



Shabbos, 13 Tishrei, 5783–Friday, 19 Tishrei, 5783

## Year of Hakhel

- This is a Year of Hakhel—Gathering.
- In the times when the Beis Hamikdash stood, in the year after *shemitah*, the Torah mandated that men, women and children gather in the Beis Hamikdash on the second day of Sukkos, to listen to verses read to them by the king, which would encourage them regarding fear of G-d and fulfillment of His mitzvos.
- Even though the literal fulfillment of the mitzvah is not possible in these times, we should endeavor to reenact the idea of this mitzvah in such a year, just like we do for other mitzvos (such as prayer, which is in place of sacrifices).<sup>1</sup>
- Additionally, this hastens the arrival of the time when we will be able to fulfill this mitzvah literally—with the coming of Moshiach.<sup>2</sup>
- This is accomplished through arranging Hakhel gatherings, with whichever men, women and children one can reach.<sup>3</sup>
- The goal of these gatherings, is like the *passuk* states regarding the true fulfillment of the mitzvah: “In order that they hear, and in order that they learn and fear the Lord, your G-d, and they will observe to do all the words of this Torah” (*Devarim*, 31:12).<sup>4</sup>

- The first topic to discuss is the mitzvah of Hakhel.<sup>5</sup>
- Jews everywhere should turn to other Jews and explain to them that even though we do not currently have the Beis Hamikdash, being that it is a Year of Hakhel, we should gather men, women and children to encourage them about the mitzvah of Hakhel.<sup>6</sup>
- These gatherings should especially be held on auspicious days, **certainly on Sukkos**.<sup>7</sup>
- Individuals should sign up to take part in Hakhel activities, by filling out a card with their basic information—so they can be reminded and encouraged about their commitment.<sup>8</sup> A virtual Hakhel card can be filled out here: [hakhelnation.com](http://hakhelnation.com).
- Any type of organization, whether a business or religious one, should preferably hold a Hakhel gathering at least once a month.<sup>9</sup>
- The spiritual message of Hakhel, with regard to each individual, is to gather all of one’s faculties and abilities toward the service of G-d. (*Likkutei Sichos* vol. 19, p. 327)

1 מכתב כללי ו תשרי תשמ"ח.

2 מכתב כללי ו תשרי תשמ"ח.

3 מכתב כללי כ"ה אלול תשמ"ג.

4 מכתב כללי ו תשרי תשמ"ח.

5 התוועדיות תשמ"ח, ח"א, עמ' 119.

6 התוועדיות תשמ"ח, ח"א, עמ' 119.

7 התוועדיות תשמ"ח, ח"א, עמ' 119.

8 התוועדיות תשמ"ח, ח"א, עמ' 159.

9 התוועדיות תשמ"ח, ח"א, עמ' 162.

# Shabbos

13 Tishrei, 5783 | Parshas Ha'azinu

## On This Day

Today is the anniversary of the passing of the Rebbe Maharash in 5643 (1882). He is interred in Lubavitch.

- The Rebbe would *farbreng* on this day.
- Today's *haftorah* is *Vayidaber David (II Shmuel 22:1-51)*.
- Do not say Av Harachamim and Tzidkas'cha.

## Motzoei Shabbos

- Do not say Viyhi Noam and Ve'atah Kadosh (since Sukkos falls out during the week).<sup>10</sup>

# Sunday

14 Tishrei, 5783 | Erev Sukkos

- Give extra *tzedakah* today.<sup>11</sup> Additionally, give *tzedakah* for the two days of Yom Tov.<sup>12</sup>
- Do not eat bread during the last three halachic hours of the day, so you will have an appetite when eating in the *sukkah* tonight. Limited quantities of other foods may be eaten.<sup>13</sup>

## Binding the Arba Minim

- It is customary to bind the *arba minim* today, and to do so in the *sukkah*.<sup>14</sup>
- If necessary, remove all strings/rubber bands from the *hadassim* and *aravos* before binding

them to the *lulav*.<sup>15</sup>

- Bind the *lulav* itself with two rings (made of *lulav* leaves). Position the rings so that they will be covered by the *hadassim* and *aravos*. Try to ensure the top ring will also be covered, at least partially.<sup>16</sup>
- Additionally, bind the *hadassim* and *aravos* to the *lulav* using three rings, all positioned within one *tefach*.<sup>17</sup>
- Make sure the *hadassim* and *aravim* are bound in their upright position.<sup>18</sup>
- With the *lulav*'s spine facing you, position one *hadas* to the *lulav*'s right, one to its left, and one in the center, bent toward the right. Position one *aravah* to the *lulav*'s right and one to its left.<sup>19</sup> Try to ensure the *aravos* aren't that conspicuous.<sup>20</sup>
- Bind the *hadassim* and *aravos* at the bottom of the *lulav*, so that when holding the *lulav*, they will be held as well.<sup>21</sup>

## Sukkah Rain Covers

- If your *sukkah* is equipped with a rain cover, leave at least one *tefach* unrolled before Shabbos/Yom Tov.<sup>22</sup>
- If possible, leave the rest of the cover open during the opening moments of Yom Tov.<sup>23</sup>
- If rain has collected on top of the cover, do not lift it on Shabbos or Yom Tov if this will cause the rain to fall onto the grass.

15 ש"ע אדרה ז סי תרנא ס"ה.

16 ספר המנהיגים ע' .66

17 ספר המנהיגים ע' .66

18 ש"ע אדרה ז סי תרנא ס"ב.

19 סידור אדרה ז.

20 ספר המנהיגים ע' .66

21 ש"ע אדרה ז סי תרנא ס"ז.

22 ש"ע אדרה ז סי שטו ס"ב.

23 מטה אפרים סי תרוכה סכ"ט.

10 לוח כולל-חבי"ג.

11 ראה 'אוצר מנהגי חב"ד' ע' רשות.

12 לקיש חכ"ח ע' .315

13 ש"ע אדרה ז סי תרלט ס"כ. סי' תעא ס"א-ב.

14 ספר המנהיגים ע' .65

## Candle Lighting

- Before Yom Tov, light a long-burning candle, from which the Yom Tov candles can be lit tomorrow night.
- Ideally, women and girls should light candles before *shekiah*.<sup>24</sup> Two *berachos* are said: *Lehadlik Ner Shel Yom Tov* and *Shehecheyanu*.
- A man lighting candles should not make the *berachah* of *Shehecheyanu* when lighting, as he will say this *berachah* later when making *Kiddush*<sup>25</sup>.
- If this can be done safely, the candles should be lit in the *sukkah*<sup>26</sup> and remain there until after the meal.<sup>27</sup>

## Mivtza Lulav

- Over the course of Sukkos, encourage and assist your friends and acquaintances to shake the *lulav* and *esrog*, as well as any other Jew with whom you come in contact. Additionally, we go out to the street and visit places frequented by Jews to give Jewish people the opportunity to fulfill this mitzvah.
- A certain *tzaddik* would regularly allow others to use his *lulav* and *esrog*. His followers pointed out that the excessive handling of the *esrog* was causing it to lose its beauty. “What greater beauty can there be,” responded the *tzaddik*, “than for so many Jews to use it for such a great mitzvah!?” (*Likkutei Sichos* vol. 9, p. 390) Indeed, the Rebbe would give each person the opportunity to use his personal *lulav* and *esrog*.

## Sunday night

15 Tishrei, 5783 | First night of Sukkos

- Today’s *ushpizin* are Avraham Avinu and the Baal Shem Tov.
- *Maariv* begins with *Shir Hamaalos*. Say the *Shemoneh Esrei* for *Shalosh Regalim*, inserting the additions for *Sukkos* where indicated.
- The joy and dancing of *simchas beis hasho'eivah* already begins on the first night of Yom Tov (albeit without musical accompaniment).<sup>28</sup>

## Yom Tov Meal

- Say the *Kiddush* for *Shalosh Regalim*, inserting the addition for *Sukkos* where indicated. This is followed by *Leishev Basukkah* (first) and then *Shehecheyanu*.<sup>29</sup>
- Those not making *Kiddush* say *Leishev Basukkah* after *Hamotzi*.
- During the Yom Tov meals, the *Hamotzi* challah is dipped into honey.<sup>30</sup>
- When eating in the *sukkah* (tonight and throughout *Sukkos*), have in mind that the *sukkah* commemorates the *ananei hakavod* that surrounded the Jewish nation when they left *Mitzrayim*.<sup>31</sup>
- It is proper to share *divrei Torah* related to the *ushpizin* of the day.<sup>32</sup> Indeed, the *ushpizin* of the day was a common theme in the Rebbe’s *sichos* throughout *Sukkos*.
- When *bentching* after the Yom Tov meals, say *Yaaleh Viyavo*, inserting the words *beyom chag hasukkos hazeh, beyom tov mikra kodesh hazeh*. Additionally, say the *harachaman* for Yom Tov followed by the *harachaman* for *Sukkos*. (See

24 הקורת (ב) הדרישה לטור יד ח'א. מטה אפרים ס' תרבה סל"ג. פסק הגאון בעל תורה חס', וכן מוכת ללקוטין-שיוחת רוך דע עמי' 297 הע' 69 – קיצור דין נשי'ק' עמי' לו.

25 לח' כולל חב"ד.

26 מטה אפרים ס' תרבה סל"ג.

27 קיצור שלחן ערוך סי' עה ס"ח. וראה שו"ע אדרה ז' סי' רסג סי"ז. לקוטי שיוחות חכ"ב עמי' 283.

28 לק"י ש חב"ד ע' 251 ובכ"ג.

29 שו"ע אדרה ז' סי' תרמג ס"א.

30 ספר המנינים ע' .67.

31 שי"ע אדרה ז' תרבה ס"א.

32 אלף למיטה על מטה אפרים סי' תרבה ס"ה.

below, “*Hosafos*,” for the laws that apply if you forgot to say *Yaaleh Viyavo*.)

- When making a *berachah acharonah mei'ein shalosh* (e.g., *Al Hamichyah*), add the words *vezachreinu letovah beyom chag hasukkos hazeh*. However, if you forgot to add them, do not repeat the *berachah*.
- For a selection of *halachos* regarding eating in the *sukkah*, see below, “*Hosafos*.”

# Monday

15 Tishrei, 5783 | First day of Sukkos

## Shaking the Lulav

- Get up early to shake the *lulav*, especially today.<sup>33</sup>
- If possible, do not eat or drink before shaking the *lulav*.<sup>34</sup>
- It is best to shake the *lulav* in the *sukkah*.<sup>35</sup>
- Lift the *lulav* with your right hand with its spine facing you, and say the *berachah* of *Al Netilas Lulav*. Next, lift the *esrog* with your left hand (making sure it is upright) and say the *berachah* of *Shehecheyanu*. As you finish the *berachah*, join the *lulav* and *esrog* together, tilting the *esrog* and joining its top third with the bottom of the *lulav*.<sup>36</sup>
- For additional *halachos* regarding shaking the *lulav*, see below, “*Hosafos*.”
- Next, do the *na'anuim*. Face east, holding the *lulav* and *esrog* together. Keeping them in their upright position, move them toward the southeast corner (i.e., at a 45° angle to your

right), shake them slightly,<sup>37</sup> and bring them back until they touch your chest (the place where you strike when saying *Ashamnu*). Repeat this three times.<sup>38</sup>

- Do another three *na'anuim* in the manner described above toward the northeast corner (i.e., at a 45° angle to your left), due east (directly in front of you), upwards, downwards, and west (behind you), totaling eighteen *na'anuim*.<sup>39</sup>
- The *lulav* and *esrog* remain upright throughout the *na'anuim*, including when they are lowered downwards. Ensure the top of the *lulav* does not touch the roof/*sechach* (especially when lifting them upwards).<sup>40</sup>
- When lifting the *lulav* and *esrog* upwards, lower them slightly before bringing them back to your chest. Similarly, when lowering the *lulav* and *esrog* downwards, lift them slightly before bringing them back to your chest.<sup>41</sup>
- When moving the *lulav* and *esrog* west, for the first two times move them toward the southwest corner (i.e., at a 135° angle to your right), and for the third time move them due west (directly behind you).<sup>42</sup>
- Throughout the *na'anuim*, cover the *esrog* with your hand (if possible), revealing it slightly only for the last *na'anua* (in which the *lulav* and *esrog* are moved due west).<sup>43</sup>
- When doing the *na'anuim*, the Rebbe would stand with his feet together, as during

<sup>33</sup> ראה לקויש חיד' ע' 1162. ומ"ש שינענע (רכ) מעתה, ראה קצשו"ע סי' קל' ס"ד.

<sup>34</sup> סידור אזה"ז. ספר המנהיגים ע' .66

<sup>35</sup> סידור אזה"ז. ספר המנהיגים ע' .66  
עד נוג הובי:

היה מביא את ד' המינים אל מול החזה, ולאחר-כך בתנועה נספתת היה מביאם ומגעים אל החזה ממש. בכל מושג גנוניים עומד במקום אחד בשפניו למטה. לא פנה לכיוון הגנוניים, אלא בהפניה הידים וחלק הגוף העליון. בכל הגנוניים המינים זkopים ובגובה החזה, מלבד הגנוניים לעלה ולמטה, שבהם המינים זkopים, ורק הידים מורמות לגובה הפנים או מושפלות למטה.

<sup>36</sup> סידור אזה"ז.

<sup>37</sup> ספר המנהיגים ע' 41

<sup>38</sup> ספר המנהיגים ע' .66

<sup>39</sup> ספר המנהיגים ע' 42

<sup>40</sup> ספר המנהיגים ע' .66

## Shacharis and Hallel

- Say the Shemoneh Esrei for Shalosh Regalim, inserting the additions for Sukkos where indicated.
- After *chazaras hashatz*, the whole Hallel is said.
- In the Year of Hakhel, 5748, the Rebbe held the *esrog* together with the *lulav* for the entire duration of Hallel<sup>45</sup> (even though the usual custom is to only lift the *esrog* for the *na'anuim*<sup>46</sup>).
- “The four kinds hint to the four types of Jews. It follows that the unification of the four kinds into one mitzvah displays the idea of unification of all types of Jews into one being—which is the idea of Hakhel ... We therefore change the *minhag* [this year] and hold the four kinds together for the entire recitation of Hallel.” (*Hisva'aduyos* 5748, vol. 1, p. 245)
- The *berachah* preceding Hallel is said throughout Sukkos, whether saying Hallel with a *minyan* or alone.
- Four sets of *na'anuim* are done during Hallel. The first set is done when saying the words *Hodu laHashem ki tov ki le'olam chasdo* (immediately after the paragraph *Halelu es Hashem*). When saying the word *Hodu*, do three *na'anuim* toward the right (in the manner described above). When saying *laHashem*, do not move the *lulav* and *esrog*.<sup>47</sup> When saying *ki*, do three *na'anuim* toward the left; when saying *tov*, do three *na'anuim* frontward; when saying *ki*, do three *na'anuim* above; when saying *le'olam*, do three *na'anuim* below; and when saying *chasdo*, do three *na'anuim* behind you.

- The second and third sets are done when saying the words *Ana Hashem hoshiah na*. When saying the word *Ana*, do three *na'anuim* toward the right and then another three toward the left. When saying *Hashem*, do not move the *lulav* and *esrog*. When saying *hoshiah*, do three *na'anuim* frontward and another three above, and when saying *na*, do three *na'anuim* below and another three behind you. Do the same when saying *Ana Hashem* for the second time.
- The fourth set is done when saying the *possuk Hodu laHashem* at the end of Hallel for the first time.<sup>48</sup> These *na'anuim* are done in the same way as when this *possuk* was said earlier (see above).<sup>49</sup>
- If you do not have your own *lulav* and *esrog*, try to borrow a set to use for Hallel and Hoshanos.

## Hoshanos

- After Hallel, the *aron kodesh* is opened (remaining open until the end of Hoshanos<sup>50</sup>) and a Sefer Torah is removed. Someone who does not have a *lulav* and *esrog* stands next to the *bimah* holding the Sefer Torah. Alternatively, the Sefer Torah should be held by an *avel*, as he does not circle the *bimah* for Hoshanos.<sup>51</sup> If everyone present has a *lulav* and *esrog* (and no *avel* is present), the Sefer Torah should be placed on the *bimah*.<sup>52</sup>
- When saying Hoshanos, hold the *lulav* with your right hand and the *esrog* with your left hand,<sup>53</sup> joining them together.<sup>54</sup>
- The *chazzan* says the four opening sentences (beginning with *Hoshana lemaancha*) one at a time, and the congregation repeats after him.

48 ראה שבח המועדים עי' 86 הערה 8. אוצר מנהגי חב"ד עי' שיב.

49 כהנ"ל ע"פ סידור אדרה ז' ומג"א סי' תרנא ס"ק טז.

50 קצשוי"ע סי' קל"ס סי"א.

51 ספר המנהגים עי' 78.

52 לוח כלל חב"ד.

53 שי"ע אדרה ז' סי' תרנא סי"ג.

54 קצשוי"ע סי' קל"ס סי"א.

44 ראה אוצר מנהגי חב"ד עי' רצ-רבצא.

45 התווועדיות תשמ"ה, ח"א, עמי 45

.243 ספר המנהגים עי' .67.

46 אבל מזכיר אמרתו לאנירית מילת "הodo", ואחריו עשים הפסיקת כלשי (עי' פ' שער היל' ומנהג או"ח ח"ב סי'

ערה = שלחן מנהג או"ח ח"ג סי' שכט).

- Today, the paragraph of *Lemaan amitach* is said. Each phrase is preceded by the word *hoshana*. Beginning with the letter *samech* or *ayin*, each phrase is both preceded and followed by the word *hoshana*.<sup>55</sup>
- Beginning with the letter *samech* or *ayin*, the *chazzan* begins to circle the *bimah* (counterclockwise<sup>56</sup>), followed by the congregation. The *chazzan* says each phrase out loud one at a time, and the congregation repeats after him.<sup>57</sup>
- Make a complete circle around the *bimah*, concluding it with the letter *tov*.<sup>58</sup>
- Do not say the *possuk* printed at the end of the paragraph. (It is only said on Hoshana Rabba.)<sup>59</sup>
- Next, say *Ani vahu hoshiah na*, the paragraph *Kehoshata*, *Ani vahu hoshiah na* (a second time), and the paragraph *Hoshiah es amecha*.
- Say the *possuk Lemaan daas* out loud, as the Sefer Torah is returned to the *aron kodesh*.<sup>60</sup>
- Hoshanos are followed by Kaddish Shalem, Shir Shel Yom, *L'david Hashem ori*, and *krias hatorah*.

## Krias Hatorah

- When the *aron kodesh* is opened, say *Vayehi Binsoa Ha'aron*, the *Yud-Gimel Midos Harachamim* (once), the *Ribono Shel Olam* for *Shalosh Regalim* (inserting, where indicated, your name, your mother's name, and the words אשת, בָּנִי, בָּתִי, בְּתִי, and/or בְּנוֹתִי, as appropriate), and *Berich Shemei*.
- Two *Sifrei Torah* are removed from the *aron kodesh*. From the first Sefer Torah, five *aliyos* are read in the *kriah* of *Shor o chesev* (*Vayikra*

22:26–23:44). The second Sefer Torah is then placed next to the first one, and *Chatzi Kaddish* is recited. This is followed by *hagbah* and *gelilah* of the first Sefer Torah.

- From the second Sefer Torah, *Uvachamishah asar yom* is read for *Maftir* (*Bamidbar* 29:12–16). This is followed by *hagbah* and *gelilah* of the second Sefer Torah, after which the *haftorah* is read (*Zechariah* 14:1–21).
- *Krias hatorah* is followed by *Ashrei*, and the Sefer Torah is then returned to the *aron kodesh*. This is followed by *Musaf*.

## Musaf

- Say the *Musaf* for *Shalosh Regalim*, inserting the additions for *Sukkos* where indicated.
- The *Kohanim duchen* during *chazaras hashatz*.

## Kiddush

- Say *Askinu*, *Eileh Moadei*, *Borei Peri Hagafen*, and *Leishev Basukkah*. Those not making *Kiddush* say *Leishev Basukkah* after *Hamotzi*.

# Monday night

16 Tishrei, 5783 | Second night of *Sukkos*

- Today's *ushpizin* are *Yitzchak Avinu* and the *Mezritch Maggid*.
- After nightfall, women and girls light candles from an existing flame, saying the *berachos* of *Lehadlik Ner Shel Yom Tov* and *Shehecheyanu*.
- A man lighting candles should not make the *berachah* of *Shehecheyanu* when lighting, as he will say this *berachah* later when making *Kiddush*<sup>61</sup>.
- At *Kiddush* tonight, first say *Shehecheyanu* and

.67 ספר המנהגים ע' 55  
מג"א ס"י תרפס סק"א.

.67 ע"פ ספר המנהגים ע' 57

.67 ספר המנהגים ע' 58

.67 ספר המנהגים ע' 59

.60 ראה אוצר מנהגי חב"ד ע' שז.

then Leisheiv Basukkah.<sup>62</sup>

# Tuesday

16 Tishrei, 5783 | Second day of Sukkos

- From today and onward, do not say Shehecheyanu when shaking the *lulav*.
- Shacharis, Hallel and Musaf are the same as yesterday.
- For Hoshanos, the paragraph *Even shisiyah* is said.
- *Krias hatorah* is the same as yesterday. The *haftorah*, however, is different (*IMelachim* 8:2-21).

## Motzoei Yom Tov

- When *davening* Maariv, insert Atah Chonantanu and Yaaleh Viyavo. See below, “*Hosafos*,” for the laws that apply if you forgot to say Yaaleh Viyavo.
- Make *havdalah* in the *sukkah*, without *besamim* and a candle. After the *berachah* of Hamavdil, add the *berachah* of Leisheiv Basukkah.<sup>63</sup>

## Chol Hamoed

- *Simchas beis hasho'eivah*. The Rebbe strongly encouraged rejoicing on Sukkos with singing and dancing, extending the *simchah* even to the streets.<sup>64</sup> During Chol Hamoed, this is accompanied by musical instruments.<sup>65</sup>
- “Dance until the street itself dances along!” (*Toras Menachem* 5745 vol. 1, pp. 245; 282-283)
- Free time on Chol Hamoed should be used to learn more Torah, and to influence others to do

the same.<sup>66</sup>

- Over the course of Chol Hamoed, replace (some or all of) the *hadassim* and *aravos*, as necessary.<sup>67</sup>
- An *aravah* is *possul* if most of its leaves have fallen off. If only some of its leaves have fallen off, although it is kosher, it should be replaced if easily possible.<sup>68</sup>

# Wednesday

17 Tishrei, 5783 | First day of Chol Hamoed Sukkos

- Today’s *ushpizin* are Yaakov Avinu and the Alter Rebbe.

## Shacharis

- *Tefillin* are not worn on Chol Hamoed.
- Insert Yaaleh Viyavo during Shemoneh Esrei. See below, “*Hosafos*,” for the laws that apply if you forgot to say Yaaleh Viyavo.
- After Shemoneh Esrei, say the whole Hallel, along with the *na’aniim*.
- Hallel is followed by Hoshanos. Today, the paragraph of *Om ani chomah* is said.
- Hoshanos is followed by Kaddish Shalem, Shir Shel Yom, *L’david Hashem ori* and *krias hatorah*.

## Krias Hatorah

- One Sefer Torah is removed from the *aron kodesh*, from which four *aliyos* are read. For Kohen, *Uvayom hasheini* is read; for Levi, *Uvayom hashlishi* is read; for the third *aliyah*, *Uvayom harevi'i* is read; and for the fourth

ש"ע ס"י תרסטא ס"א.

ראה אוצר מנהגי חב"ד ע' שכד.

ראה לדוגמא תר"מ תשכ"ה ח"א ע' 245.

ראה לדוגמא תר"מ תשכ"ה ח"א ע' 283.

לקי"ש ח"ז ע' 267, ע"ש.

ספר המנוגדים ע' 67

ש"ע אדרה ז' ס"י תרמץ ס"ה.

*aliyah, Uvayom hasheini* and *Uvayom hashlishi* are read. This is followed by Chatzi Kaddish, *hagbah* and *gelilah*.

- Continue with Ashrei, U'va Letzion and Musaf.

## Musaf

- Say the Musaf for Shalosh Regalim, inserting the additions for Sukkos where indicated. Where appropriate, replace the words *Yom Tov* with the word *yom*. Insert the paragraphs *Uvayom Hasheini... Uvayom hashlishi*.
- Say the Sheish Zechiros after davening.

## Chol Hamoed Meals

- Regarding dipping bread/challah into honey during Chol Hamoed, the Rebbe uses the expression *meiheichi teisi* (meaning there is no particular reason to do so).<sup>69</sup>
- On each day of Chol Hamoed, males over bar mitzvah drink a *revi'i*s of wine to fulfill the mitzvah of *simchas Yom Tov*.
- When *bentching*, insert Yaaleh Viyavo and replace *Magdil* with *Migdol*. Additionally, say the *harachaman* for Sukkos. (See below, “*Hosafos*,” for the laws that apply if you forgot to say Yaaleh Viyavo.)
- When making a *berachah acharonah mei'ein shalosh* (e.g., Al Hamichyah), add the words *vezachreinu letovah beyom chag hasukkos hazeh*. However, if you forgot to add them, do not repeat the *berachah*.

# Thursday

18 Tishrei, 5783 | Second day of Chol Hamoed Sukkos

- Today's *ushpizin* are Moshe Rabbeinu and the

Mitteler Rebbe.

- For Hoshanos, the paragraph *Adon hamoshia* is said.
- The *aliyos* in today's *kriah* are as follows: For Kohen, *Uvayom hashlishi* is read; for Levi, *Uvayom harevi'i* is read; for the third *aliyah*, *Uvayom hachamishi* is read; and for the fourth *aliyah*, *Uvayom hashlishi* and *Uvayom harevi'i* are read.
- In Musaf, insert the paragraphs *Uvayom hashlishi... Uvayom harevi'i*.

# Friday

Third day of Chol Hamoed Sukkos, 19 Tishrei, 5783

- Today's *ushpizin* are Aharon Hakohen and the Rebbe the Tzemach Tzedek.
- For Hoshanos, the paragraph *Adam u'veheimah* is said.
- The *aliyos* in today's *kriah* are as follows: For Kohen, *Uvayom harevi'i* is read; for Levi, *Uvayom hachamishi* is read; for the third *aliyah*, *Uvayom hashlishi* is read; and for the fourth *aliyah*, *Uvayom harevi'i* and *Uvayom hachamishi* are read.
- In Musaf, insert the paragraphs *Uvayom harevi'i... Uvayom hachamishi*.
- When lighting candles, only the *berachah* of Lehadlik Ner Shel Shabbos Kodesh is said.
- Before Minchah, say Pasach Eliyahu but omit Hodu.

# Hosafos

## Eating in the Sukkah

- The *berachah* of Leisheiv Basukkah is only made on Hamotzi or Mezonos larger than the size of a *beitzah* (56 g/2 oz).<sup>70</sup> First say Hamotzi or Mezonos, and then say Leisheiv Basukkah.<sup>71</sup>
- If you forgot to say Leisheiv Basukkah before eating, say it when you remember (during the meal, or even afterward).<sup>72</sup>
- It is permitted to consume less than the above amount of Hamotzi or Mezonos outside the *sukkah*, as well as all other foods and drinks.<sup>73</sup> However, those who are *mehader* refrain even from drinking water outside the *sukkah*.<sup>74</sup>
- If you left the *sukkah* for a lengthy period of time (an hour or two<sup>75</sup>), or if you had in mind to leave for a lengthy period of time (even if you then changed your mind and returned soon after), say Leisheiv Basukkah again (if eating the above amount of Hamotzi or Mezonos). However, if you had in mind to return soon after and indeed did so, do not say Leisheiv Basukkah again.<sup>76</sup>
- If you entered another *sukkah* and will eat there the above amount of Mezonos or Hamotzi, say the *berachah* again. This is true even if the second *sukkah* is next to the first, and even if you will not need to make a new *birchas hanehenin* (for example, if you had in mind when making Hamotzi to switch to the other *sukkah* during the meal).<sup>77</sup>
- In fact, even entering another *sukkah* to spend time there necessitates saying the *berachah* again.<sup>78</sup> If you are unsure if your visit falls into this category, it is recommended to eat the above amount of Mezonos or Hamotzi so

you will be able to make the *berachah* without questions.

- On the first night of Sukkos, you must eat at least a *kezayis* of bread/challah in the *sukkah*, even if it is raining.<sup>79</sup> During the rest of Sukkos, it is permitted to enter the house if it rains.<sup>80</sup> However, it is our *minhag* to eat in the *sukkah* even when it is raining, and to say Leisheiv Basukkah as well. There were times when the Rebbe *farbrenged* in the *sukkah* in the rain.<sup>81</sup>
- On the first night of Sukkos, make sure to eat in the *sukkah* after *tzeis hakochavim* and before *chatzos*.<sup>82</sup>
- Those who follow *Minhag Chabad* do not sleep in the *sukkah*.<sup>83</sup>
- “How can one sleep in [the *sukkah*, which is illuminated by] the *makifim of binah*?!” (The Mitteler Rebbe, cited in *Likkutei Sichos* vol. 29, p. 211)  
Since Chassidim are *mekushar* to the Rebbeim, learn their teachings and follow their ways, they refrain from sleeping in the *sukkah*, just as the Rebbeim did. Additionally, deviating from the practice of the Rebbeim causes them pain, and the *halachah* is that if sleeping in the *sukkah* will cause you pain, you are exempt from doing so. (*Likkutei Sichos* ibid., p. 218)
- Although women are exempt from eating in the *sukkah*, they may say Leisheiv Basukkah if they choose to eat there.<sup>84</sup>

## Shaking the Lulav

- A left-handed person should hold the *lulav* in his left hand and the *esrog* in his right hand.<sup>85</sup>
- When giving your *arpa minim* to someone

70 קצשוי'ע ס"י קלה ס"ז.

71 ש"ע אד"ז ס"י תרגמג ס"ד.

72 ש"ע אד"ז ס"י תרלט סט"ז.

73 ש"ע אד"ז ס"י תרלט ס"א-ב.

74 ספר המנוגדים ע' 67. וואה ש"ע אדר"ז ס"י תרלט ס"ב, ס"ז.

75 ראה אגרות קודש ח"ג ע' ריא ואילן.

76 ש"ע אד"ז ס"י תרלט סי"ג.

77 ש"ע אד"ז ס"י תרלט סי"ה.

78 ש"ע אד"ז ס"י תרלט סט"ז.

79 ש"ע אד"ז ס"י תרלט ס"ז.

80 ש"ע אד"ז ס"י תרלט סכ"א.

81 ראה אוצר הנrangle ח"ד ע' שב ואילן, ובמהזווין בשבה המזוודים ע' 76 וע' 78.

82 ש"ע אד"ז ס"י תרלט ס"ב.

83 לקוש חכ"ט ע' 211 וט"ג.

84 ש"ע אד"ז ס"י תרמ"ס א"ג.

85 ש"ע אד"ז ס"י תרנא ס"ז.

else to use for the mitzvah, it is advised to tell him/her clearly that it is a present on condition that he/she return them (*matanah al menas lehachzir*), especially on the first day of Sukkos.<sup>86</sup> However, the other person fulfills the mitzvah even if you did not say so.<sup>87</sup>

- On the first two days of Sukkos, do not give your *arba minim* to a child to use as a present until all the adults have used them.<sup>88</sup>
- After the first two days of Sukkos, you may use someone else's *arba minim* without asking him first, as long as you don't take them to another location.<sup>89</sup>
- It is forbidden to smell the *hadassim* on Sukkos. Although it is permitted to smell the *esrog*, it is preferable to refrain from doing so, due to the halachic question of whether a *berachah* is made when smelling it on Sukkos.<sup>90</sup>

## Yaaleh Viyavo When Bentching

### The following laws apply if you forgot to say Yaaleh Viyavo when bentching on Yom Tov or Chol Hamoed:<sup>91</sup>

- If you remembered before saying Hashem's name at the end of the *berachah*, go back and say Yaaleh Viyavo.
- If you remembered after saying Hashem's name but before beginning the *berachah* of Hatov Vehameitiv, say the *nusach* printed in the *siddur* or *bentcher*.
- If you only remembered after beginning the *berachah* of Hatov Vehameitiv, if it is during one of the first two Yom Tov meals (the night meal or the first day meal), go back to the beginning of *bentching* (even if you merely said the word "Boruch"). However, on Chol Hamoed

and during the third Yom Tov meal, do not go back.

## Yaaleh Viyavo When Davening

- The following laws apply if you forgot to say Yaaleh Viyavo in Shemoneh Esrei:<sup>92</sup>
- If you remembered before saying Hashem's name at the end of Retzei, go back, say Yaaleh Viyavo, and continue with Visechezenah.
- If you remembered after completing Retzei but before beginning the next *berachah*, say Yaaleh Viyavo at that spot and continue with Modim.
- If you remembered after beginning Modim, go back to the beginning of Retzei.
- If you remembered after saying the second Yihiyu Leratzon, go back to the beginning of Shemoneh Esrei.
- If the time of the next *tefillah* has already arrived, *daven* the next *tefillah* twice, the first time for that *tefillah* and the second time to make up for the previous *tefillah*.
- If you forgot to say Yaaleh Viyavo during Shacharis and you have already *davened* Musaf, do not repeat the Shemoneh Esrei of Shacharis.
- All the above also applies if you are unsure if you said Yaaleh Viyavo.

.66 ספר המנהגים ע' 86

.67 ש"ע סי' תורה ס"ה.

.68 ש"ע סי' תרנחת ס"ו, ו"ש בפרמייג.

.69 ש"ע סי' תרמ"ט ס"ג.

.70 ש"ע סי' תרגג ס"א. סדר ברה"ג פ"א ה"ה.

.71 סידור אזהה".

.72 סידור זך החיים.

## ג פרקים ליום

### **Shabbos**

הלכות בכורין  
פרק יב  
הלכות שמיטה ויוובל  
פרק א-ב

### **Sunday**

פרק ג-ה

### **Monday**

פרק ו-ח

### **Tuesday**

פרק ט-יא

### **Wednesday**

פרק יב-יג  
**ספר עבודה**  
הלכות בית הבחירה  
פרק א

### **Thursday**

פרק ב-ד

### **Friday**

ה-ז

## פרק אחד ליום

### **Shabbos**

הלכות זכיה ומתנה  
פרק ה

### **Sunday**

פרק ו

### **Monday**

פרק ז

### **Tuesday**

פרק ח

### **Wednesday**

פרק ט

### **Thursday**

פרק י

### **Friday**

פרק יא

## ספר המצוות

### **Shabbos**

מ"ע פב קלה  
מל"ת רב רכב רכב

### **Sunday**

מל"ת רכג מ"ע  
קלד קמא מל"ת רל רלא

### **Monday**

מ"ע קמ קלו קלז  
מל"ת רכד רכה רכו

### **Tuesday**

מ"ע קלח מל"ת  
רכז מ"ע קלט

### **Wednesday**

מל"ת כסט קע מ"ע קפג  
מל"ת רכח מ"ע כ

### **Thursday**

מל"ת עט פ

### **Friday**

מ"ע כא