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# DAY-TO-DAY HALACHIC GUIDE

Detailed instructions on the  
laws and customs for the  
month of Tishrei 5781

PART TWO:  
Yom Kippur  
First Days of Sukkos

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# DAY-TO-DAY HALACHIC GUIDE

Detailed instructions on the  
laws and customs for the  
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Part Two:  
Yom Kippur  
First Days of Sukkos

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

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

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

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

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

\* \* \*

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

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

\* \* \*

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

“Hashem **begs** the Jewish people,” the Rebbe passionately states,<sup>1</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

<sup>1</sup> *Likkutei Sichos*, vol. 18, p. 341—emphasis in original.

actually offered the sacrifices. This study will bring about the actual offerings because it brings [to quote the Rambam] ‘King Moshiach [who] will build the *Beis Hamikdash* ... and restore the laws of the Torah ... so that the Jewish people will again offer the sacrifices ... in accordance with all the mitzvos that are stated in the Torah,’ speedily, in our time—literally! [Then, to quote the festival liturgy] ‘We will offer before You there the offerings of our obligations ... in accordance with the commandments of Your will.’”

“We must experience greater longing and yearning for the Redemption,” the Rebbe demanded.<sup>2</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—man and woman alike—must know in order to put them into practical use on a daily basis, such as many of the laws of the offerings.”

\* \* \*

**Note:** The times listed below are for Crown Heights only. Many factors influence the calculation of *zmanim* (halachic times) and it is not possible to achieve complete precision. It is therefore recommended to begin earlier than the time listed and not wait until the last minute (e.g., for the start of Shabbos), or to wait extra time when that is the appropriate precaution (e.g., the close of Shabbos).

## SUNDAY, TISHREI 9, EREV YOM KIPPUR

From the ninth of Tishrei until the second day of Rosh Chodesh Cheshvan, do not recite *tachanun*, *lamnatze’ach ya’ancha*, and *tefilah le-David*.

It is forbidden to fast today.

**General guidelines for fasting pre - and postpartum:** A woman within the first three days of giving birth need not fast; one within the first week should consult a Rav. A week or more after childbirth, a woman must fast as normal even though she might feel very weak.

The only exceptions that apply to a pregnant or nursing woman are in cases where fasting would be life-threatening. Therefore, in low-risk pregnancies, women must fast unless accompanied by headaches, dizziness, fainting or other signs of dehydration etc.

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<sup>2</sup>) from a *sichah* addressed to Nshei uBnos Chabad, *Sefer Hasichos* 5750, vol. 2, p. 485

They should decrease their activities to be able to fast as usual, even remaining in bed and resting all of Yom Kippur if necessary. Aiding an expectant mother to fast properly is a priority, even at the expense of her husband's shul attendance.

If, despite all precautions, she feels that her health has deteriorated to a potentially dangerous level she should eat and drink with *shiurim* (very small amounts at set intervals) when she requires it. (One can assess their health situation themselves and it is not necessary to consult a Rav)

A woman in active labor may eat or drink without restrictions, except those that are medically imposed on her by her medical staff during childbirth. A pregnant woman close to term should discuss this scenario with her doctor.

It is a *mitzvah* to increase the number of meals eaten on this day so that we eat the equivalent of two days' worth of meals. According to some opinions, the obligation to eat more than usual begins the night before.

"There is an exceptional spiritual quality to the act of eating and drinking on *erev Yom Kippur*!" the Rebbe exclaimed during his annual *erev Yom Kippur* blessing in the year 5745. "To the extent that it has been observed that those exalted individuals who are careful throughout the year to use only one hand while eating, now—at the festive meal on *erev Yom Kippur*—deliberately use both of their hands to eat. I personally witnessed this in my own father's conduct. The reason he expressed for this change was that 'this is the eating of *erev Yom Kippur*, the ninth of the month!'"<sup>3</sup>

Many are accustomed to wear Yom Tov clothing on *erev Yom Kippur*. The Rebbeim wore silk garments (as on Shabbos and Yom Tov) in the morning following *kapparos*.

Immerse in a *mikveh* before Shacharis.

Do not spend a great time in prayer during Shacharis. Do not recite *mizmor le-sodah*, *tachanun*, *avinu malkeinu*, *lamnatze'ach*, and *tefilah le-David*.

Request a piece of *lekach* (honey cake) from another person and partake from what you receive.

"On *erev Yom Kippur*, the Rebbe is accustomed to distribute *lekach* (honey cake) while wearing his silk Shabbos *kapota* and his *gartel*. He wishes each individual *shanah tovah u'mesukah*, a good and sweet year<sup>4</sup>."

**Law of Redemption:** The Kohen Gadol is sprinkled with the ashes of the Red Heifer on the seventh day of his isolation. The Kohen Gadol stands in the Eastern Gate of the *Beis Hamikdash*. We parade bulls, rams, and lambs in front of the Kohen Gadol so that he is familiar with them for the sake of the following day's service.

In the daily morning prayers, when discussing how the incense was

3) *Likkutei Sichos*, vol. 29, p. 319.

4) *Sefer Minhagim Chabad*

prepared, we mention as follows: “and the other three *manim* from which the *kohen gadol* took two handfuls [into the Holy of Holies] on Yom Kippur. These [three *manim*] were put back into the mortar on the day before Yom Kippur and ground again very thoroughly so as to make the incense extremely fine.

Eat the *erev* Yom Kippur meal **before** *chatzos* (midday). Dip challah in honey, and eat fish.

Even for breakfast, you should only eat foods that are easily digestible, such as fish and fowl. Do not eat sesame seeds. Avoid foods that cause the body to produce sperm, such as garlic and eggs. Restrict milk products to the morning meal; they should not be eaten during the final meal before the fast.

Before immersing in a *mikveh* and praying Minchah, ask someone to administer 39 *malkos* (lashes) to your back while you bend over facing north. These are struck lightly, preferably with a leather strip or belt, although any kind of material can be used. Begin with one strike to the right shoulder, a second to the left shoulder and a third slightly lower, in the center of the back. This counter clockwise pattern is repeated 13 times, in total 39 times. Both you and the one administering the lashes should together recite the verse *ve-hu rachum yechaper avon...*—one word per strike.

Following the lashes, immerse in a *mikveh* to achieve purity and *teshuvah*. Immerse 3 times. Be careful to avoid any adhering substance that could be considered a *chatzitzah*.

Give a lot of *tzedakah*. It is our custom to drop many coins into *tzedakah* boxes and plates as we make our way to Minchah.

The Baal Shem Tov taught that the sound of clanging coins in the plates (or *tzedakah* boxes) causes the forces of *kelipah* to be splintered apart!

Recite *vidui* and *al cheit* during Minchah, following the first *yiheyu le-ratzon*. Pray at length, with profound feelings of *teshuvah* from the depths of your heart and soul. Do not recite *avinu malkeinu*.

Recite *vidui* while standing upright; do not lean heavily on anything. It is preferable to bow slightly while reciting *vidui*, as when reciting *modim*. Lightly strike your chest with your fist while reciting *ashamnu*, etc., as well as *al cheit shechatanu*, and *ve-al chata'im she-anu chayavim* and *selach lanu*, etc. (All the above is also true of each time that *vidui* is recited.)

If you are reciting *vidui* during the silent *amidah* and the *chazzan* begins the repetition, you may respond *amein* after the *chazzan*'s recital of *ha-melech ha-kadosh* and *shome'a tefilah*. If the *chazzan* begins *kedushah*, you may respond for *kadosh*, *baruch* and *yimloch*. When the *chazzan* reaches *modim*, bow and recite only the three words ‘*Modim anachnu lach*.’ You may also answer *amein yehei shmei rabba* and *amein* after *d'amiran b'al'ma*.

Yom Kippur does not atone for wrongs done to others, unless the wronged parties express their forgiveness. One should make an effort to appease whomever one wronged—even if it was “only” a matter of spoken words. When requesting forgiveness, specify the wrong that you performed unless it would embarrass the injured party. The wronged party should forgive immediately. The laws of forgiveness are detailed in *Shulchan Aruch Admor HaZaken* 606.

**Law of Redemption:** The elders of Beis Din hand over the Kohen Gadol to the elders of the priesthood and they in turn would take him up to the upper chamber of the house of Avtinas to teach him the particulars of scooping the incense. An oath is administered to him that he does not alter the service.

For the *se’udah ha-mafsekes*, wash your hands for *ha-motzi* and eat at least a *kebeitzah*, dipping the challah in honey. Avoid salt in foods during this meal. Avoid fish and dairy products, sharp spices and any food that causes the body temperature to rise.

“It is stated<sup>5</sup> that we should eat soup three times on *erev* Yom Kippur. My father-in-law the [Friediker] Rebbe never had sufficient time on *erev* Yom Kippur to eat soup three times. He would take a spoonful and they would pour a little more soup into his plate. This was considered a second plate. He ate a second spoonful of soup. Then they added more soup; this was considered a third plate<sup>6</sup>...”

On *erev* Yom Kippur, is it customary to eat *kreplach* (pastry pockets filled with meat and boiled in soup). For insight into this practice, see *Sefer HaMinhagim Chabad*.

If you intend to eat after reciting *birchas ha-mazon* at the conclusion of the *se’udah ha-mafsekes*, state so explicitly before concluding your meal. If you did not, you may still eat.

Some are accustomed to immersing in the *mikveh* following the *se’udah ha-mafsekes* in proximity to the onset of Yom Kippur. This can only be done if there is ample time to conclude before sunset.

Wear clean clothes in honor of Yom Kippur. Spread a tablecloth as you do for Shabbos and Yom Tov.

Nowadays, universal custom prohibits preparing food on Yom Kippur that is to be eaten after the fast, even though there is room for leniency in halacha on a weekday because of *agmas nefesh*. Therefore, extra care should be taken that all preparations should be completed before the fast.

We are stringent to avoid *hatmanah*, setting up food today to be kept warm throughout Yom Kippur to be used after the fast, unless it is needed by those who are weak.

Each married man should light a *lebidike licht*, a candle for the

5) *Sefer HaSichos* 5697, end of p. 156

6) *Sichas Shabbos Parshas Kedoshim* 5717



living in *shul*. One also lights *yahrtzeit* candles (*ner neshamah*) for departed parents at home.

Prepare a candle that will be used on *motzaei* Yom Kippur, besides the *ner neshama* (see below in connection to *havdalah*).

Candle lighting is at **6:25 pm**. Recite two blessings: (1) *le-hadlik ner shel yom ha-kipurim* and (2) *shehechiyanu*. For the laws that apply in case of error, see footnote.<sup>7</sup>

The candles should burn long enough so that they are still lit when you return home from *shul* after Maariv, unless you stay home and enjoy from the candles immediately.

Married couples should also leave a light in the bedroom. Regular electric lighting is sufficient for this purpose.

Men should stop eating and observe the other restrictions of Yom Kippur in advance, no later than visible **sunset**, which is at **6:43 pm**. Women accept Yom Kippur at candle lighting time.

Married men wear a *kittel*, unless they are in their first year of marriage and wore a *kittel* for their *chuppah*. Do not enter a bathroom while wearing a *kittel*.

Put on your *tallis* with a blessing before sunset (*sheki'ah*). If you only do so after sunset, do not recite the blessing.

Check your pockets in advance of nightfall—you have been wearing your Shabbos clothes today and may not remember that you are carrying something.

Bless your children with *birchas ha-banim* before leaving your home for *kol nidrei*. It is customary to recite the text of *birchas kohanim*.

When you notice nightfall approaching, stand and recite *vidui* (*ashamnu* and *al cheit*). Men and women are equally obligated in the mitzvah of *vidui*.

## EVE OF YOM KIPPUR

“There are no greater festivals for the Jewish people than ... Yom Kippur<sup>8</sup>.”

7) One who recited the Shabbos candle lighting blessing instead of the Yom Kippur version, but immediately realized the error, should immediately correct it. If a few seconds has elapsed, but it is still daytime, the one who lit the candles should ask someone else to light new candles for her, so that she can recite the correct (Yom Kippur) blessing over them. However, she must not light them herself. If she only realized her error later, at which point fresh candles may no longer be lit, she can simply recite the Yom Kippur blessing as long as her candles are burning.

If she recited the Yom Tov version instead, she should immediately correct herself. If a few seconds have passed, there is a debate over whether or not she needs to recite the Yom Kippur version at all. In that case, due to the doubt involved, she should *not* recite the Yom Kippur blessing. (In the *amidah*, it is necessary to specify which Yom Tov we refer to, but this is not essential for candle lighting. For further analysis and references, see the extensive footnote in the Hebrew version.)

8) *Taanis* 5:8

It is a Torah obligation (*d'oraisa*) to commence Yom Kippur a little early, to add from the mundane and to sanctify it — at least from the time of visible sunset, **6:43 pm**.

There are five Yom Kippur restrictions:

(1) No eating or drinking even the slightest quantity, although food may be handled. Children from the age of nine or ten are trained to fast an age-appropriate number of hours. Children under that age must not be allowed to fast even if they so desire. Someone suffering from a life-threatening illness eats and drinks; if medically permissible, they should restrict themselves to *shiurim* (specific quantities within a certain time). Obviously, this should be under the direct guidance of a Rav. They do not recite *kiddush*, nor do they use *lechem mishneh*. If they will be eating bread, they should wash their hands first; if they eat *shiurim*, they do not recite the blessing of *al netilas yadayim*. If they eat a *kezayis* in the amount of time known as *k'dei achilas pras*, they must recite *birchas ha-mazon*; they include *ya'aleh ve-yavo* and use the phrase *biyom hakippurim hazeh, biyom selichas he-uvon hazeh, biyom mikra kodesh hazeh*.

(2) Any washing of the body is forbidden, even to remove sweat. Rinsing the mouth is prohibited. If a person became sullied with dirt or excrement, he should wash the sullied area only. One who touches a part of the body that is normally kept covered should wash his fingers until the knuckles. When visiting the bathroom, touch such a covered area of the body so that you can wash your hands as described. If you are about to pray, wash your hands in this manner even if you did not touch a covered area. An ill person washes in his ordinary manner.

(3) It is forbidden to place oils or lotions on the skin even in the tiniest amount and even for the sake of removing sweat. It is permissible to anoint though for medical reasons, though you must keep in mind the limitations on smearing and medicines on Yom Tov.

(4) It is forbidden to wear leather footwear, even if only the outer covering is made of leather. It is preferable not to use wooden footwear either. Chabad *minhag* does not follow the opinion that bans rubber galoshes and the like. A woman within 30 days of childbirth, someone who is ill and someone with a foot injury—who find cold floors particularly uncomfortable—are permitted to wear regular footwear. However, they still should invite some discomfort such as switching the right shoe for the left, if feasible. Nowadays where no leather shoes are very common and comfortable, a person should not seek to be lenient in this regard.

(5) Married couples must observe all of the *harchakos* by night and by day.

It is forbidden to dress children in shoes, even if they are under the age of *chinuch*. They should not be bathed and creams or oils should not be applied on them. If they do so of their own accord, their father must not stop them. Once they reach the age of *chinuch* they should fast an appropriate number of hours, during which time it is forbidden to give them food and drink; if they take it themselves, their father must stop them.

Before *kol nidrei*, *avinu malkeinu* is sung. Recite chapters 115-123 of Tehillim, open the *aron*, and recite *kol nidrei* followed by the blessing of *shehechiyanu*.

The congregation recites *shehechiyanu* quietly, making a point of concluding before the *chazzan* so that they can respond *amein* to his blessing. It is a *mitzvah* to publicize that whoever recited *shehechiyanu* earlier over the candles should not do so now.

During the *Shema* of Maariv, recite “*baruch shem...*” in a loud voice.

After *aleinu* and *kaddish yasom*, recite chapters 1-4 of Tehillim, followed by another *kaddish yasom*. Then read the entire book of Tehillim, *b’tzibur*, starting from the first *kapital*.

Recite *kri’as shema al ha-mitah* as on every Yom Tov. Recite *baruch shem* out loud. Do not recite *tachanun* or *al cheit*. Before going to sleep, recite chapters 124-132 of Tehillim. Do not wrap yourself snugly in blankets and covers; at least leave your feet uncovered.

## MONDAY, TISHREI 10, YOM KIPPUR

Rise early in the morning. Wash your fingers until your knuckles only. Do not intend to derive personal pleasure from the washing. Kohanim wash in the morning upon arising and again before *birchas kohanim* in the regular manner—until the wrist. Dry your hands and pass the damp towel over your eyes in order to remove the sleep from your eyes. If your eyes are sullied, you may clean them. Do not rinse your mouth.

Do not recite *she-asah li kol tzarki* at all on Yom Kippur.

*Shema* can be recited until **9:46** am.

The verse *baruch shem kevod malchuso le’olam va’ed* is recited aloud when reading the *Shema* as a private individual in the morning, and again while reciting *shema* together with the congregation during Shacharis.

If during the course of the day you removed your *tallis* for a few hours, you must repeat the blessing on the *tallis* whenever you put it back on. If you removed it with the intention not to wear it for a few hours, but then changed your mind and put it on immediately (i.e. before a few hours elapsed), you do not repeat the blessing on the *tallis* provided you’re wearing a *tallis katan*.

Recite *avinu malkeinu* after the conclusion of *chazaras ha-shatz*.

Upon opening the *aron ha-kodesh*, recite *Hashem Hashem Kel rachum* etc. three times, followed by *Ribono shel olam*.

Two *sifrei torah* are removed. In the first, *Parshas Acharei Mois* is read, from its start until *va-ya'as ka'asher tzivah Hashem*. For *maftir*, the second *torah* is used to read *u've-asor la-chodesh* (from *Parshas Pinchas*). The *haftorah* is taken from *Yeshayah* (from *solu solu*, until *ki pi Hashem dibeir*), because that selection discusses *teshuvah* and fasting.

In order to complete the daily quota of one hundred *brochos*, concentrate on the blessings that are recited over the *aliyos* and *maftir*. If possible, recite a *brachah* over spices. You may recite the blessing upon smelling spices repeatedly throughout the day, as long as you focused your attention on something else and forgot about the spices in the interim.

After *krias hatorah* and *haftorah*, followed by *yizkor*. A person praying alone, without a *minyan*, may nevertheless recite *Yizkor*.

Anyone who has both living parents must exit the shul during *yizkor*. During the year of mourning, one remains inside the shul, but does not recite *yizkor*.

Recite *av ha-rachamim*.

“Whether those who are not saying *yizkor* should say *av ha-rachamim*: they should do as they wish. This is a public *hazkaras neshamos*, and so it is not said on days when *tachanun* is not said; but on Yom Kippur, when we say individual *hazkaras neshamos*, this may also be said.”

Kneel on the floor four times during Musaf—during *aleinu* and the *avodah*. While reciting *vidui* as part of the account of the *avodah*, strike your chest in the usual manner.

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, *ve-yishmerecha*—head erect, *ya'eir*—lean head to left, and so on until *shalom* when the head is erect.

Recite the *Ribono Shel Olam* prayer only while the *kohanim* are singing, but not when they pronounce the actual words. At that point, you must remain silent and listen carefully. The prayer is split into three parts: While the *kohanim* sing before *ve-yaseim*, recite from *Ribono* until *ha-tzaddik*. While they sing before *lecha*, recite from *ve-im* until *Elisha*. While they sing before *shalom*, recite from *u'kesheim* until *le-tovah*. Then, as they pronounce *shalom*, recite the three final words *ve-sishmereini*, etc. Once the *kohanim* conclude *shalom*, say *amein* followed by *adir ba-marom*, while still covered by the *tallis*.

Do not say *ein keilokeinu*. It is postponed until after the conclusion of *Ne'ilah*.

Recite the daily portion of Tehillim followed by chapters 133-141 and *kaddish yasom*.

*Sheish zechiros* is recited after Musaf.

There is a break between Musaf and Minchah. If possible, it should be at least three quarters of an hour.

**Law of Redemption:** We offer two lambs as *temidim*, as we do each day of the year. For the *musaf* offering (described in Parshas Pinchas): An ox, a ram (also known as the communal ram), and seven lambs as burnt-offerings, and a goat for a sin-offering (performed outside and eaten in the evening). For the Yom Kippur service (described in Parshas Acharai): The Kohen Gadol's ox and ram, as well as a sin-offering goat offered "for Hashem" (performed in the Temple building and burnt). This brings us to a total of fifteen sacrifices, in addition to the goat dispatched "to *azazel*." The Yom Kippur Temple service is described in all its details in the *avodah* section in the *machzor*.

All the above offerings and *Korbanos* are done specifically by the Kohen Godol.

With the passage of time, all Jewry have adopted the practice of prohibiting preparing food on Yom Kippur that will be eaten at the conclusion of the fast. There is room for leniency in the case of weak health, if it is done only after the time of *minchah ketanah* (approx. 4:16pm in NY). In that case, it is best to give some of the food to a child (so that it can be considered preparing food for the same day).

Recite *va-yedaber* and *ketores* before Minchah as usual. Do not recite *ashrei*, *u'vo le-tzion*, and *va-ani tefilasi*. *Va-ani tefilasi* is recited in praise of the Jewish people who return to shul to daven and read from the Torah after their Shabbos meal, and this reasoning does not apply to Yom Kippur.

The end of the Torah portion of *Acharei Mos* is read, followed by *maftir Yonah*.

Mincha is concluded with *avinu malkeinu*, *kaddish tiskabel*, *le-David Hashem ori*, and *kaddish yasom*. Do not recite *aleinu* at the conclusion of Minchah.

Begin Ne'ilah in proximity to *sheki'ah* (sunset). "Now is the concluding time of the sealing [of the decisions for the entire year] and we need to request mercy. If not now—when?"

Open the *aron* before reciting *ashrei*. During *kaddish*, repeat *le-eila u'le-eila*.

Replace all mention of "inscribing" with "sealing"—*chasmeinu be-sefer ha-chayim... va-chasom le-chayim tovim... nizacheir ve-neichaseim le-fonecha*. In *avinu malkeinu*, say *chasmeinu be-sefer*. Recite *mi chamocha av ha-rachamim* and not *ha-rachaman*.

In *Likkutei Sichos*<sup>10</sup>, the Rebbe points out that we recite the prayer *sha'arei shamayim* ("Open the gates of heaven and open Your storehouse of that

9) Alter Rebbe's Shulchan Aruch

10) Vol. 29, p. 526.

which is good for us”), while taking care to read *ha-tov lanu* as a single phrase so that it means “that which is good for us.” Otherwise, if these words are split up, the phrase can be understood “...open Your good storehouse for us.”<sup>11</sup>

At the conclusion of Ne'ilah, after proclaiming *shema yisrael, baruch shem*, and *Hashem hu ha-Elokim*, the *chazzan* recites *kaddish tiskabel* as far as *da'amiran b'al'ma v'imru amen*. Then Napoleon's March is sung, followed by a single blast of the shofar. The shofar should not be sounded until after nightfall. Then *le-shanah ha-ba'ah* is called out, and the *chazzan* completes *kaddish tiskabel*.

Recite *kavei, pitum ha-ketores, kaddish d'rabanan, aleinu, kaddish yasom*, followed by chapters 142-150 of Tehillim.

After nightfall, do not perform any *melachah* until you have recited *atah chonantanu* in Maariv or *baruch ha-mavdil*...

All the restrictions of Yom Kippur are lifted immediately upon its conclusion, which occurs a brief time into the night (*le-hosif mechol al ha-kodesh*). Eating remains forbidden until after *havdalah*.

Recite Maariv and *havdalah* while dressed in your *kittel* and *tallis*. Make sure that your *tallis* is only over your shoulders, not your head. Wear a hat (and not just a *yarmulke*) for Maariv and *havdalah*. Remember to add *atah chonantanu* during Maariv.

If you said *ha-melech ha-kadosh, ha-melech ha-mishpat* or *zachreinu le-chayim*, see footnote.<sup>12</sup>

## MOTZAEI YOM KIPPUR

The fast ends—after *havdalah*—at 7:23 pm.

After Yom Kippur we wish each other “*gut yom tov!*”

Before reciting *havdalah*, wash your hands until the wrist, three times each, but without a blessing. Kohanim must do so as well, despite having washed in this manner in the afternoon before *birchas kohanim*. Wash your face and rinse your mouth.

Recite *havdalah* as usual and with a flame, but without spices.

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11) The difference is that we ask not for the kind of goodness that is appreciated only in the heavens, but rather, for “specific kindness that is good for us in a revealed manner, so that we can appreciate its goodness in a most literal and practical sense. See *ma'amor* entitled *Anochi Anochi* 5687 (*Sefer HaMinhagim* 5687, pp. 21 ff.).”

[For further information on this, see *Likkutei Dibburim*, vol. 1, p. 59; *ma'amor* entitled *Basi LeGani* 5722; *Shemu'os VeSippurim* (ed. 5750, vol. 1, p. 159), reporting on the conduct of the Rebbe Rashab when he served as *chazzan* during Sukkos in the year 5679.]

12) If you said *ha-melech ha-kadosh* or *ha-melech ha-mishpat* during Maariv, correct yourself immediately. If you only realized at a later point in the prayer, do not repeat the *amidah*.

If you said *zachreinu le-chayim* up to and including the word *v'chasveinu*, conclude the *amidah* and then repeat the entire *amidah* without those insertions as a *nedavah* (voluntary prayer).

For the flame, use a source of fire that has remained lit from before the onset of Yom Kippur—or light a candle from such a source. Customarily, we use both: light a second candle from the original candle that remained lit in the home throughout Yom Kippur and then use the two of them together for the blessing.

The Rebbe Rayatz would be particular to personally perform *havdalah* on *motzei* Yom Kippur.

On every *motza'ei Shabbos*, if you have no flame, you need not go after it the same as you would go after other *mitzvos*. However, on *motza'ei* Yom Kippur, some say that you must go after the *brachah* on fire, because this is like the *brachah* of *havdalah* when we bless the Holy One who set aside for us this day from other festivals by forbidding us to extinguish flames until presently, at night.

Women (who are unable to wait for their husbands to return from *shul* before eating) may recite their own *havdalah*. They may use wine or grape juice, or *chamar medinah* such as tea or coffee.

If they are unable to recite *havdalah*, they may drink water in the interim (although this is not our custom regarding an ordinary *motza'ei Shabbos havdalah*). If truly necessary, they may drink seltzer, and even tea or plain coffee without sugar or milk.

If you forgot to recite *havdalah* before eating, recite it as soon as you remember. If you remember after reciting *hamotzi* for bread or *mezonos* for cake, etc. but before having tasted anything, eat something immediately and then recite *havdalah*.

A man who has previously recited *havdalah* may not repeat it for the sake of a woman who has not heard *havdalah*. If a man plans to return home after *Shul* and recite *havdalah* for his wife, he should have in mind not to fulfill his obligation with the *havdalah* that he is presently hearing in *Shul*.

If you intend to eat bread or *mezonos* immediately after *havdalah*, and these items are on the table at which you recite *havdalah*, you should cover them until you have concluded *havdalah*.

The blessing you recite over the *havdalah* wine (*borei peri hagafen*) also covers all other drinks of which you partake immediately afterwards. This is true only if the other drinks were either on the table at which you recited *havdalah* or if you had intended to drink them, even if you didn't intend consciously to include them in the blessing of *borei peri hagafen*. In either case, you can then drink them without reciting a prior or subsequent blessing. However, if the drinks were not present on the table or in your mind, they require their own prior blessing (*shehakol*), but they do not require a subsequent blessing (*borei nefashos*), because they will be included in the subsequent blessing of *al hagefen*.

If you intend to wash your hands for a meal immediately after

reciting *havdalah* and do not intend to drink additional wine during that meal, you must recite *al hagefen* before your meal. If you forgot to recite *al hagefen* before starting your meal, you should interrupt your meal to recite it. If you remember only after reciting *birchas hamazon*, do not recite *al hagefen*.

Recite *kiddush levanah* from a *siddur* after *havdalah* while wearing a *gartel*.<sup>13</sup>

In a *sicha* on Simchas Torah in the year 5750, the Rebbe stated, “We have only just prayed Ne’ilah ... until its conclusion, *avinu malkein* and *shema yisrael*, etc., including *le-shanah ha-ba’ah bi-Yerushalayim* with the *teki’ah gedolah* that precedes this proclamation...Coming from such an elevated spiritual position such as this, what is the frantic rush to eat?!...We should work and toil on ourselves until we are in such a position...that upon the conclusion of the holy day, we do not think about food and drink... Rather, we eat *lishmah*—for the sake of fulfilling the Torah’s instruction, ‘Go eat your bread in joy,’ and without mixing in the material enjoyment derived from consuming physical food!”

Upon the conclusion of Yom Kippur, a *bas kol* proclaims, “Go eat your bread in joy.” Eat and rejoice; it is considered a partial Yom Tov. Partake of a large and plentiful meal and dip your challah in honey.

Involve yourself in the construction of a Sukkah. Most people do not observe this in actuality, but instead fulfill their obligation by discussing the construction of a Sukkah (and studying the laws of the Sukkah).

## TUESDAY, TISHREI 11

Today in the year 5553 (1792), the Tzemach Tzedek was brought to *cheder* for the first time by his grandfather, the Alter Rebbe.

This day is known as *G-t’s Nomen* (the Name of Hashem). Go to *shul* early for Shacharis.

The days between Yom Kippur and Sukkos are joyful days during which time the Jews inaugurated the *mizbei’ach* in the times of Shlomo HaMelech. Do not fast until after *isru chag*, except a chosson and kallah on their wedding day.

There is a debate regarding one who forgot to recite *havdalah* on *motzei* Yom Kippur. Since the matter is uncertain, *havdalah* should not be recited once the night has passed.

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13) From the way the custom is recorded in *Sefer HaMinhagim*, it appears that our custom accords with the view that one should be careful to break his fast before reciting *kiddush levanah*. Also see *Roshei Devarim* of *Yom Alef DeChag HaSukkos* 5730. This custom was indeed observed until 5731. However, this custom is no longer observed in actuality. Cf. *Igros Kodesh* of the Frierdiker Rebbe (vol. 3, p. 228).



Someone who pledged to give *tzedakah* during *yizkor* should not delay in fulfilling his pledge. In a number of his *Igros Kodesh*, the Alter Rebbe is unusually elaborate on the great importance of hurrying to pay one's *tzedakah* dues (in addition to the Torah's admonition of "bal te'acher", not to delay our *tzedakah* dues).

It is our duty to provide the needy with plentiful supplies for *Yom Tov*.

Busy yourself in constructing a Sukkah and purchasing the *arba minim*.

## WEDNESDAY, TISHREI 12

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

## THURSDAY, TISHREI 13, L'CHATCHILA ARIBER

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

The beginning of *Parshas VeZos HaBerachah* is read during Shacharis.

## THURSDAY NIGHT, TISHREI 14

If you did not yet recite kiddush levanah, do so tonight.

## BUILDING A SUKKAH AND ACQUIRING ARBA MINIM

According to the letter of the law, a person may eat in someone else's *sukkah*. It is preferable, however, for each person (or family) to have a *sukkah* of their own. This is because the obligation is for each person to live in the *sukkah* in the manner in which he lives in a house throughout the year—and most people live in their own private homes or apartments during the year. In addition, the act of building a *sukkah* is a *mitzvah* (to the extent that it requires the recitation of *shehechyanu*; the reason why we do not recite a distinct blessing over the *sukkah* is because the *shehechyanu* recited during *kiddush* on the first night of Sukkos includes the obligation to recite *shehechyanu* upon building the *sukkah*), and it is considered more of a *mitzvah* if he builds it himself rather than sending someone else to do the job. Nevertheless, due to the financial constraints upon the majority of Jews nowadays, it has become customary in many places to erect large *sukkahs* that hold a number of families at once.

Do not construct your *sukkah* (1) on another's property without his knowledge and consent; (2) on public property, such as a city street or a public thoroughfare; (3) in a location that will inflict damage upon your neighbors—by blocking their windows, for example.

If you did build your *sukkah* in one of these locations, you may not

recite the blessing *leisheiv ba-sukkah*. Some authorities have defended those who make *sukkahs* on public property when authorization from the city is received or can be received (this dispenses of the main concern that non-Jews are unwilling to forgo their public territory for such purposes), and if it is built on those limited areas regarding which the city considers the homeowner responsible for hazards and the like. Even according to this lenient opinion, the flow of pedestrian traffic may not be disrupted, nor may the entire public pathway be blocked.

A *sukkah* in which you 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*. You may not 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, is an invalid *sukkah*, and not suitable even for eating. However, if you are not afraid to sleep there at night, it is kosher.

The same applies to location or other factors that would absolve you of the obligation to sleep in a *sukkah*, such as a frigid climate or conditions that cause significant discomfort.<sup>14</sup> (See below regarding the Chabad custom concerning sleeping in the *sukkah*.)

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

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

Therefore, a *sukkah* using canvas or sheets should have bamboo sticks or beams placed horizontally along the walls for the first ten handbreadths from the ground, with a space of less than three handbreadths between each beam. As a first recourse, these beams should be set up on all four sides of the *sukkah*.

Make certain that the *s'chach* 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 *s'chach*. (If using mats, ensure that they are kosher for *s'chach*).

Do not secure your *s'chach* with material susceptible to *tum'ah*,

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<sup>14</sup> See Levush 640:2; Pri Megadim Eishel Avrohom, 6; Hagahos Yad Ephrayim, Machatzis Hashekel, Bikkurei Yaakov and others.

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

It was the custom of the *Rebbeim* to use a large quantity of *s'chach* on their *sukkahs* and to verbally encourage the placing of additional *s'chach*; they would call out to those loading the *s'chach*, “More *s'chach*! More *s'chach*!” The *Rebbeim* were not concerned that the stars be visible through the thick blanket of *s'chach* 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 *s'chach*. We should follow suit, by creating a thick covering of *s'chach* with at least one area through which the night sky is visible.

In response to inquiries from the public: Some have proposed using *s'chach* made from bamboo mats that are designed to prevent rain from entering the *sukkah*. They wish to rely (in addition to other sources) on the opinion of those *rishonim* that permit such an arrangement. However, the Alter Rebbe states in *Shulchan Aruch*, “If the *s'chach* is so thick that the rain cannot enter to the *sukkah*'s interior, the *sukkah* is invalid, for the definition of a *sukkah* is a structure that provides shelter only against sunlight. If it provides shelter against the rain as well, the term *sukkah* no longer applies. Rather, it is a type of *bayis* (house).<sup>15</sup>” It is apparent from his terminology that such a *sukkah* is invalid according to Biblical law.

Furthermore, and this is the main point,<sup>16</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>17</sup>”

It is not Chabad custom to create a floor for the *sukkah* unless the

15) 631:5. See *Pischa Zuta* 631:3 and 635:1.

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

17) In 626:1. See also *Shulchan Aruch Admor HaZaken* 629:10. See *Sha'alos u'Teshuvos Avnei Nezer, Orach Chayim*, 474, and *Pischa Zuta* there—as opposed to *Kovetz Teshuvos, Orach Chayim* 61. See also *Likkutei Sichos*, vol. 32, p. 142, where the Rebbe discusses the Alter Rebbe's ruling—“...this is a condition [necessary] for every *sukkah*, to the point that one's intention in creating it must be exclusively for the sake of providing shade alone, without mixing any other intentions into the picture, not even “for a shelter and for a covert from stream and from rain” (*Yeshayah* 4:6). This effects not a condition in building a *sukkah*, but rather, the very definition of a *sukkah*!”

*sukkah* is located on earth or grass, in which case it would be incredibly difficult to avoid spilling even the slightest amount of liquid on the ground during *Yom Tov*. (For this reason, it is always advisable to avoid eating in a garden or the like on Shabbos and *Yom Tov*.)

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

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

Make certain that you purchase a completely *kosher* and also *mehudar* set of *arba minim*. Verify that the *esrog* is not *murkav* (grown from a crossbred source). **Only purchase sets of *minim* from vendors who have established reputations of *yiras shamayim*.** Do not purchase the *minim*—including *aravos*—from a minor for use on the first day and (for this year, for) second day of Sukkos.<sup>18</sup>

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

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

The *esrog* should appear yellow like wax.

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

It is the Chabad custom to add multiple *hadasim* to the standard three, adding at least another three. The greater the number of additional *hadasim*, the better.

An *esrog* that is considered *kavush* due to its having soaked in water or another liquid for a twenty-four hour period is invalid. Some are stringent to apply this law to the remaining *minim* as

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

well. For that reason, be careful to avoid leaving your bound *lulav* soaking in water for that amount of time, unless four *tefachim* of the *lulav* and three *tefachim* of the *hadasim* and *aravos* remain above the level of the water. 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).

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

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

## FRIDAY, EREV SUKKOS, 14 TISHREI

Those accustomed to using round *challos* until Hosha'ana Rabbah should prepare round *challos*.

Chazal forbade bloodletting procedures (practiced in former times as a standard form of improving the body's health) on *erev Yom Tov*. They were primarily concerned with bloodletting performed on *erev Shavuos*, when a degree of actual danger exists, but extended the prohibition to every *erev Yom Tov* to avoid confusion. Contemporary poskim discuss whether this also applies to modern-day blood donations or blood tests.

Give plenty of *tzedakah* on *erev Sukkos*<sup>19</sup>. (This generosity should be kept up throughout *chol ha-mo'ed*.)<sup>20</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>21</sup>

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 *se'udas 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

19) The Rebbe encourages this practice in numerous *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.

20) See *Sichas Yud Gimmel Tishrei* 5737 (in a more humoristic light). See *Roshei Devarim*, B'eis HaSeudos Leil Alef DeChag HaSukkos 5731. Regarding the extra emphasis on *tzedakah* during the days between Yom Kippur and Sukkos, see *Sichas Yud Gimmel Tishrei* 5745.

21) *Sichas Shabbos Chol HaMoed Sukkos* 5724.

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 below regarding men and children.]

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

In former times, the Sages did not permit the mitzvah of *arava* in the *beis hamikdash* to override the laws of Shabbos. Rather, when the first day of Sukkos coincided with Shabbos, as it does this year, *aravos* were not harvested on *erev Yom Tov* (in which case they would be left unused for two days), but they were harvested freshly on the second day of Sukkos, for immediate use. It is possible, however, that in the third *beis hamikdash*, when all halachic *gezeiros* (rabbinic decrees as safeguards against a transgression) will be cancelled, that the mitzvah of *arava* will be observed on Shabbos. In that case, they must be harvested today, on *erev Shabbos* and *Yom Tov*.

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

Immerse in a *mikveh* in honor of *Yom Tov*.

### Eiruv Chatzeiros

**Prepare an *eiruv chatzeiros***, as described below.<sup>22</sup>

You must establish an *eiruv chatzeiros* if you intend to carry during Shabbos in a joint courtyard or joint alleyway that opens to more than one home. This is critical if your *sukkah* is situated in a shared location. (To clarify: the residence of outsiders in the *sukkah* during Sukkos does not create a problem. If an *eruv chatzeiros* is already established amongst the residents, it is sufficient for Sukkos. Also, see the instructions for the First Night of 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 boundary that meets halachic requirements. If someone who jointly shares the area is not Jewish or (*l'havdil*) a Jew who publicly desecrates Shabbos or one who refuses to accept the authenticity of the laws of *eiruv*, G-d forbid, you must rent his share in the property for the sake of establishing the *eiruv*.

When establishing an *eiruv chatzeiros*, recite the blessing:

בָּרוּךְ אַתָּה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל מִצְוַת עֵרֻב

"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

22) For more details, see *Shulchan Aruch Admur HaZaken*, 366-395.

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 לְאַפּוּקִי וּלְעִיּוּלִי וּלְטָלְטוּלִי מִבֵּית לְבֵית וּמִחֲצָר לְחֲצָר וּמִבֵּית לְחֲצָר  
וּמִחֲצָר לְבֵית וּמִרְשׁוֹת לְרְשׁוֹת בֵּין בְּשַׁבָּת זוּ וּבֵין בְּשַׁעַר שַׁבָּתוֹת הַשָּׁנָה לָנוּ וּלְכָל הָדָרִים  
בְּשִׁכּוּנָה הַזֹּאת.

The appropriate time for this blessing is when establishing the *eiruv*,<sup>23</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.

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

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

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

Avoid eating bread or *mezonos* from the tenth hour of the day (3:49 pm), in order to eat at least a *kezayis* of bread in the *sukkah* tonight with appetite. Avoid filling yourself with other types of foods as well.

It is best to bind the *arba minim* inside a *sukkah* today. The Rebbe explains in a *maamar*<sup>24</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 Frieddiker Rebbe related<sup>25</sup> that his father trained him when he was a young child to stand near him when binding the *lulav*, and hold the *lulav*, as well as the other *minim*.

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

23) 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.

24) *Naso es Rosh* 5741

25) *Sefer Hasichos* 5704, p. 13

Before binding your *lulav*, prepare five strips of a *lulav* fashioned into rings by which to bind the *arba minim*.

**Halachic Alert:** When we prepare the *lulav* before Sukkos, we must make sure that the spine of the *lulav* extends beyond the top of the *hadasim* and *aravos* by at least one *tefach* (“handbreadth,” between 8 and 9 cm or 3 to 3.5 inches). The spine of the *lulav* is indicated by its leaves. The point of the spine at which no further leaves branch out, which becomes the middle leaf, is considered the tip of the spine. There must be at least a *tefach* between that point and the other *minim* below it. Many are unaware of this requirement. It may be necessary to shorten the *hadasim* and *aravos* by cutting their stems from the **bottom** (making certain that they remain at least three *tefachim* in length).

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

Then tie two rings onto the actual *lulav* (not binding the other species to the *lulav*) so that they are covered by the *hadasim* and *aravos*, with the lower ring entirely covered and the upper ring at least partially covered. Then tie the remaining three rings around all the species together, towards the base of their stems—so that all three rings are fastened within 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.

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.

Reminder: Move your *lulav* to a safe location where it can remain throughout Shabbos, because it is forbidden to handle the *lulav* and the species attached to it 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>26</sup>.

26) True, it is best to refrain from enjoying the scent of the *esrog* that belongs to the *arbah minim* for the duration of Sukkos, in order to avoid the question of whether to recite a blessing over its scent, which may be a superfluous blessing. Nevertheless, Magein 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



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

- (1) There must not be a gap of more than one *tefach* between the *s'chach* and its plastic covering. If the gap is greater than a *tefach*, you may not place or remove the covering during Shabbos and *Yom Tov*.
- (2) You may not spread or remove the plastic during Shabbos and *Yom Tov* if it is located **beneath** the *s'chach* (even if there is no gap).
- (3) You may spread the plastic further across the *s'chach* during Shabbos and *Yom Tov* only if it was already spread the distance of at least one *tefach* before the onset of Sukkos. Do not count the roll (of rolled-up plastic) as part of this measurement.

**Law of Redemption:** Rambam states:<sup>27</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*.

**Law of Redemption:** 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 suspended their decree, so that all Jews are considered *chaveirim*, knowledgeable and scrupulous in *halachah*. All of their utensils, food, and liquids, are considered as 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>28</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>29</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

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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). And 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.

27)) This is explained at length in *Likkutei Sichos*, vol. 32, *Parshas Shemini*.

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

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

similar foods. A *sukkah* is also necessary for non-eating purposes, as per the *mitzvah* of *sukkah* to spend time and to perform other activities within a *sukkah*. [However, a *sukkah* is not necessary for eating *kadshei kadashim* (sacrificial meat of higher sanctity) and *chullin* (non-sacred foods)].<sup>30</sup>

**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 half a 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 *tekiah-teru'ah-tekiah*. The water is then poured as *nissuch ha-mayim* (a water libation) on the *mizbei'ach*. Because this year the first day of Sukkos is on Shabbos, a golden unsanctified container is filled today with water from the Shilu'ach Spring and placed in a room of the *Beis HaMikdash* for use in the *nissuch ha-mayim* of Shabbos.

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

Since today is also *erev* Shabbos, *Hodu* and *Pasach Eliyahu* are recited in preparation for Minchah.

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

Check your pockets before sunset, since *Yom Tov* is also Shabbos and carrying without an *eiruv* is prohibited.

You may not create a flame during *Yom Tov*, because producing a new entity is similar to performing a *melachah* (forbidden work) and you had ample opportunity to prepare a lit flame before the onset of *Yom Tov*. Rather, arrange today for a flame to remain lit throughout *Yom Tov*, so that the second night's candles can be lit from that flame. A gas flame may be used for this purpose.

**Caution:** Safety and Hatzalah organizations recommend that if you leave a gas stove burner lit for the duration of *Yom Tov*, make sure to leave the kitchen window open at least four inches and another window open on the other side of the house, to allow adequate cross-ventilation. Also make sure that your carbon monoxide detector is functioning.

If you use preset Shabbos timers, do not forget to set your timer for the two days of *Yom Tov*.

If you use liquid wax candles that are placed in small glass holders before being lit (*Neronim*), it is recommended that you first place a small quantity of water or oil in the bottom of the glass holders on *erev Yom Tov* (it is permitted to do so, though it is forbidden to place a larger quantity of water on *erev Yom Tov*, which may cause the candle to extinguish earlier than its time on *Yom Tov*) so that the metal disks that hold the vertical wicks will not stick to the

<sup>30</sup>) see *Igros Kodesh*, vol. 2, p. 8

base of the glass, creating a problem for the second night of *Yom Tov*. (For more details, see below, the entries for the second night of *Yom Tov*.)

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.

Candle lighting is at **6:17 pm**, which is eighteen minutes before *shkiyah* (sunset). Recite two blessings prior to lighting the candles: “*lehadlik neir shel Shabbos v’shel Yom Tov*” and *Shehechianu*. If the time for candle lighting has passed, it is not permitted to light them later, G-d forbid. If a man lights the candles, he should reserve the blessing of *shehechianu* for the *kiddush* he will recite later tonight.

If you accidentally did not recite the appropriate brachah or if you forgot to recite *shehechianu*, see footnote.<sup>31</sup>

Towards 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.

## FRIDAY NIGHT, EVE OF THE FIRST DAY OF SUKKOS

Maariv begins with *Mizmor l’David*. In *Lecha dodi*, the text is altered from “*b’rinah uv’tzahalah*” to read: “***b’simchah*** *uv’tzahalah*.” *Lecha dodi* is followed, as on a usual Shabbos, with *mizmor shir*, *Hashem malach*; and *kegavna*.

The *Amidah* for *shalosh regalim* is recited with the additions for Shabbos.

In the *amidah*, and later in *kiddush* as well, the additional phrase for Shabbos is added, so that the text reads: *ess yom ha-shabbos ha-zeh*, *v’ess yom chag ha-sukkos ha-zeh*, *v’ess yom tov mikra kodesh ha-zeh*, *zman simchoseinu*...

If you made a mistake in the *Amidah*, see footnote.<sup>32</sup>

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31) One who mentioned *Yom Tov* in the blessing, but forgot to mention Shabbos, or vice versa, should immediately correct it by reciting *le-hadlik neir shel shabbos ve-yom tov*. If a few seconds have elapsed, there is a debate as to whether the blessing must be repeated. Since the matter is unclear, nothing further should be done to avoid the possibility of reciting a superfluous blessing. (This *halachah* was explored at length in the *Kinus Torah* that was held during *chol ha-mo’ed Pesach* 5779.)

If you forgot to recite *shehechianu*, concentrate on fulfilling your obligation when you hear *shehechianu* recited during *kiddush*, later tonight.

32) If you accidentally recited the ordinary weekday *Amidah*:

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

If you completed the entire *Amidah* without making any mention of *Yom Tov* (such as *ya’aleh veyavo*; this year, Shabbos must be mentioned also), you must repeat the *Yom Tov Amidah* from its start. If you did mention the *Yom Tov* (and this year,

The *Amidah* is followed with *Vayechulu*, *Magein avos*, *Kaddish tiskabeil*, *Mizmor l'Dovid*, *chatzi Kaddish*, *Barchu*, *Aleinu*, and *Kaddish yasom*.

Shabbos also), even if you did not recite any complete blessing devoted to Yom Tov (and Shabbos), you do not need to repeat or recite anything further.

If you realized your error after the blessing *hamachazir shechinaso letziyon* but before *Modim*, then simply recite *ya'aleh ve-yavo* (and make mention of Shabbos) and continue with *Modim*, etc.

If you already began *Modim*, as long as you have not recited the second *yih'yu leratzon* at the conclusion of the *Amidah*, you should return to *Atah vechartanu*, towards the start of the *Amidah*.

If you concluded the *Amidah*, having recited the second *yih'yu leratzon* and not having intended to recite any further (personal) supplications, repeat the entire *Amidah* (because you neglected to mention Yom Tov or Shabbos altogether, as mentioned above).

If you accidentally began the blessings of the Shabbos *amidah* (*atah kidashta, va-yechulu*, etc.), you should stop immediately and begin the Yom Tov blessings.

If you realized your error before the second *yih'yu le-ratzon* at the conclusion of the *amidah*, you should return to *atah vechartanu*, towards the start of the *amidah*.

If you concluded the *amidah*, having recited the second *yih'yu le-ratzon* without intending to recite any further supplications, repeat the entire *amidah*.

One who mentions Shabbos and Yom Tov in the main text, but then concludes with a blessing over Shabbos alone (*mekadesh ha-shabbos*), or Yom Tov alone (*mekadeish yisrael*, etc.)—should immediately recite the correct formula (*mekadeish ha-shabbos ve-yisrael*, etc.). But if a few seconds have elapsed after concluded the blessing, it is too late to correct. In that case, there is a debate over what should be done; the final conclusion is that to avoid the possibility of reciting a superfluous blessing, the *amidah* should not be repeated.

What if someone added only *one* of the references to Shabbos in the main text, but omitted the others? If they have not yet reciting the concluding blessing (*mekadeish*), they should return to the place at which they erred. But if they have pronounced Hashem's name in that blessing, they should not repeat anything.

Throughout the year, *ya'aleh ve-yavo* is inserted into the *amidah* directly after *retzei*, and it is followed by *vesechzenah* and the blessing of *hamachazir*. On Yom Tov, however, it is followed by the main blessing (*V'hasee'einu...*). What if one recited *ya'aleh ve-yavo* and then by force of habit continued with *vesechzenah* and the blessing of *hamachazir*—omitting the Yom Tov blessing?

If they have not pronounced Hashem's name in the blessing of *hamachazir*, they should simply return to *V'hasee'einu...* But if they already pronounced Hashem's name, without going any further, they should conclude the blessing they have started with the appropriate Yom Tov blessing: *mekadeish ha-Shabbos ve-yisrael ve-ha-zemanim*. If it is too late, and they have already concluded their blessing with *hamachazir shechinaso le-tziyon*, they must return all the way to *atah vechartanu*.

One who prays by heart instead of reading from a *siddur*, and is uncertain whether they recited *V'hasee'einu...*, must return to *atah vechartanu*.

One who completed *ya'aleh ve-yavo* and then, by force of habit, continued with *u'venei yerushalayim*, as they do when reciting *birchas ha-mazon*, should simply interrupt and continue with *V'hasee'einu*. If they pronounced Hashem's name but have not yet concluded *bonei verachamov*, they should conclude the blessing they have started with the appropriate Yom Tov blessing: *Mekadeish ha-Shabbos v-yisroel vehazemanim*, etc. But if they already concluded with *bonei verachamav*, they are forced to return to *atah vechartanu*.

(See the Hebrew version of this edition for specific references for all of these laws.)

We wish each other, “*Gut Shabbos, Gut Yom Tov!*”<sup>33</sup>

In many *sichos*, the Rebbe mentions the custom of wishing *Gut Yom Tov*, three times loudly. In *Sichas Leil Alef DeChag HaSukkos* 5748, the Rebbe mentions that each time we should raise our voices even louder, similar to the custom when reciting *Kol Nidrei*.

It is not 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. For example, if the *sukkah* has decorations that are expensive or delicate or if entry to the *sukkah* necessitates passing through a portion of the owner’s house, then you cannot enter without their permission. If you do enter without permission, you may not recite the blessing *leishiev ba-sukkah*.

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

Here 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 *chassidishe ushpizin* visits each *sukkah*. They are: (1) The Baal Shem Tov (2) the Maggid of Mezritch (3) the Alter Rebbe (4) the Mittler Rebbe (5) the Tzemach Tzedek (6) the Rebbe Maharash (7) the Rebbe Rashab.<sup>34</sup>

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

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

The Tzemach Tzedek explains (*Bi’urei HaZohar, Parshas Emor*, p. 437) that the way to become a host (*ushpizichin*) to the supernal guests (*ushpizin*)

33) Note that the Alter Rebbe in his *Shulchan Aruch* mentions that some have the practice of reading *bameh madlikin* every Shabbos. (The Alter Rebbe omits this practice from his *Siddur*, and it is not Chabad custom to recite it.) Nevertheless, he states that they should not read it when Shabbos coincides with either *Yom Tov* or *chol ha-mo’ed*. The reason? “In order to speed up the *simchas yom tov*” by not delaying the *Yom Tov* meal.

34) 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.’”

*ila'in*) who visit the *sukkah* is through doing *teshuvah* for matters associated with *p'gam ha-bris* (misuse of the body's reproductive functions).

Since Shemini Atzeres coincides with Shabbos this year, the bread (*matzah / challah*) used to make the *eiruv chatzeiros* should not be eaten this Shabbos, because it is needed to facilitate carrying next Shabbos (unless a fresh *eiruv* will be prepared next *erev* Shabbos).

The Rebbe Rayatz (in his *Igros Kodesh*) quoted the Rebbe Rashab as having explained, during a 5659 (1899) *farbrengen* in honor of *simchas beis ha-sho'eivah*, that “our holy fathers, the 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 *chassidishe 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.”

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>35</sup> If your neighbors do not eat in a single *sukkah*, ask a Rav for a way to permit carrying in the courtyard.<sup>36</sup>

The Shabbos preparations for *kiddush* are recited quietly. They are: *shalom aleichem*; *eishes chayil*; *mizmor le-Dovid*; and *da hi se'udasa*.<sup>37</sup>

*Kiddush* begins with *Askinu* for Yom Tov followed by *yom ha-shishi*. (If one forgot this, see footnote.<sup>38</sup>) Then *borei pri ha-gafen*. In the next section, the references to Shabbos are added, and the concluding blessing reads: *mekadeish ha-Shabbos ve-yisrael ve-ha-zemanim*.

For the laws that apply in case of error, see footnote.<sup>39</sup>

35) see *Mei'iri*, *Eiruv* 73a and *Tzaddik La-Melech*, vol. 7, p. 240

36) see my grandfather's *She'arim Mitzuyananim BeHalachah Kuntres Acharon* 135.

37) It seems obvious that the *askinu* for Shabbos is also recited quietly. See Hebrew version for references.

Similarly, there is no clear directive regarding reciting or singing the Shabbos *zemiros* such as *Azameir Bish'vachin*. It seems pretty clear that these are not recited or sung tonight, even if one is scrupulous to do so every other Shabbos of the year. This is certainly the widespread practice. On the other hand, there is still room for debate in light of the fact that the Rebbe publicly instructs to sing *B'nei Heichalah* to the Alter Rebbe's tune during the *farbrengen* of the last day of Yom Tov that coincides with Shabbos.

38) One who forgot to recite *va-yechulu* should pour a cup of wine in the middle of the meal and recite the paragraph of *vayechulu* over it.

39) What if one recites *kiddush* and reaches the blessing of *mekadeish* before realizing that they recited an exclusively Yom Tov *kiddush* with no mention of Shabbos at all? Or that they recited a Shabbos *kiddush* with no mention of Yom Tov? If they have not pronounced Hashem's name at the end of the blessing, they

This is followed with *leisheiv ba-sukkah* (gaze at the *s'chach* while reciting this blessing) and *shehechyanu*<sup>40</sup>. This blessing includes the *mitzvah* of dwelling in a *sukkah* during Sukkos. In fact, it also includes the construction of the *sukkah* that was accomplished before Sukkos, but there is no need to bear this in mind because any intention now is irrelevant to past activities; in addition, the act of construction is considered insignificant in the face of the main *mitzvah*, which is to dwell in a *sukkah* during Sukkos.<sup>41</sup>

For the laws that apply in case of error regarding the blessing of *leisheiv ba-sukkah*, see footnote.<sup>42</sup>

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

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

If this is impossible to arrange, the act of walking to a nearby location to wash the hands can be considered a basic need for the actual meal and one may be lenient to permit it in this case.<sup>43</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 because it is considered a necessity of the

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should return to *asher bachar banu*. If they have pronounced Hashem's name, they should start again with a *Yom Tov kiddush* and add the references to Shabbos.

Note, however, that if one recited a version of *kiddush* that was exclusively for Shabbos or exclusively for *Yom Tov*, and yet recited an inclusive concluding blessing (*mekadeish ha-Shabbos ve-yisrael ve-hazemanim*), they have fulfilled their obligation and should not repeat anything.

In the reverse case, where one made reference to both Shabbos and *Yom Tov* in the main body of the text, but concluded with a blessing that is exclusive to Shabbos or *Yom Tov*, they should immediately correct the concluding blessing. If a few seconds have elapsed, it is too late: they must repeat *kiddush*.

40) One who reverses the order, reciting *shehechyanu* before *leisheiv ba-sukkah* has fulfilled the obligation.

41) See *Igros Kodesh*, vol. 15, p. 40

42) One who recites the blessing of *leisheiv ba-sukkah*, but omits the phrase *asher kid'shanu b'mitzvosav ve-tzivanu*, should repeat the blessing correctly.

If after reciting *leiseiv ba-sukkah*, one realizes that the roof or covering above the *sechach* was still in place. he must repeat *leisheiv ba-sukkah* before eating—but *kiddush* is not repeated, nor is *shehechyanu*. Similarly, if one remembers about the roof after reciting *kiddush* but before drinking the wine, the blessing of *borei pri ha-gafen* is not repeated. The same will apply to one who recites *kiddush* over *challah*; the blessing of *ha-motzei* is not repeated.

43) see *Mishnah Berurah*, 273:14; *Ketzos HaShulchan*, 81, in *Badei Hashulchan* 10. On the other hand, see *Tehilah LeDovid* 273:1. Also see *Tosefos*, *Pesachim* 104b, s.v. *Rav Ashi*. See *Shulchan Aruch Admor HaZaken*, 473:25. A number of factors influence this scenario, such as whether one can see his seat in the *sukkah* from the place of washing (*ibid.*, 273:2), whether there is open space in the yard between the *sukkah* and the home in which he is washing, and whether the walls of the house separate, etc. (*ibid.*, 5)

meal. 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>44</sup>

It is a **biblical** obligation to eat at least one *kezayis* of bread in the *sukkah* tonight. This must be eaten within the space of time referred to as *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.

This bread must be eaten before *chatzos* (**12:45 am**). An additional quantity of bread must be eaten, because more than a *k'beitzah* must be eaten for all *Yom Tov* meals.

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

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

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

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

The followers of the Baal Shem Tov have always preserved the custom to eat in a *sukkah* throughout all seven days of Sukkos, regardless of rainfall. The 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 *leisheiv ba-sukkah*—and he personally went ahead and did so. The same occurred with the Rebbe during a *farbrengen* in the year 5727.

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

It is common practice for those who do not recite their own *kiddush*, but listen to someone else recite *kiddush*, not to intend to fulfill their obligation to recite *leisheiv ba-sukkah*. Rather, they

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<sup>44</sup>) *ibid.*, 166l. Regarding the distance of 22 *amos*, see *Ketzos HaShulchan*, 37, in *Badei HaShulchan* I, who defines the measurement as approx. 14 seconds of walking time. However, see *Tzalach*, *Berachos* 9b, s.v., *heichi matzi*. *Kaf Hachayim* 128:47.



recite the blessing themselves over a slice of *challah*.<sup>45</sup> Recite *hamotzi* and only then *leisheiv ba-sukkah*.

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

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

Technically, as recorded in *Shulchan Aruch Admur HaZaken*, “It is not a mother’s obligation to educate her son in the performance of the *mitzvos*, and she is no different from any unrelated person in this regard.” Nevertheless, while discussing this particular *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.”

It is a *hiddur* to avoid any food or drink, even plain water, outside the *sukkah*.<sup>46</sup>

In *birchas hamazon*, *Retzei* is recited for Shabbos, followed with *ya’aleh veyavo* for Yom Tov<sup>47</sup>. If you forgot *Retzei* or *ya’aleh veyavo*, see footnote.<sup>48</sup>

45) This was explained at length in the *kinus Torah* that was held on Isru Chag Sukkos 5773. It will, G-d willing, be published in an upcoming edition of B’asra D’rav.

46) *Sefer Haminhagim*

47) If you reversed the order and said first *ya’aleh veyavo* and then *Retzei* you don’t have to go back. However: if you remember before reaching the words *b’yom chag haSukkos hazeh*, interrupt *ya’aleh veyavo* and begin *Retzei* and then *ya’aleh veyavo*.

48) If you forgot *Retzei* or *ya’aleh veyavo* but realized your error before pronouncing Hashem’s name at the conclusion of the blessing *bonei Yerushalayim*, simply return to *Retzei* and *ya’aleh veyavo*. If you already pronounced Hashem’s name, finish that blessing and then recite the text printed in the *Siddur* for this purpose: *Baruch ... shenassan shabosos lim’nuchah l’amoi Yisrael b’ahava l’os v’livris v’yomim tovim l’sasson ul’simchah, es yom chag hasukkos hazeh; baruch ... mekadeish haShabbos v’Yisrael v’haZemanim*. (This is the text recited when both *Retzei* and *ya’aleh veyavo* were omitted. If only one of them were forgotten, the text is slightly different, as indicated in the *Siddur*.)

However, if you already began the next blessing after *bonei Yerushalayim*—even if you merely recited the word “*Baruch*” of that blessing—repeat the entire *birchas hamazon* from the beginning. When repeating *bentching*, recite both *Retzei* and *ya’aleh veyavo*, even if you omitted only one of them. This applies to

During *birkas ha-mazon*, recite the *ha-rachaman* for Shabbos, the *ha-rachaman* for Yom Tov, and the *ha-rachaman* for Sukkos.

If you forgot to recite *leisheiv ba-sukkah* and realize your error after concluding your meal, recite the blessing while you are still in the *sukkah*.

We may not sweep an earthen-floor *sukkah* on Shabbos and Yom Tov due to the concern of leveling the earth. However, a *sukkah* with a covered floor may be swept. The yard area outside the *sukkah*, even if covered with a floor, should not be swept. Others are lenient.<sup>49</sup>

Technically, the mitzvah of *sukkah* embraces eating and drinking, sleeping and napping, spending leisure time and living inside the *sukkah* throughout all seven days and nights of the festival in the identical manner to the way in which you ordinarily live at home. The mitzvah includes studying and reading in the *sukkah*, unless you plan to study in a *beis midrash*. However, the requirements of studying in the *sukkah* are relative to circumstance.

The *poskim* point out that nowadays, most Jews are lenient regarding the requirement to sleep in the *sukkah* and only the extremely scrupulous maintain this practice. It is the Chabad custom to refrain from sleeping in a *sukkah*. This is explained at length in *Likkutei Sichos*.<sup>50</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 mealtimes, 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*.”

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

“In the year 5651, the Rebbe [Rashab] once spent an extraordinary amount of time farbrenging in the *sukkah* during the course of the meal. He continued long after reciting *birkas ha-mazon* as well, and a large quantity of alcohol was consumed. When he eventually exited the *sukkah*, my grandmother, Rebbetzin Rivka, asked him ‘Vos iz di mer?’

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men and women equally. See Hebrew footnotes for more scenarios.

49) see the Hebrew section for elaboration

50) Vol. 29 *Sichah* for *Chag ha-Sukkos*.

[What's the story? Why so much more than usual?] Why sit in the *sukkah* until such a late hour?

"The Rebbe responded, 'Tomorrow night is *simchas beis ha-sho'eivah*. [If we don't prepare ourselves,] we can simply *areinfallen vi a yavan in sukkah*—'land like a Greek in the *sukkah*!'" So, we farbrenged 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., יו—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* (ב) in a *sukkah*'..."

"Thereupon, the Rebbe [Rashab] 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.<sup>51</sup>"

On the first night of Sukkos 5750, when the calendar was identical to this year's, the Rebbe explained the significance of the date:

"This year, the first day of Sukkos (the fifteenth of Tishrei) coincides with Shabbos. Now, Shabbos is a day of joy, as our Sages state: 'The Torah's phrase, *u've-yom simchas'chem* ("And on the day of your rejoicing") refers to the day of Shabbos.' This lends even greater joy to the first day of Sukkos. And since the first day is the gateway to all subsequent days of the festival (especially since it is Shabbos, from which blessings stream into all the subsequent days), they are all imbued with additional joy.

Furthermore, according to the present calendar, today's daily study portion of Chumash is from *shevi'i* until the end of *Parshas VeZos HaBerachah*, which is the conclusion of all five books of the Torah. According to the principle that we must celebrate the completion of the Torah, as we do on Simchas Torah (when we complete the annual reading of the Torah), today's joy is also charged with a joy similar to that of Simchas Torah."

**Law of Redemption:** The *simchas beis ha-sho'eivah* in the *Beis Hamikdash* would not take place on the first night of Sukkos because the musical instruments required for its celebration may not be played during Shabbos and *Yom Tov* by Rabbinic decree. However, the Rebbe explains<sup>52</sup> that these restrictions will no longer be relevant in the era of the true and complete Redemption. Therefore, the *simchas beis ha-sho'eivah* will indeed begin on the first night of Sukkos.

As long as we remain in *galus*, the *simchas beis ha-sho'eivah* begins in full force from the first moment of the festival. We continue

51) *Sefer HaSichos* 5704, p. 12.

52) *Sichas Erev Chag Ha-Sukkos* 5752.

to celebrate *simchas beis ha-sho'eivah* throughout Sukkos with *farbrengens* and dancing. We celebrate *simchas beis ha-sho'eivah* in the city streets as well. (This custom was launched by the Rebbe in 5741, 40 years ago! Simultaneously, the Rebbe began delivering *sichos* on each night of Sukkos.)

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>53</sup>

## SHABBOS, FIRST DAY OF SUKKOS

The morning *Shema* must be recited before **9:47 am**.

Do not recite a blessing or shake the *lulav* during Shabbos. The *arba minim* are considered *muktzeh machmas mitzvah*.

Do not add water to the container holding the *lulav* during Shabbos.

According to the original Torah law, the *mitzvah* of *lulav* is for each Jew, wherever he may be, to take the four species on the first day of *Sukkos*, even if it coincides with Shabbos.<sup>54</sup>

However, in ancient times, Jews living at a considerable distance from Yerushalayim were not always able to receive word of the *beis din's* decisions regarding *rosh chodesh* in a timely manner. In that case, they were uncertain (until after the festival) of the date on which *Sukkos* began. The Sages did not want these people to

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

54) Contrast this with the *mitzvah* of *shofar*: The Sages prohibited blowing the *shofar* anywhere outside the *beis hamikdash* when Rosh Hashanah coincided with Shabbos. The reason why they treated the *shofar* more strictly than the *lulav* is because all that is required to fulfill the *mitzvah* of *lulav* is to simply hold the four species together; no skills are required for that, and one does not need to seek guidance. By contrast, *shofar* blowing takes skill, practice, and knowledge of the laws, making it far more likely that someone unknowledgeable in these matters will carry the *shofar* through a public domain to bring it to someone who knows how to blow it correctly.

In addition, since the first day of *Sukkos* is the fifteenth of the month, there was ample time for the Jews living with a few days' travel of Yerushalayim to receive word of the *beis din's* decisions. A wider area of Eretz Yisrael was therefore able to know for certain the day on which *Sukkos* began, and to fulfill the *mitzvah* of *lulav* with certainty on Shabbos. By contrast, since Rosh Hashanah is on the first of the month, only the Jews living within Yerushalayim received real-time updates on the *beis din's* decisions, while the rest of the nation only received this clarity after Rosh Hashanah; they would be sounding the *shofar* on Shabbos out of doubt. (See *Tosefos*, *Rosh Hashanah*, beg. ch. 4; and *Sukkah*, beg. ch. 4.)

[*Ba'al HaMa'or* (on tractate *Sukkah*) further points out that the sets of *shofar* blasts that we sound include tracks that were prescribed by the Sages, and not of original Torah law. *Ra'avad* adds that sounding the *shofar* outside the *beis hamikdash* is not clearly based on the Torah's wording, but rather is extrapolated from the Torah. By contrast, the obligation to observe the *mitzvah* of *lulav* across Eretz Yisrael is actually based on the Torah's wording. For an explanation according to *Chassidus*, see references below.]

fulfill the *mitzvah* of *lulav* when there was a doubt whether it was truly *Sukkos*, because there was another concern: one might carry the *lulav* through a public domain on Shabbos. The doubt about the date coupled with the risk of breaking Shabbos led the Sages to decree that the Jews living at such distances may not take the *lulav* on Shabbos, while those living close enough to learn of the *beis din*'s determinations may continue to fulfill the *mitzvah* on Shabbos, as per the original Torah law.

Once the *beis hamikdash* was destroyed, the Sages expanded their decree: even the Jews living close enough to receive timely updates of the *beis din*'s determinations of *rosh chodesh* each month may not take the *lulav* on the first day of *Sukkos* when it coincides with Shabbos. This was done to prevent confusion among the Jews that would lead to further errors on Shabbos.<sup>55</sup>

**Law of Redemption:** In former times, when there was a *beis hamikdash*, the *mitzvah* of *lulav* superseded Shabbos on the first day of *Sukkos* not only within the *beis hamikdash*, but also for the rest of Eretz Yisrael. As is recorded in numerous sources, this law will be reinstated in the era of redemption.<sup>56</sup>

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55) In the *beis hamikdash*, the *lulav* was taken even on Shabbos, and the Sages extended its use to all those who lived close enough to be privy to the true date of Yom Tov (as had been determined by the sanctification of Rosh Chodesh through the central *beis din*). Those who lived at a distance (and were obligated to keep a second day because they were not informed) were proscribed from using the *lulav* on Shabbos. When the *beis hamikdash* no longer stood to serve this distinction, the Sages standardized the halacha to apply to all locations equally.

In one regard, the decree against taking the *lulav* on Shabbos is more severe than that of the *shofar*, because when (after the destruction of the *beis hamikdash*) the Sages banned sounding the *shofar*, they did not do so entirely. They permitted sounding the *shofar* wherever a Sanhedrin of 71 judges or a permanent *beis din* of 23 judges existed to oversee the practice. They were reluctant to ban it completely “because the *shofar* causes our Father in heaven to recall the Jewish people” (*Tosefos*). According to *Ritva*, they permitted the *shofar* in the presence of a *beis din* because one person sounds the *shofar* while everyone else listens. And the actions of that one person can be easily supervised by the *beis din*. Conversely, the *lulav* is fulfilled by each individual owning his private set, which undermines the possibility of adequate supervision. *Ritva* further states (as does *Ran*) that our Sages did not want the *shofar* to be forgotten altogether; whereas even if the *lulav* is not taken on the first day of *Sukkos*, there are the remaining days of *Sukkos* on which it is taken. For an explanation according to *Chassidus*, see below.

56) *Orach Dovid* (265) recounts an episode with a Torah sage: A young man approached the Rabbi with a halachic inquiry regarding the validity of his *esrog*. The Rabbi's verdict was that the *esrog* was invalid because it was *chasseir*, it had a small piece missing. The young man noted that he had not lost out by owning an invalid *esrog*, because that year, the first day of *Sukkos* coincided with Shabbos. In which case, he could not use his *esrog* regardless, even if it were perfectly kosher! And as for the remaining days of *Sukkos*, his *esrog* would indeed be valid, for a *chasseir* disqualification is valid for use on *chol ha-mo'ed*.

The Rabbi was horrified to hear this, and retorted, “Do you not believe in the coming of Moshiach! With the rebuilding of the *beis hamikdash*, we will observe the *mitzvah* of *lulav* on the first day of *Sukkos* even though it coincides with Shabbos—and your *esrog* will indeed be disqualified!”

A similar sentiment was expressed in *Sha'alos u'Teshuvos Binyan Shlomo*

*Chassidus* reveals that the inner, spiritual reason why taking the *lulav* does not override the laws of Shabbos on the first day of *Sukkos* is because the spiritual function of the *mitzvah* of *lulav* is to elicit the *makkif*, the “encompassing” divinity so beyond limitation that it surrounds all of Creation equally without being able to relate to its parts. During *Sukkos*, this *makkif* is present due to the presence of the *sukkah*, a *mitzvah* that literally and spiritually encompasses us from all sides.

However, the sheer power of the *sukkah*’s revelation of *makkif* also prevents it from being internalized within us, for the *makkif* is by definition beyond individualization. The function of the *mitzvah* of *lulav* is to serve as a bridge that can coax the revelation into ourselves, *be-penimiyus*—until it is installed within us.

On Shabbos, remarkably, the divine light of the *makkif* is made to shine within us (*be-penimiyus*) due to the unique spiritual function of Shabbos itself. In that case, the necessity of taking the *lulav* is greatly reduced. Seeing this, the Sages were not concerned with cancelling the *lulav* due to a practical concern of carrying and desecrating Shabbos.

This is true only when there is *not* a *beis hamikdash*. When a *beis hamikdash* exists, the *mitzvah* of *lulav* is indeed observed on Shabbos, due to the reality that there are numerous degrees of revelation of the divine light that we refer to as *makkif*. The intense divinity that the presence of a *beis hamikdash* brings us, on its own, means that the degree of *makkif* that can be elicited via the *lulav* at that time is far superior to the *makkif* we can elicit during exile.

The *makkif* elicited while a *beis hamikdash*, through the *lulav*, exists far outshines the natural radiance of Shabbos—even for Jews living outside the Holy Land at that time. Certainly, then, the *lulav* is indispensable at that time, and cannot be cancelled due to a remote concern of error.<sup>57</sup>

The Shacharis for Shabbos and *Yom Yov* is recited. The *amidah* is for *shalosh regalim*, with the additional references to Shabbos.

**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...vi-tzivanu likro ess ha-hallel* (“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 Pesach*), *Chazal* extended the recitation of the full *Hallel* to each day of *Chol Hamoed Sukkos*.

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(*Tikunim v'hosafos*, 29), regarding the view that one should pay for the set of *arbah minim* before the start of *Sukkos*. He states that those who follow this view (which we do not) would do well to pay in advance of *Sukkos* even if that year, the first day coincides with Shabbos, even though the requirement to own the *arbah minim* applies only on the first day. Why? “Since we anticipate Moshiach’s arrival, in which case we will actually take the *lulav* on the first day that coincides with Shabbos. Similarly, in the *beis hamikdash*, we will take the *lulav* all seven days of *Sukkos*, and the Torah insists that in the *beis hamikdash* we must own the set we use.”

57) *B'Sukkos Teishvu* 5736, published in *Sefer HaMa'amarim Melukat*, vol. 1, pp. 181 ff. Also see *Likkutei Torah, Derushim L'Rosh Hashanah*, 57b; *Lulav VaAravah* 5666; *Siddur Im Dach, Sha'ar HaTekiyos, LeHavin HaMinshnah*, 244b; and in numerous other sources in *Chassidus*.

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.

If an individual did not recite *Hallel* immediately after the *amidah*, he may recite it anytime during the day prior to *tzeis ha-kochavim* (nightfall).

Complete *hallel* is recited.

Being that today is *Shabbos*, do not recite *Hosha’anos* and do not encircle the *bimah*. After *Hallel*, recite *kaddish tiskabel*, *shir shel yom*, *le-David Hashem ori*, and *kaddish yasom*.

When the *aron* is opened, *Yud Gimmel Middos* and *Ribbono shel Olam* are not recited as it is *Shabbos*.

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*.”

Two *sifrei Torah* are used for today’s Torah reading: Seven *aliyos* in the first, from *Parshas Emor* (beginning, *Shor oh kesev...*), and *maftir* in the second, from *Parshas Pinchas* (beginning, *U’vachamishah asar yom...*).

In the blessings after the *haftorah*, mention is made of *Shabbos* and of *Chag HaSukkos*. The concluding blessing ends with *mekadeish ha-shabbos ve-yisrael ve-hazemanim*. For the laws regarding an error, see footnote.<sup>58</sup>

58) What if one made no mention of *Shabbos* at all, or no mention of *Yom Tov*? If they have not pronounced Hashem’s name at the end of the blessing, they should go back and mention them as appropriate. If they have already pronounced Hashem’s

After reading the *haftorah*, recite *yekum purkan*. *Av ha-rachamim* is not recited. The prayers continue with *ashrei* and then the *sifrei torah* are returned to the *aron*.

During Musaf, the *Amidah* for *shalosh regalim* is recited with special additions for Shabbos.

For Musaf on a festival, the sections *Atah vechartanu* and *Umip'nei chatoeinu* are recited. The Shabbos additions are included in the *amidah*. As a rule, it is necessary to mention Shabbos *before* mentioning the special occasion, in this case Sukkos. One should therefore pay attention to the order of the words, and recite *va-titein lanu...ess yom ha-shabbos hazeh, ve-ess yom chag ha-sukkos hazeh...* and further, *ve-ess musfei yom ha-shabbos hazeh, ve-yom chag ha-sukkos hazeh...* Similarly, the verses of *musaf* offerings are *u've-yom ha-shabbos* and then *u-va-chamisha asar*—followed by *u'minchasam ve-niskeihem*. Recite *yismechu ve-malchuseha* for Shabbos and eventually conclude with the blessing: *mekadeish ha-shabbos ve-Yisrael ve-hazemanim*.

The laws that apply when one errs in the *amidah* are discussed in the footnote.<sup>59</sup>

The conclusion of the blessing in Musaf is important. If you recite the entire blessing correctly, but conclude with *mekadesh haShabbos* or *mekadesh Yisrael v'hazemanim* instead of mentioning both Shabbos and Yom Tov, see footnote.<sup>60</sup>

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name, if they remember within a few seconds, they should conclude with *mekadeish ha-shabbos ve-yisrael ve-hazemanim*. If a few seconds have passed, they must go back to the beginning of the blessing.

Note, however, that if one recited a version of the blessing that was exclusively for Shabbos or exclusively for *Yom Tov*, and yet recited an inclusive concluding blessing (*mekadeish ha-Shabbos ve-yisrael ve-hazemanim*), they have fulfilled their obligation and should not repeat anything.

In the reverse case, where one made reference to both Shabbos and *Yom Tov* in the main body of the text, but concluded with a blessing that is exclusive to Shabbos or *Yom Tov*, they should immediately correct the concluding blessing. If a few seconds have elapsed, it is too late: they must repeat the blessing from the beginning.

59) One who accidentally skipped the verses of the *musaf* offerings, and realized the error before pronouncing Hashem's name in the concluding blessing (*mekadeish*), should return to recite those verses, and continue from there. One who already pronounced Hashem's name should not return. However, one who only recited the Shabbos verses and not the verses for Sukkos, or vice versa, should always return to recite them.

What if one began reciting the blessings of the weekday *amidah*, or of the Shabbos *amidah*? It is necessary to interrupt whichever incorrect blessing is being recited, and to begin the appropriate *Yom Tov* section. For other errors, see above, regarding Maariv. (For deeper analysis and references for these laws, see the Hebrew edition.)

60) If you realize your error immediately, simply correct yourself. If a few seconds have elapsed (enough time to exclaim, "*Shalom aleichem, Rabbi!*"), you may have invalidated the blessing. The halachic authorities are in disagreement over the appropriate course of action: Does the erroneous conclusion invalidate the



Musaf includes distinct paragraphs for each day of Sukkos. If you accidentally omitted the verses that detail the *musaf* sacrifices, or if you recited the sacrificial verses of the wrong day, see footnote.<sup>61</sup>

The *kohanim* recite *birkas kohanim*. While they do so, the congregation should move their heads in the following sequence: *Yivarechaha*—head erect. *Hashem*—lean head to the right. *Ve-yishmerecha*—head erect. *Ya'eir*—lean head to left. And so on.

Recite the *Ribono shel olam* prayer only while the *kohanim* are singing, but not when they pronounce the actual words. At that point, you must remain silent and listen carefully. The prayer is split into three parts: While the *kohanim* sing before *ve-yaseim*, recite from *Ribono* until *ha-tzaddik*. While they sing before *lecha*, recite from *ve-im* until *Elisha*. While they sing before *shalom*, recite from *u'kesheim* until *le-tovah*. Then, as they pronounce *shalom*, recite the three final words *ve-sishmereini*, etc. Once the *kohanim* conclude *shalom*, say *amein* followed by *adir ba-marom*, while covered by the *tallis*.

The Friediker Rebbe instructed that *Velakachta soles* be recited on a Shabbos that coincides with Yom Tov. *Sheish zechiros* (the daily Six Remembrances) is recited.

**Law of Redemption:** The families of the *Kohanim* were divided into twenty-four divisions (*mishmaros*) to rotate their service in the *beis hamikdash*. When Yom Tov coincides with Shabbos, the *lechem ha-panim* is divided equally among all the members of all the *mishmaros*, and not only those assigned to that particular week.

Regarding the *mitzvah* of *Aravah* (willow branches), see above, *erev Sukkos*, as well as below, for the second day of Sukkos.

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

*Kiddush: Leishev ba-sukkah* is always recited directly after *kiddush* and not after *hamotzi*.

Luach Colel Chabad states that *mizmor l'Dovid* until

blessing or does the mention of both Shabbos and Yom Tov in the text preceding the blessing cover the error? In order to avoid the possibility of reciting a blessing in vain, do not repeat the *Amidah*.

61) If you accidentally omitted the verses that detail the *musaf* sacrifices, and you have not yet pronounced Hashem's name at the end of the blessing (*mekadesh hashabbos ve-yisrael ve-ha-zemanim*), simply return to recite them now. This is true throughout all of Yom Tov and Chol Hamoed. If you have already pronounced Hashem's name, do not return.

According to some *poskim*, the same *halachah* applies if you recite the sacrificial verses of the wrong day. Others disagree. In their opinion, if you recite the wrong sacrificial verses, you have not fulfilled your obligation. Therefore, if you concluded the blessing, return to the beginning of the blessing and recite the correct verses. The latter opinion was mentioned by the Rebbe at a farbrengen as the straightforward *halachah*. This has been addressed in B'asra D'rav 3 fn. 26.

*vayekadesheihu* (for Shabbos) is recited in an undertone. This is followed by *askinu se'udasa* (the *Yom Tov* version); *eileh mo'adei*; *borei peri ha-gafen*; and *leisheiv ba-sukkah*.

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

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

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

Men must drink a *revi's* 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 Friediker Rebbe would drink a *revi's* of wine with each meal during Sukkos.

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

**Law of Redemption:** 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. This is in addition to the regular Shabbos Musaf offerings.

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, and when the first day was Shabbos, as it is this year, the offering was never offered that day, because it does not override Shabbos), *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). When the *shalmei simchah* are postponed due the Shabbos, then according to Rambam, one can fulfill the obligation with the *shelamim* that were slaughtered on *erev Yom Tov*.

Throughout the seven days of Sukkos, a flute is played before the *mizbei'ach*. Even when *Yom Tov* coincides with Shabbos, the flute is

played, because it is part of the service of the *Yom Tov korban*, and the *korban* along with its accompanying services overrides Shabbos.

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

When there is a *Beis Hamikdash*, there is also an obligation to eat the sacrificial meat of a *korban shelamim* (peace-offering) as a way to experience the joy of the festival. The Rebbe explains at length<sup>62</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. (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.)

### **An overview of some of the laws pertaining to eating the sacrificial meat on Sukkos.**<sup>63</sup>

As mentioned earlier, everyone is obligated to purify themselves in advance of the festival. According to some opinions, people would avoid entering a home in Yerushalayim during the festival for fear of *ohel tumah*—contacting ritual impurity by coming under the same roof as the source of impurity—and 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 those 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.

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 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

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

63) 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.**

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 ha-zevach]" 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 *la-sovah*, 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 *le-mashchah*—in the manner that food is served to royalty or nobility. It must therefore be roasted and prepared with mustard. Tosefos explains this was common for royalty, but if an individual prefers another manner of dignified cuisine, he may follow his preference.<sup>64</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.)

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.

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

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

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64) The Rambam's view of this obligation is elaborated in *Kovetz Hallelu Avdei Hashem*. In the *derashah* delivered in 770 in honor of Shavuot 5775, HaRav Braun *shlita* expounded on the debate regarding one who did not prepare mustard for his *shelamim*—whether he is permitted to transport the meat from one domain to another, or to sweeten it via extinguishing a burning metal during *Yom Tov*, in light of the fact that mustard isn't considered a basic staple for all.

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>65</sup> seems to imply that women are included in the obligation of *linah* due the offerings they bring.

*Shelamim* must be eaten within “two days and one night,” which includes the actual day on which the sacrifice was brought (or at least its blood was sprinkled on the altar), as well as the following night, and then the entire following day until sunset. In our case, when the sacrifice was offered on the 15th of Tishrei, it should be eaten before the conclusion of the 16th of Tishrei. (As mentioned earlier, the offering of these *shelamim* do not not override Shabbos. Since this year the first day of Sukkos occurs on Shabbos, if someone brought the offering on erev Shabbos in accordance with the view that the slaughtering of the *korban* need not be during the time of simchah, it should be eaten before the conclusion of the 15th 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.

It is best to avoid sitting down to a meal after the tenth hour of the day (**3:38 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, he should do so even after this time.

During *Minchah*, since it is Shabbos, we do recite *va'ani tefilasi*.<sup>66</sup> The beginning of *Parshas Ve'zos Ha'berachah* is read.

The *amidah* is for Sukkos, but with the Shabbos additions. *Tzid'kasecha* is not recited.

It is forbidden to prepare anything for the second day of *Yom Tov* until after **7:15 pm** and reciting *Baruch hamavdil* or *Vatodi'einu* during Maariv, as per below. According to the Alter Rebbe, we may not request a non-Jew to perform such activities either.<sup>67</sup>

Cooked 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

65) Rus 1:16 on the phrase, *ba'asher tallini allin*—“Wherever you lodge, I will lodge”

66) Seeing that fasting is prohibited, and that there is an emphasis on celebrating with food and drink.

67) See Hebrew Halachic Guide for extensive references on this topic.

second day of Sukkos.<sup>68</sup>

## MOTZAEI SHABBOS, EVE OF THE SECOND DAY OF SUKKOS

Before lighting Yom Tov candles or before performing any other *melachah* (activity that is prohibited on Shabbos but permissible during Yom Tov), recite Maariv and include *Vatodi'einu* that is effectively a *Havdalah* prayer. At the very least, recite *Baruch hamavdil bein kodesh l'kodesh* before performing these activities.

Light the candles **after 7:15 pm** and after saying *Baruch hamavdil* from a flame that has remained lit from before the onset of Sukkos. It is preferable to light the candles in the *sukkah*, if practically possible. Someone who forgot to light the gas burner or another 48-hour flame before the start of Shabbos is permitted to ask a non-Jew to light it now.

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*.

Recite two blessings prior to lighting the candles: (1) *le-hadlik neir shel Yom Tov* and (2) *shehechiyanu*.

If you accidentally recited the wrong brachah or if you forgot to recite *shehechiyanu*, see footnote.<sup>69</sup>

Recite (1) *le-hadlik neir shel Yom Tov* and (2) *shehechiyanu*.

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

Do not warm the base of a candle and stick it to its holder. This is prohibited as a precaution, so that you will not come to directly smooth or straighten the bottom of the wax candle. Similarly, do not trim the bottom of a candle to insert it more easily into its holder. This would violate the prohibition of cutting to 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 cutting to size.

Technically, you may clean out a used candle holder on *Yom Tov* without fear of violating the prohibition of fixing an article on *Yom Tov*. Similarly, if using Neronim, you may clean a used glass

<sup>68</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.

<sup>69</sup> If you accidentally recited *le-hadlik neir shel shabbos kodesh* instead of the appropriate blessing, you should immediately correct yourself with the words *shel yom tov*. However, if a number of seconds pass before you realize your error, you must repeat the entire blessing correctly from the beginning. You can do this as long as the candles remain lit.

If you forgot to recite *shehechiyanu*, concentrate on fulfilling your obligation when you hear *shehechiyanu* recited during *kiddush*, later tonight.

holder from the metal disk that held the used wick in order to insert a new candle in its place. There is an issue, however, of *muktzeh* with the remnants of used wax, charred wicks, or spent metal disks; these items may not be moved on *Yom Tov*. (This is especially an issue nowadays, when such items are considered disposable and will not be reused. Even in pre-modern times, when such materials were indeed reused, moving them was somewhat problematic. As the Alter Rebbe explains, “Although according to the strict letter of the law, these items are not *muktzeh*, it is appropriate to be careful not to move them except for great need.” It is prohibited to move them even when moved for the sake of food preparation.)

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

Begin Ma’ariv with *Shir Ha-ma’alos*. Recite the *amidah* for the *shalosh regalim*, including the words: “*es yom chag ha-Sukkos ha-zeh...*”

*Vatodi’einu* is added to the *Amidah*. If you forgot to recite this section, or made other omissions or errors associated with the *Amidah* or *Havdalah*, see footnote<sup>70</sup>. Note that you may not perform

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70) If you forgot to recite *Vatodi’einu* but realized your error before reaching Hashem’s name at the conclusion of the blessing, begin reciting *Vatodi’einu* immediately, and then continue with *Vatitein lanu*, etc., even if you already recited those sections. If you already recited Hashem’s name at the conclusion of the blessing, you may not return to the previous prayer, but conclude the *Amidah* as usual.

If you began reciting the weekday prayer of *Atah chonein l’adam da’as*, you should complete the blessing—adding the *Ata chonantanu* section that is usually recited on an ordinary *motzoei Shabbos*. Then begin the *Yom Tov* prayer of *atah vechartanu* and continue with the *Vatodi’einu* section, despite the fact that you already recited *Havdalah* in the *atah chonantanu*.

If you mistakenly continued with the other intermediate blessings for the weekday, you must conclude whichever brachah you have already begun (whether first, thirteenth or any in between) and at its conclusion, continue with the intermediary section for *Yom Tov* beginning with *Atah b’chartanu*.

activities that are forbidden on Shabbos but are permitted on Yom Tov—until you recite *Havdalah* during *Kiddush* or the phrase, *Baruch hamavdil bein kodesh l'kodesh*.

Tonight, *Kiddush* also contains *Havdalah*. *Kiddush* is recited in the following order: (1) *borei pri hagafen*; (2) *kiddush* (*mekadesh yisrael v'hazemanim*); (3) *borei me'orei ha'esh* (4) *hamavdil bein kodesh l'kodesh* (5) *shehechiyanu*; (6) *leisheiv basukah*.

One who recited the various components of tonight's *kiddush* in the incorrect order has nevertheless fulfilled his obligation—with one exception: the blessing of *mekadeish* must come before the blessing over wine; if that order was switched, one must repeat the blessing of *mekadeish*.

The blessing over spices is not recited.<sup>71</sup>

The Chabad custom is to simply gaze at the candles during *Havdalah* of Yom Tov, but not to draw two candles together, nor are the fingernails extended close to the flames.

The final word of *Havdalah* is changed from *l'chol* to *l'kodesh*. If you mistakenly said *l'chol*, see footnote.<sup>72</sup> If you forgot to make *Havdalah* altogether, see footnote.<sup>73</sup>

If you completed an entire weekday *Amidah* in error without any mention of Yom Tov (such as *ya'aleh v'yavo*), you have not fulfilled your obligation and must repeat the *Amidah* for *shalosh regalim*. However, if Yom Tov was mentioned in the weekday *Amidah*, you do not need to repeat the *Amidah* for Yom Tov. If you remember that it is Yom Tov after completing the brachah of *hamachazir shchinaso l'tzion*, say *ya'aleh v'yavo* for Yom Tov before *Modim* to meet the requirement, and the *Amidah* need not be repeated. If you have already begun *Modim*, return to *Atah b'chartanu*. However, if you have already recited the second *Yi'hiyu l'ratzon* (without intention to prolong the *Amidah* with personal supplications), start over with the *Amidah* for *shalosh regalim*.

If you erroneously began the Shabbos *Amidah*, you should stop at whichever point in the intermediary blessing for Shabbos you are holding and begin *Atah b'chartanu*.

If you mistakenly ate before reciting *Havdalah* (*bein kodesh l'kodesh*), repeat the Maariv prayer, making certain to include *Vatodi'einu* this time. (This is exclusive to eating. If any melachah was performed, Maariv is not repeated.)

71) See *Likkutei Sichos*, vol. 31, p. 191ff.

72) It is best that someone who inadvertently recited *bein kodesh l'chol* listen to someone else's recital of *Havdalah*. If that is not possible, repeat the entire *Havdalah* yourself. (This was explained at length at the *Kinus Torah Chol Hamoed Pesach* 5774. The discussion was printed in *B'asra D'rav*, issue 3.)

73) If you forgot to recite *Havdalah* and only realize your error in the middle of your meal, stop eating immediately and recite *Havdalah* over a cup of wine. However, omit the blessing over the wine (*borei pri hagafen*) because you are already in the middle of a meal. The exception to this rule is if someone had clear intention at the start of the meal, when reciting *Kiddush*, not to drink any more wine during his meal; he must then recite *borei pri hagafen* over the wine he is using for *Havdalah*.

If you forgot to recite *Havdalah* altogether at night, and only realize the omission the following day, recite *Havdalah* immediately over a cup of wine. If you only realize your error on *motzoei Yom Tov*, do not recite anything further, because you



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

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

During *birkas ha-mazon*, recite *ya'aleh ve-yavo*, the *ha-rachaman* for Yom Tov, and the *ha-rachaman* for Sukkos.

If you forgot *ya'aleh ve-yavo* in *birkas ha-mazon*, see footnote.<sup>74</sup>

*Simchas beis ha-sho'eivah* begins in earnest tonight—the second night of Sukkos.

The Frierdiker Rebbe says, “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 ha-sho'eivah* even once in seventy years, it is all worth it!’ He explained, ‘Sometimes, this [joy] can arrive [on its own] without preparation save for a simple shot of *mashkeh*! I once heard an explanation of this, from the Rebbe [Rashab]: Seventy years means [a human lifespan, as in the verse], ‘*The days of our years because of them are seventy years*,’<sup>75</sup> etc. This refers to the concept of *birurim*, refining [sparks of holiness trapped in mundane matters, for which purpose a soul descends on earth]. A soul waits thousands of years until it has the opportunity to descend into a body, following which it is time to leave its body and go back [to Heaven]. If it is able to show that [during its sojourn on earth,] it rejoiced during *simchas beis ha-sho'eivah*, it is sufficient [to justify its descent]!”<sup>76</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 ha-sho'eivah*. As they were *farbrenging* one evening, they discussed the spiritual stature of the earlier generations of venerable *chassidim*, and the way these individuals conducted themselves in the joyous days of *simchas beis ha-sho'eivah*.

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

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have fulfilled your obligation when reciting *Havdalah* for *motzoei Yom Tov*.

74) If you forgot *ya'aleh ve-yavo* but realized the omission before pronouncing Hashem's name at the conclusion of *bonei Yerushalayim*, simply return to *ya'aleh ve-yavo*. If you already pronounced Hashem's name, finish that blessing and then recite the text printed in the *Siddur* for this purpose: *Baruch ... asher nassan yomim tovim le-amo Yisrael le-sasson u'le-simchah, es yom chag ha-Sukkos ha-zeh; baruch ... mekadeish Yisrael ve-ha-zemanim*.

However, if you already began the blessing of *ha-tov u-meitiv*—even merely the first word “*Baruch*” of that blessing—repeat the entire *birkas ha-mazon* from the beginning.

75) *Tehillim* 90:10

76) *Sefer HaSichos* 5703, p. 2

inspiration].

“*Ru’ach ha-kodesh* (divine inspiration) was drawn with buckets, pots, pitchers, water bottles, drinking glasses, and shot-glasses! [Meaning that] each person drew according to his own spiritual capabilities. There were three principles to this experience: (1) Everyone present drew some of the living waters. (2) They invested their greatest efforts into cleaning the vessel [i.e., making themselves spiritually fit to receive]. (3) They would cherish each drop of living water and greatly savor its flavor, which in turn drove them to a greater thirst for more, and also influenced those around them, who could not help but desire [to savor the same experience] and begin to smack their own lips.”<sup>77</sup>

## SUNDAY, THE SECOND DAY OF SUKKOS

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 (6:56 am** on the first day of Sukkos and **7:02 am** on the last day of Sukkos, *Hosha’ana Rabbah*).

It is forbidden to eat before fulfilling the mitzvah of *lulav*. It is customary to refrain from eating or drinking even the smallest quantities before performing this mitzvah. The Frierdiker Rebbe did not eat before shaking the *lulav* on the first day of Sukkos when he was three years old.

It is a *hiddur* to recite the blessing over the *lulav* in a *sukkah*. The mitzvah should ideally be performed before going to *shul* for Shacharis. If it is raining, it would seem preferable to delay shaking the *lulav*—but only until *chatzos* (midday)—in the hope that the rain will cease and the mitzvah can be performed in a *sukkah*.<sup>78</sup>

According to popular rumor, the Rebbe suggested to eat some *mezonos* following the shaking of the *lulav*, in order to recite *leisheiv ba-sukkah*.<sup>79</sup>

In order to satisfy the opinion that requires each individual to own their personal set of *minim* on the second day of Sukkos as well, do not hand your *lulav* to someone under the age of *bar* or *bas mitzvah* to perform the mitzvah unless you have already performed the mitzvah this morning yourself. 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 legally return it to you.

If possible, avoid giving your *lulav* to a minor even after you have performed the mitzvah, 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 *mitzva’im*. Some

<sup>77</sup> *Sefer HaSichos* 5701, p. 36

<sup>78</sup> see *Likkutei Sichos*, vol. 22, the second sichah of *Parshas Emor*

<sup>79</sup> see the Hebrew section for an elaboration on this matter

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.

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 Frieddiker 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.

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

This is especially relevant on the first day of Sukkos, when the mitzva is *min hatorah*, and it would also apply by extension to the second day—the first time we take the *lulav* this year. (This is because the second day was instituted because the date of Yom Tov is indefinite, and many argue that we should machmir likewise on the second day too.)

When waving your *lulav*, hold it with its spine towards your face. All of the species should have their stems facing the ground—as per the manner in which they grow. An *esrog* is considered as growing with its *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 *shehechiyanu*. As you are in the process of concluding *shehechiyanu*, 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.

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

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

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

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

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

(1) three times to the right (southeast); (2) three times to the left (northeast); (3) three times forwards (due east); (4) three times upward—raise the *lulav* and then return it, bringing it slightly lower than your chest—symbolizing the drawing down of influence into the world—before raising it to its original position; (5) three times downward - lower the *lulav* and then return it, bringing it slightly higher than your chest—symbolizing the

elevation of the world—before lowering it to its original position; and (6) three times behind your back - the first and second time, extend the *lulav* southwest; the third time, extend it due west.

Women recite the identical blessings over the *arba minim*. They then give the *minim* a slight shake. Some women are accustomed to be *mehader* in the movements to and fro in all six directions. We have not found any particular directive that supports or negates this practice.<sup>80</sup>

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 *hadasim* during Sukkos.

Latest morning *Shema* is before **9:44 am**.

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

If you did not recite the blessing over the *lulav* before Shacharis, do so after *chazaras ha-shatz*, before reciting *Hallel*.

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. (*Sefer Haminhagim Chabad*)

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

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

Recite 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*.

Since this is the first day on which we recite Hosha'anos this year (yesterday was Shabbos), we say the paragraphs for Day 1 and Day 2, but only circle the *bimah* once.

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 *chazan* begins to recite out loud from the letters *samech* or *ayin*, at which point he begins to circle the *bimah*. Follow him and repeat the Hosha'anos after him. Add the word "*hosha'ana*" before and **after** each of the remaining phrases.

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80) There are multiple sources that appear to assume conflicting positions on the matter. For more details, see the Hebrew section.

Make certain to complete an entire circuit of the *bimah*, finishing the circuit as you recite the phrase beginning with the letter *taf*.

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

Recite *ani va-hu hoshi'a na* and *ke-hoshata eilim* until *ein od*.

A congregant during a year of *aveilus* does not encircle the *bimah* while holding the *arba minim*.

Hold the *lulav* in your right hand and the *esrog* in your left hand for the duration of Hoshanos. A left-handed person does the reverse.<sup>81</sup>

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 kesev...*), and *maftir* in the second, from *Parshas Pinchas* (beginning, *U'vachamishah asar yom...*). The reading is followed by the *Haftarah*, *ashrei*, and *yeHallelu*.

Mussaf for *shalosh regalim* is recited. There are unique middle passages for each of the days of Sukkos, so remember to recite them correctly. If you mistakenly recited the wrong ones, see yesterday's entry for Mussaf.

Mussaf is followed by *Birchas Kohanim*, as on the first day of Yom Tov.

*Sheish zechiros* (the daily Six Remembrances) is recited.

For *kiddush*, recite: (1) *askinu se'udasa* (the Yom Tov version); (2) *eileh mo'adei*; (3) *borei peri ha-gafen*; (4) *leisheiv ba-sukkah*.

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

The 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.

**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* while holding a *lulav* or *aravah* one time. As they do so, they call out, "*Ana Hashem hoshi'ah na!*"

This week, the Chumash/Rashi studied daily as part of *Chitas* is the same as last week — Parashas Ve'zos Ha'berachah (for the second time).

Recite the *amidah* of *shalosh regalim* during Minchah.

<sup>81</sup>) See the Hebrew section for a lengthy exposition of this *halachah*