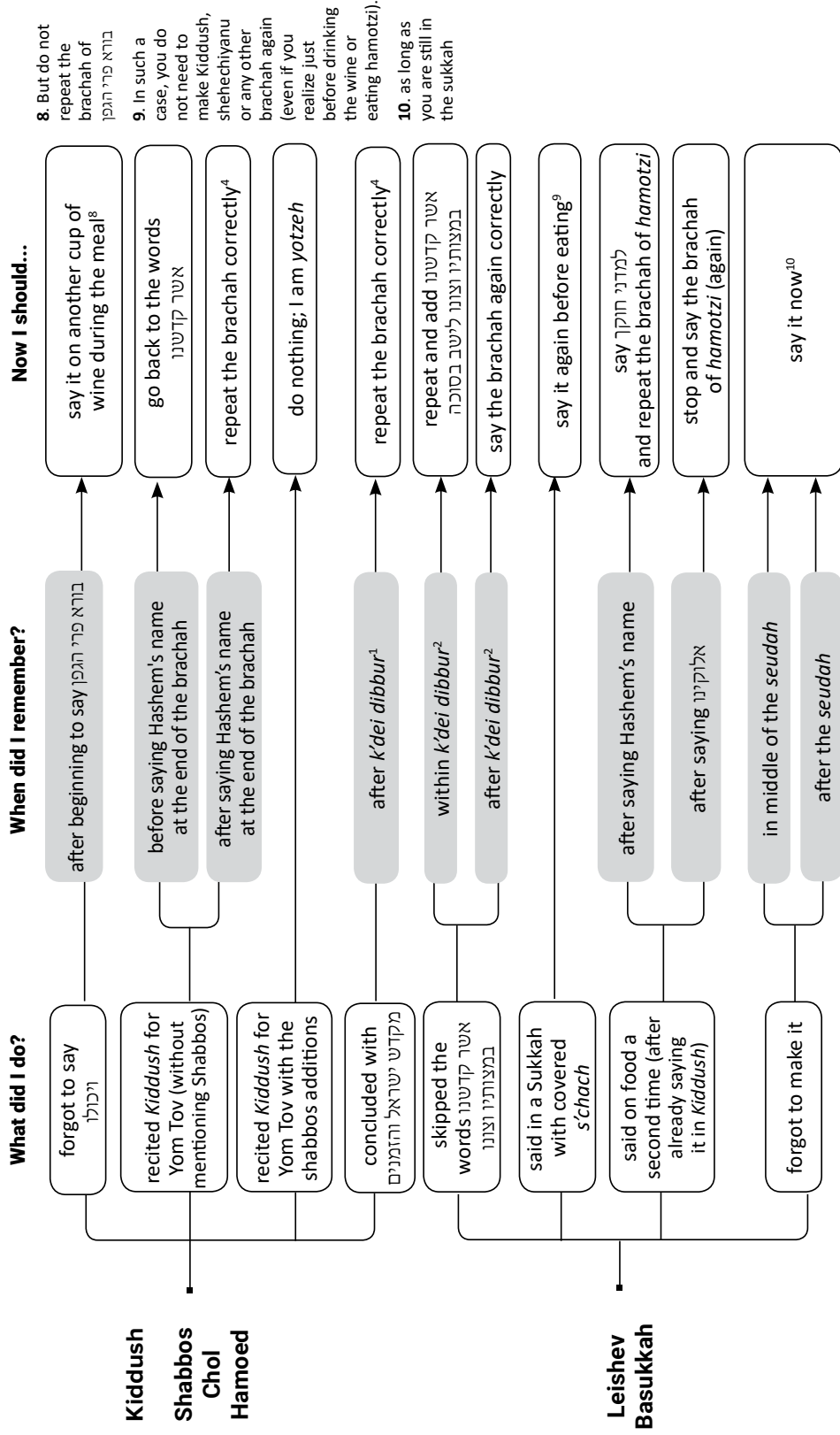
DUE TO TECHNICAL DIFFICULTIES, THE TRANSLATED CHART CONTAINS ONLY SUKKAH-SPECIFIC INFORMATION.  
FOR ALL CASES RELATED TO DAVENING ETC., SEE THE HEBREW CHART.



1. A short span of uninterrupted time it would take to say the words, “*Shalom alecha, Mori v'Rabbi!*”
2. For as long as the candles remain lit.
3. After viewing the candles, say:  
ברוך שם כבוד מלכותו לעולם ועד.





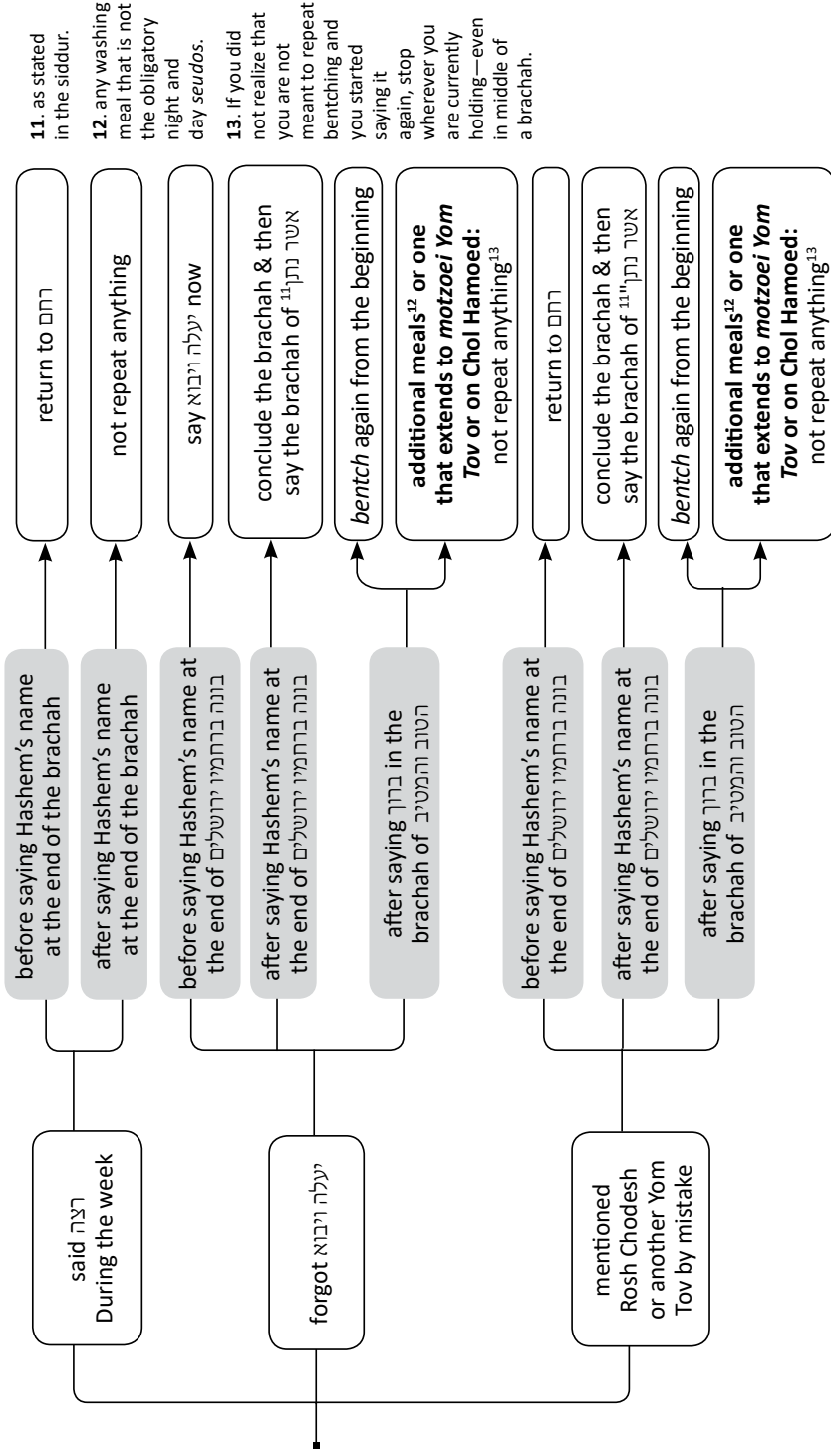


8. But do not repeat the brachah of בורא פרי הגפן

9. In such a case, you do not need to make Kiddush, shehechiyanu or any other brachah again (even if you realize just before drinking the wine or eating hamotzi).

10. as long as you are still in the sukkah

**Birchas  
Hamazon**  
Yom Tov  
or  
Chol Hamoed



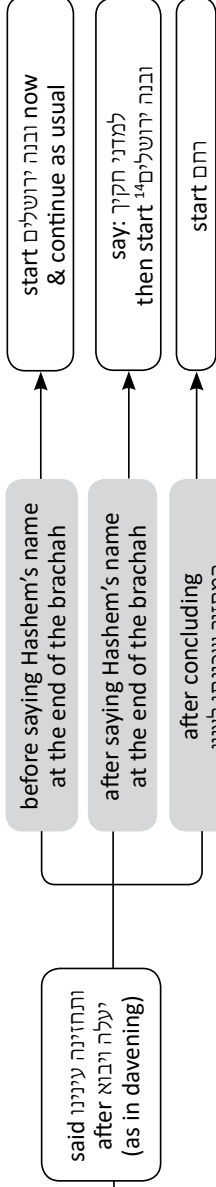
## What did I do?

## When did I remember?

## Now I should...

**Birchas  
Hamazon**

**Yom Tov  
or  
Chol Hamoed**



14. If you concluded the brachah with יבנה וירושלים, you are *yotzeh*.

15. Say as stated in the *siddur*. If you also forgot *רחם*, say as stated in the *siddur*.

16. As it says in the *Siddur*:

“ברוך אתה השם  
אלוקינו מלך העולם  
שנתן שבתות  
למנוחה לעמו ישראל  
באתה לאות ולברית  
ברוך אתה השם  
מקדש השבת

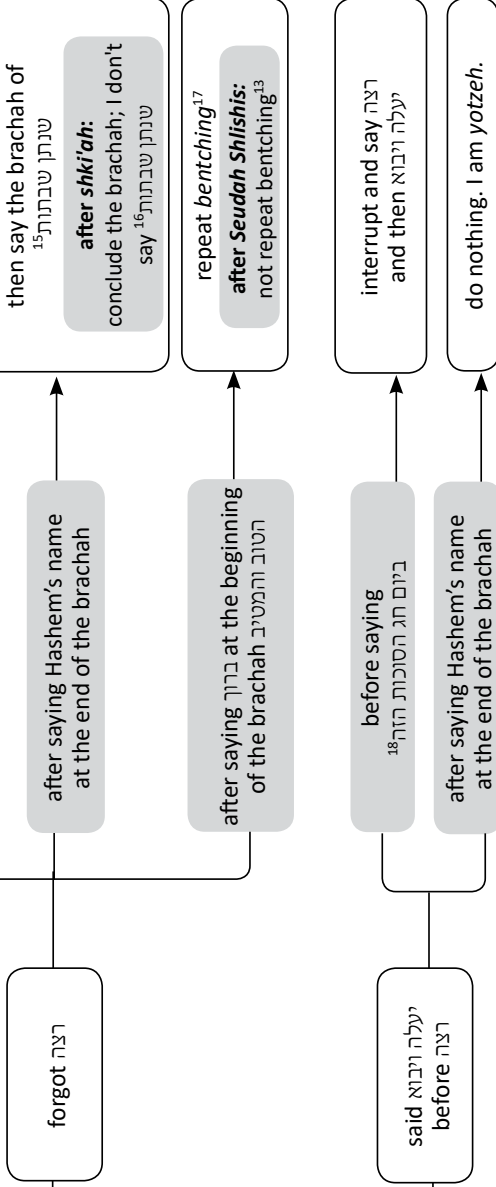
If you forgot also *ya'aleh veyavo*, you say:

“ברוך אתה ה' אלוקינו  
מלך העולם שנתן  
שבבות למנוחה לעמו  
ישראל באהבה לאות  
ולברית ומועדים  
לששון ולשמחה את  
יום חג הסוכות הזה  
בא"י מקדש השבת  
ישראל והזמנים”

17. And say *ya'aleh veyavo* again.

**Birchas  
Hamazon**

**on Shabbos  
Chol Hamoed**



19, even when saying *Al Hamichya* on *mezonos*, except if the *mezonos* is eaten instead of bread (in which case you repeat *Al Hamichya*)

## Me'ein Shalosh

