

To the families of *Anash* אֲנָשׁ of the community at the EU – Brussels
And virtualcommunity@sichos.online

Reminders for First Days of Sukkos – 5785

[May not be posted on any internet website or Whatsapp group etc. without prior consent from the author]

Please post this on the refrigerator or another central location.

* Experience has shown that it is best if both husband and wife (and children...) review this each day thoroughly so that miscommunications and last-minute panics can be avoided, and Yom Tov can truly be celebrated joyfully.

* All the sources are in the Hebrew section of the Reminders.

* Important note: It has been stressed many times, that these are “Reminders” to be able to see things “at a glance” and they are not a compilation of Halocho.

However, Since there are several Halochois that require elaboration, as this year Shabbos falls out connected to Yom Tov etc. - the format of the “Reminders” has been kept, the additional details are included at the end of this document, in the “**Laws and Customs**” by Rabbi Lesches, with his permission. They include the Halochois of:

Building the Sukkah - Location of the Sukkah - The Schach - Laying the Schach - Supporting the Schach - “Laws of making an Ohel - The Sukkah and decorations - Choosing the Daled Minim - Binding the Daled Minim - Erev Sukkos – Yom Tov Candle Lighting - First two nights of Sukkos - Yaale Veyavo in Bentching - Brocho of Leishev Basukka - Living in the Sukkah - Bentching Lulav - Ownership of Daled Minim - Hallel - Ho'Shaanos - Mivtzoim - First Day of Sukkos - Second Night of Sukkos - Second Day of Sukkos - Erev Shabbos candles & Mincha – Shabbos Chol Hamoed - Ya'aleh Veyavo in Davening - Chol Hamoed -

Wishing you a true *Simchas Yom Tov*, which we will celebrate in the *Bais Hamikdosh Hashlishi!!*

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A few days before *Yom Tov*:

1. **Sukkah:** Ensure that the *Sukkah* is properly prepared. See below in “Laws and Customs” for all the details.
2. **Daled Minim:** ascertain that the father bought the *Daled Minim* (*Lulav, Esrog, Hadasim* and *Arovois*). Some buy a set also for the children.
3. **Eiruv Chatzeiros:** If it's necessary (example: a two-family house, apartment building etc.), ensure that you have an *Eiruv Chatzeiros* in place which allows to carry things from the house to the *Sukkah* on **Shabbos**. If you are unsure – check with the *Rov* BEFORE *Yomtov* and don't wait for the last minute. This year it needs to be arranged **prior to Yom Tov** as *Shabbos* is right after *Yom Tov*.
4. **Netilas Yodayim:** Ensure that there is a place to wash for *Netilas Yodayim* in or near the *Sukkah* (not on grass etc.).
5. **Honey:** Ensure that there is honey to be used for *Hamotzie*.
6. **Long-lasting candles** (like *Yohrzeit licht*) – If one does not have a gas fire lit for the duration of *Yom Tov*, buy two *Yohrzeit Licht* (or one *Licht* that lasts several days) that will last for a minimum of 26 hours each, in order to be able to light candles the second night of *Yom Tov* and Friday evening or if a fire is needed to be turned on – on *Yom Tov* etc. Those who plan to have a gas fire lit and have hired help should anyway light a *Licht* as a

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precaution because sometimes the helper turns off the gas flame.... [at the same time you may as well buy these candles also for the last days of *Sukkos*].

7. **Candles and candle holders:** Ensure that you have enough candles for both days of *Yom Tov* and *Shabbos*. Those that use glass holders for their candles (that must be cleaned before each use) should make sure to have enough clean holders to last for **three** nights of *Yom Tov* and *Shabbos* (as there is a *Shailo* whether you are permitted to remove the metal washer on *Yom Tov*). You may also prepare tea lights (just in case).
8. **Carbon monoxide detector:** Those who have the gas on for a prolonged time during *Yom Tov* should ensure that they have proper ventilation and that they have a proper carbon monoxide alarm system in place. Make sure to test it a couple of days before *Yom Tov*.
9. **Tzedaka:** We add in giving *Tzedaka*- especially to those who need necessities for *Yom Tov*, just like *Maos Chitim* for *Pesach*.
10. **Clothes and Jewelry:** In honor of *Yom Tov* one should buy clothes and jewelry for his wife and children according to his means.
11. **Laundry on Chol Hamoed:** Generally one should not do laundry on *Chol Hamoed*, so prepare accordingly.
12. **Nails:** Generally nails are not cut on *Chol Hamoed* so make sure to take care of this before *Yom Tov*. (For more details see "Laws and Customs").

י"ג תשרי - Tuesday - Yom Hahilula of the Rebbe Maharash – Lechatchila Aribet

* The Rebbe *farbrenget* many times on this day in the evening (or the night before).

Erev Sukkos - Wednesday

- Ensure that all matters listed above were taken care of.
- **Sukkah:** Ascertain that that the *Sukkah* is all ready for *Sukkos*.
- **Daled Minim:** On *Erev Yom Tov*, the father puts together his *Lulav*, if possible in the *Sukkah* (the Rebbe used to do it in the afternoon), and checks to see if anything else needs to be fixed in the *Sukkah*.
- **Tzedaka:** Prepare a triple amount of *Tzedaka* to be given before candle lighting: for the two days of *Yom Tov* and for *Shabbos*.
- **Shabbos clock:** Make sure that the *Shabbos clock* is set for both days of *Yom Tov* and *Shabbos*.
- **Electric ignition:** If one has a range or oven that when turning the dial it ignites (by an electric spark), and wants to turn it on - on *Yom Tov* (by igniting it with a pre-existing flame), they need to disconnect the plug from the socket **before** *Yom Tov* and only then may use this oven (on *Yom Tov*).

Eruv Tavshilin:

REMEMBER TO MAKE AN *Eiruv Tavshilin!*

1. The *Eiruv Tavshilin* allows one to cook and light *Shabbos* candles on *Yom Tov* (Friday) for *Shabbos*.
2. For all the laws of *Eiruv Tavshilin* see "Laws and Customs" at the end of this document.
3. If one forgot to make an *Eiruv Tavshilin*, you must contact the *Rov*.
4. **Important reminder:** The *Eiruv Tavshilin* is **not** only for **cooking** from *Yom Tov* to *Shabbos*, **but also for lighting candles on Friday evening**. Therefore, those who will not be eating at home on *Shabbos*, should light where they will be eating or should at least put up some water to cook for *Shabbos* to enable them to make an *Eruv Tavshilin*. If they are not putting up anything to cook but they are lighting candles at home (from a pre-existing flame), should make an *Eruv Tavshilin* as explained in detail in the "Laws and Customs".

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Eiruv Chatzeiros prior to Yom Tov

As mentioned above, if it's necessary (example: a two-family house, apartment building etc.), ensure that you have an *Eiruv Chatzeiros* in place which allows to carry things from the house to the *Sukkah* on *Shabbos*. If you are unsure – check with the *Rov* BEFORE *Yom Tov* and don't wait for the last minute. This year it needs to be arranged **prior to Yom Tov**.

First evening of Yom Tov – Wednesday evening

When *Yom Tov* begins:

1. If there will not be a gas fire lit throughout *Yom Tov*, light the long lasting candle.
2. Candle lighting time is 18 (or 23) minutes before *Shkiah* (see local calendar or last page of the reminders). If it is possible, the candles should be lit in the *Sukkah* (at least two of them). If one missed the proper time, they can light them later **but only from a pre-existing fire**.
3. **Those that are eating elsewhere should not forget to light candles!**
4. Tzedaka is given for **three** days - two days of *Yom Tov* and *Shabbos*.
5. The two *Brochois* recited are: **1.** של יום טוב and **2.** שהחיינו.

Maariv of the First night of *Yom Tov*

- We begin from שיר המעלות.
- We recite the *Amidah* for *Sholosh Regolim*.

Kiddush and the *Seuda*: First night of *Yom Tov*

Ushpizin - guests: *Ushpizin* for tonight (and tomorrow, the first day of *Yom Tov*) are ***Avraham Avinu*** and the ***Baal Shem Tov***. [Their commonality is that they both spread *Elokus* in the world].

1. Similar to the first night of *Pesach*, we begin the meal **after nightfall** (see local calendar or at the end of the reminders), and make sure to eat a *kezayis* before midnight (see local calendar or at the end of the reminders).
2. We eat in the *Sukkah*. Women are allowed, but not obligated, to eat in the *Sukkah* and they may say the *Bracha* לישב בסוכה. [Women that hear *Kiddush* in the *Sukkah* but eat inside – see the "Laws and Customs" how to do this].
3. Boys who are not dependent on their mothers should eat in the *Sukkah*. (This is usually from age 6. If he is smart and mature, this can be even younger.) If the mother sees that the boy is eating in the house, she does not need to reprimand him.
4. [Those who are *Yotzey Kidush* from someone else (i.e. from their father, husband, host etc.), seemingly, should have in mind not to be *Yotzey* on his *Brocho* of בסוכה, rather they say it themselves after they recite המוציא. This pertains to all the meals].
5. ***Kiddush:*** The order is (יקס"ז: יין קידוש סוכה זמן): then אתקינו then בורא פרי הגפן then קידוש (the *Brocho Asher Bochar Bonu* etc.) then we **look at the *S'chach*** and recite the *Brocho* of לישב בסוכה, after which we recite the *Brocho* of שהחיינו. When reciting the *Brocho* of *Shehecheyonu* one has in mind the *Yom Tov* and it includes the building the *Sukkah*.
6. (A woman that recites *Kiddush*, does not recite שהחיינו because she already recited it at candle lighting).
7. ***Challah:*** We dip the *Challah* in honey. (Salt is also placed on the table. Some *Chassidim* relate that the Rebbe would, during the meal, also dip a piece of *Challah* in salt three times).
8. In *Birchas Hamazon* we add:
 - **יעלה ויבוא.**
(If one forgot but did not yet say "*Boruch*" of the next *Brocho*, then he says "... אשר נתן..." (as written in the *sidur*). However, if he already began the next *Brocho* by saying "*Boruch*" he returns to the beginning of *Birchas Hamozoin*).
 - We also add: *Horachamon* for *Yom Tov* and *Horachamon* for *Sukkos*.

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Simchas Beis Hasho'eva

The *Simcha* and celebration of *Simchas Beis Hasho'eva* begins from the first night of *Sukkos*.

The First Day of Yom Tov— Thursday ט"ו תשרי

1. We don't eat before *benching* on the *Lulav*, and healthier people don't taste or drink anything.
2. In the morning we get up early [Men go to the *Mikva*] in order to *bentch* on the *Lulav* and the מינים ד'. Preferably this should be done in the *Sukkah*, if not - we can *bentch* in the house.
3. [I recall hearing that the Rebbe once said that after *Bentching* on the *Lulav*, one should eat some *Mezonos* and recite the *Brocho* of *Leishev BaSukkah*, (which can also be connected to the *Netilas Lulav*). Therefore, it's advisable to prepare this prior to the *Benching* on the *Lulav*].
4. Stand facing מזרח, take the *Lulav* in your right hand, the spine of the *Lulav* facing you, and recite the *Brocho* על גבי הלולב. Then take the *Esrog* in your left hand and recite the *Brocho* of שהחיינו. At the **end** of the *Brocho* put them together and shake them to the six directions. See the details in "Laws and Customs".
5. One, who is left-handed, takes the *Lulav* in his left hand and the *Esrog* in his right.
6. On the first two days of *Sukkos*, **first** the father makes the blessing on the *Lulav*.
7. If he later gives it to his wife and children above *Bar/Bas Mitzva*, he has to say to them that he gives it "Matono Al Mnas Lehachzir" (-a gift with the condition that it be returned). To the children below *Bar/Bas Mitzva* its best if they make the *Brocho* on their own set. [If they don't have one of their own – since there is a dispute amongst the *Poskim* what to do – the best options are that either the father holds the child's hands or the the *Daled Minim* together with the child¹ or another option is that he loans it to them for *chinuch* purposes]. **See the details in "Laws and Customs"**.
8. Women shake the *Lulav* only once (and they do not do the "Naanuim" - shaking of the *Lulav* in 6 directions).

Davening First day of *Sukkos*

1. Arrange that the children should go to *shul* for *Birchas Kohanim* towards the end of *Musaf*.
2. Bring the *Daled Minim* to *Shul*.
3. After the *Amidah* for *Sholosh Regolim* we recite the entire *Hallel*, *Hoshaanos*, *Shir Shel Yom*, *Ledovid Hashem Oiri* [in *shul* we read the *Torah* and *Haftoro*] and *Musaf* of *Sholosh Regolim*. *Birchas Kohanim*.

Kidush and the meal First day of *Sukkos*

1. **Kiddush:** לישב בסוכה then בורא פרי הגפן then אלה מועדי then אתקינו *Kiddush*.
2. **Challah:** like last night
3. In *Birchas Hamozoin* we add:
 - יעלה ויבוא (If one forgot – see last night in the meal).
 - We also add: *Horachamon* for *Yom Tov* and *Horachamon* for *Sukkos*.

During the Day

* We go on *Mivtzah Lulav* to encourage as many *Yidden* as possible to do the *Mitzvah*.

¹ See *Sefer Hasichos* 5699 where the Frierdiker Rebbe relates that when he was three years old, on the first day of *Sukkos*, His father, the Rebbe Rashab, (before breakfast) "gave me the *Lulav* and *Esrog*, and he held my hand and *bentched* with me and he let me do the *Naanuim*".

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Preparations for the second day of *Yom Tov* (or for *Shabbos*):

- * During the first day of *Yom Tov* one is not allowed to prepare anything for the second day of *Yom Tov* nor for *Shabbos* [even if one made an *Eruv Tavshilin*]. We wait until after *Tzeis Hakochovim* (see local calendar or last page of the reminders) with any preparations.

Mincha First day of *Sukkos*

- * *Korbonois, Ashrei, Uvo Letzion, Amida of Sholosh Regolim, Ledovid Hashem Oiri, Oleinu.*

Second night of *Yom Tov* – Thursday evening

- * After *צאת הכוכבים* (see local calendar or last page of the reminders) one may start all the preparations for the meal.

Maariv Second night of *Sukkos*

- * We start from “*Shir Hamaalos*”.
- * We recite the *Amidah* of *Sholosh Regolim*.

Yom Tov Candle Lighting Second night of *Sukkos*

- The *Yom Tov* candles are lit after nightfall (see local calendar or last page of the reminders). Many women have the custom to light the candles right before *Kiddush*. [As mentioned above – if possible – in the *Sukkah*].
- **Only light from a pre-existing flame!**
- The two *Brochos* said are: **1. שיהיינו 2. של יום טוב**.

Kiddush and the evening *Seuda* Second night of *Sukkos*

Ushpizin: *Ushpizin* tonight (and tomorrow, the second day of *Yom Tov*) are ***Yitzchok Avinu*** and the ***Mezritcher Maggid***. [Their commonality is that they both remained in their place of residence. *Yitzchok* did not leave *Eretz Yisroel* and the *Maggid* would not travel. Each Jew, as well, has their particular place for their *Neshama* to impact.]

- * **Ascertain that all the women and girls (especially the guests) lit candles.** If there aren't enough candles, don't rely that they're going to light later, rather borrow candles from a neighbor, and they should light **before** *Kiddush*.

- * **Kiddush:** The order for *Kiddush* is: **יקד"ס** – which stands for: יין (wine, the *Brocho* of *Bore Pri Hagofen*), קידוש (The *Brocho* of *Asher Bochar Bonu Mikol Om...*), וּמִן (The *Brocho* of *Shehecheyonu*) and סוכה - The *Brocho* of *Leishev Basuka* (as opposed to last night that first we recited *Leishev Basuka* and then *Shehecheyonu*).

- * **Challah:** Like last night.

- * *Birchas Hamozoin* is like the previous meals.

Simchas Beis Hasho'eva

- * We go to the celebration of *Simchas Beis Hasho'eva*.

Second Day of *Yom Tov* - Erev *Shabbos Koidesh* – ט"ז תשרי

נטילת לולב

1. We don't eat before *benching* on the *Lulav*, and healthier people don't taste or drink anything.
2. In the morning we get up early [we go to the *Mikva*] in order to *bentch* on the *Lulav* and the מינים ד'. Preferably this should be done in the *Sukkah*, if not - we can *bentch* in the house. [Prepare *Mezonos* like yesterday].
3. Stand facing מזרח, take the *Lulav* in your right hand, the spine of the *Lulav* facing you, and recite the *Brocho* על נטילת לולב. Then take the *Esrog* in your left hand and put them together and shake them to the six directions. ***Shehecheyonu* is not recited.**
4. The rest of the laws are like yesterday.

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Davening and Kiddush Second day of *Sukkos*

1. Arrange that the children should be able to go to *Birchas Kohanim* at the end of *Musaf*.
2. Bring the *Daled Minim* to *Shul*.
3. We recite the *Amidah* for *Sholosh Regolim*.
4. After the *Amidah* we recite the entire *Hallel*, *Hoshaanos* (of the second day), *Shir Shel Yom*, *Ledovid Hashem Oiri*, [in *shul* we read the *Torah* and *Haftoro*] and *Musaf* of *Sholosh Regolim*. *Birchas Kohanim*.
5. *Kiddush* is of *Yom Tov* (like yesterday) and we add *Leishev BaSukkah*.
6. **Challah:** We dip the *Challah* like yesterday.
7. *Birchas Hamozoin* is like yesterday.

During the Day Second day of *Sukkos*

* We go on *Mivtzah Lulav* to encourage as many *Yidden* as possible to do the *Mivtzah*.

Preparations for Shabbos

1. **Cooking on Yom Tov for Shabbos:** Those who made an *Eiruv Tavshilin* should prepare all the food necessary for *Shabbos* early in the day so that there is enough time to eat the food – **including the Cholent** - before *Shabbos*. For all the details regarding cooking on *Yom Tov* for *Shabbos*, see “Laws and Customs”.
2. If one forgot to make an *Eiruv Tavshilin*, he/she should contact the *Rov* and ask a *Shaila*.
3. **Put away the Daled Minim:** Put the *Lulav* and *Daled Minim* in a safe place that they will not be moved on *Shabbos* (as they are *Muktzah*).
4. **Check your pockets:** Since one wears on *Shabbos* the same clothing that one was wearing on *Yom Tov*, they must check their pockets to make sure that they will not be carrying anything on *Shabbos* (which was permitted on *Yom Tov*).

Mincha Second day of *Sukkos* – *Erev Shabbos*

*In *Mincha*, הודו is not recited but פתח אליהו וידיד נפש are recited. Then we recite *Korbonois*, *Ashrei*, *Uvo Letzion*, *Amida of Sholosh regolim*, *Ledovid Hashem Oiri*, *Oleinu*.

Candle Lighting For *Erev Shabbos*

- * Candles should be lit **18 (or 23) minutes before sunset** like every Friday (see local calendar or last page of the reminders).
- * Candles must be lit from **a pre-existing flame**.
- * We recite only one *Brocho*: להדליק נר של שבת קודש.
- * Those that are not eating at home should make sure to light candles at home 18 (or 23) minutes before sunset or to go to their hosts home early enough to light candles 18 (or 23) minutes before Sunset. [Those who are unsure where they should light, should contact the *Rov*].

Friday Evening – First night of Chol Hamoed

Maariv Friday evening – first night of *Chol Hamoed*

- * *Maariv* begins from מזמור לדוד.
- * In לכה דודי we say בשמחה ובצהלה.
- * The *Amidah* is that of *Shabbos* and יעלה ויבא is added.

[if one forgot to recite יעלה ויבא (or is unsure if he recited it):

1. If one remembers before he said the "ה" of the *Brocho* "המחזיר שכינתו" – he goes back to יעלה ויבא.
 2. If one remembers after he already said the *Brocho* and did not start *Modim*, he says it where he remembered (and doesn't say "ותחזינה" again).
 3. If one remembers before he said the second לרצון יהיו, he goes back to "רצה".
 4. If one remembers after he already said the second לרצון יהיו, he goes back to the beginning of the *Amidah*].
- * We greet each other with "*Gut Shabbos Gut Moed*".

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Kiddush and the meal Friday night – first night of *Chol Hamoed*

Ushpizin: *Ushpizin* tonight (and tomorrow - the first day of *Chol Hamoed*) are **Yaakov Avinu** and The **Alter Rebbe**
[The commonality between them is:

Both have two names; and both reflect *Torah*: [יעקב איש תם יושב אוהלים; שני אור - בעל התניא והשו"ע]

1. It is a *minhag* to use the *Challah* of the *Eiruv Tavshilin* as לחם משנה but not to (cut it and) eat it until tomorrow – see below in the *Shabbos* day meal.
2. *Sholom Aleichem*, *Ki Malochov*, *Eishes Chayil* and *Do Hi Seudoso* are all said quietly.
3. *Kiddush* is that of *Shabbos*, and לישב בסוכה is added at the end.
4. Some have the *Minhag* to eat the cooked item of the *Eiruv Tavshilin* in this meal and some eat it tomorrow.
5. During *Bentching* we add:

- רצה
- יעלה ויבוא

[If one forgot *Yaale Veyovo* and did not yet say "*Boruch*" of the next *Brocho*, he recites the "יום חג הסוכות הזה" אשר נתן... אשר נתן... יום חג הסוכות הזה" as printed in the Siddur. If one already started the next *Brocho*, one does not have to go back].

- הרחמן For *Shabbos*.
- And הרחמן הוא יקים לנו את סוכת דוד הנפלת.

First day of Chol Hamoed - Shabbos

1. We do not make a *bracha* on the *Lulav*.
2. *Shacharis* is like on a regular *Shabbos*, however, we add *Yaale Veyovo* [If one forgot – see Friday night *Maariv* above], complete *Hallel*, [*Hoshaanos* are not recited]. [In *Shul: Krias Hatorah, Haftarah, yekum Purkon*, [*Ov Horachamim* is not recited] *Ashrei* and *Musaf* of *Sholosh Regolim* [*Birchas Kohanim* is recited by the *Chazan*, not the *Kohanim*].

Kiddush and the Meal *Shabbos Chol Hamoed by day*

1. It is a *minhag* to use the *Challah* of the *Eiruv Tavshilin* as לחם משנה. (There are those that keep it to eat at *Seuda Shlishis* – so if one knows that he will not use it for *Seuda Shlishis* he should use it now).
2. From *Mizmor Ledavid* until *Vaykadsheyhu* is said quietly. Then say out loud *Savri Moronon* and בורא פרי הגפן and לישב בסוכה.
3. During *Bentching* we add just like last night.

Mincha *Shabbos Chol Hamoed*

* *Mincha* is like a regular *Shabbos*, and we read the *Torah* (*Vezos Habrocho*), however *Yaale Veyovo* is added.

* *Tzidkoscho* is not recited.

Motzo'ei Shabbos – Second day of Chol Hamoed

Maariv *Motzoei Shabbos Chol Hamoed*

* In *Maariv* we add חוננתנו and יעלה ויבוא. [if one forgot יעלה ויבוא (or is unsure) see Friday night above].

* ***Vih Noam*** and ***Veato Kodoish***: are not recited.

* ***Havdala***: Is recited in the *Sukkah*. Regular *Havdala* with בשמים then נר then המבדיל then לישב בסוכה.

* ויתן לך is recited quietly.

Ushpizin: *Ushpizin* tonight (and tomorrow - the second day of *chol hamoed*) are **Moshe Rabbeinu** and The **Mitteler Rebbe** [The commonality between them is: הרחבה בתורה]

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Second Day of Chol Hamoed – Sunday - י"ח תשרי

1. We bentsh "על נטילת לולב" (and **no** "shehecheyanu") on the מינים ד' in the morning. All the details are like the second day of *Yom Tov*.
2. During *Davening* we add "יעלה ויבוא", (if forgot – see above in Friday night), *Hallel*, *Hoshaanos* (ליום ג' וד') and *Mussaf*.
3. **Kos of wine:** During the day the father (and the older boys) should drink a *Kos* of wine for *Simchas Yom Tov*.
4. During *Bentshing* we add: 1. "יעלה ויבוא" [If one forgot – see in yesterday's *Bentshing*], 2. הרחמן הוא יקים לנו את 3. סוכת דוד הנופלת מגדול ישועות מלכו.

During the day

* We go on *Mivtzah Lulav* to encourage as many *Yidden* as possible to do the *Mitzvah*.

Ushpizin: *Ushpizin* tonight and tomorrow are **Aharon Hakohen** and the **Tzemach Tzedek**. [Their commonality is *Ahavas Yisrael* and *Achdus Yisrael*.]

Third Day of Chol Hamoed – Monday- י"ט תשרי

1. We bentsh "על נטילת לולב" (and **no** "shehecheyanu"). All the details are like yesterday.
2. *Davening* is like yesterday but we recite the *Hoshaanos* ה' ליום.
3. **Kos of wine:** During the day the father (and the older boys) should drink a *Kos* of wine for *Simchas Yom Tov*.
4. *Bentshing* is like yesterday.

During the day

* We go on *Mivtzah Lulav* to encourage as many *Yidden* as possible to do the *Mitzvah*.

Ushpizin: *Ushpizin* tonight and tomorrow are **Yosef Hatzadik** and the **Rebbe Maharash**. [Their commonality is *לכתחילה* [אריבער].]

The Fourth Day of Chol Hamoed – Tuesday – כ' תשרי

1. We bentsh "על נטילת לולב" on the מינים ד' in the morning like yesterday.
2. *Davening* is like yesterday but *Hoshaanos* is ו' ליום.
3. **Kos of wine:** During the day the father (and the older boys) should drink a *Kos* of wine for *Simchas Yom Tov*.
4. *Bentshing* is like yesterday.

During the day

* We go on *Mivtzah Lulav* to encourage as many *Yidden* as possible to do the *Mitzvah*.

Preparations for the last Days of Sukkos

1. ***Arovois:*** Buy *arovois* for *Hoshaanos* for *Hoshaana Rabbah* for all the members of the household (even infants).
2. ***Kreplach:*** Prepare *Kreplach* for *Hoshaana Rabbah*.
3. **Long-lasting candles** – If one does not have a gas fire lit for the duration of *Yom Tov*, buy 2 long lasting candles like a *Yahrtzeit Licht* (or one candle that lasts several days), that will last for a minimum of 26 hours each, in order to be able to light candles the second night of *Yom Tov* (*Simchas Torah*) and Friday evening. Those who plan to have a gas fire lit and have hired help should anyway light a *Licht* as a precaution because sometimes the helper turns off the gas flame....

Reminders for the first days of Sukkos 5785 – Rabbi Levi Y. Garelik

4. **Carbon monoxide detector:** Those who have the gas on for a prolonged time should ensure that they have proper ventilation and that they have a proper carbon monoxide alarm system in place.
5. **Honey:** Ensure that there is honey to be used for *Hamotzie* on *Hoshana Rabba*.
6. **Glass holders:** Those that use glass holders for their candles (that must be cleaned before each use) should make sure to have enough clean holders to last for both nights of *Yom Tov* and *Shabbos*. You may also prepare tea lights.

Ushpizin: *Ushpizin* for tonight and tomorrow are *Dovid Hamelech* and the Rebbe Rashab. [Their commonality is *Sfiras Hamalchus*: Dovid **Hamelech** and the Rebbe Rashab was born in the year **כתר"א**].

- To be continued -

May we merit to see the *Simchas Bais Hashoeiva* in the *Bais Hamikdosh Hashlishi!!!! A Freilichn Yom Tov!*

Rabbi Levi Yitzchok Garelik

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Times for the First Days of *Sukkos* 5785

(from *Luach Colel Chabad* and *Chabad.org*)

These times are **for N.Y. area ONLY:**

Wednesday Erev Yom Tov:

Candle lighting: 5:55 pm.

Tzeis Hakochovim: 6:41 pm.

Chatzos: 12:41 am (after midnight)

Thursday – First day of Yom Tov

Sunrise (*Honetz Hachamo*): 7:10 am.

Sof Zman Krias Shma: 9:53 am.

Earliest *Mincha* (*Mincha Gedola*): 1:10 pm.

Shkia: 6:12 pm.

Tzeis Hakochovim and candle lighting: (after) 6:53 pm.

Friday – second day Yom Tov – Erev Shabbos Kodesh

Sof Zman Krias Shma: 9:53 am.

Earliest *Mincha* (*Mincha Gedola*): 1:10 pm.

Candle lighting: 5:52 pm.

Tzeis Hakochovim: 6:38 pm.

Shabbos – first Day of Chol Hamoed

Sof Zman Krias Shma: 9:54 am.

Mincha Gedola: 1:10 pm.

Shkia: 6:09 pm.

Tzeis Hakochovim: 6:50 pm.



Laws and Customs of Sukkos

For the year 5785

According to Minhag Chabad

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🌀 BUILDING THE SUKKAH

It is preferable for every family to have their own personal *Sukkah*, and not rely on a shared or communal *Sukkah*.

One may not use *Maaser* funds for his own *Sukkah*, but may use it to provide a *Sukkah* for others, for the *Shule's Sukkah*, or for *Mivtzoim*.

It is a *Mitzvah* to build the *Sukkah* on the day after *Yom Kippur*.

It is not *Chabad* custom to be particular about building the *Sukkah* personally.

The *Sukkah* should be comprised of four proper and complete walls. If this is not possible, the *Sukkah* should be made of three complete walls. If any of the three walls are incomplete – whether vertically or horizontally – its *Kashrus* should be approved by someone knowledgeable in the relevant *Halachos*.

A roof at the edge of the *Sukkah* does not disqualify it, provided it is less than four *Amos* (192cm) wide, and the wall of the *Sukkah* extends at least to the height of the *Schach*. The same applies when there is an eave or roof overhanging the *Sukkah*, but with the additional requirement that the *Schach* (or some other material at the same height as the *Schach*) continues all the way to the wall of the *Sukkah*. Of course, one does not fulfil the *Mitzvah* of *Sukkah* under these areas (unless they are less than four *Tefachim* – 32cm – wide).

The *Sukkah* must be sturdy enough to remain stationary when an ordinary gust of wind blows. [Canvas or fabric walls are not ideal, as they flap in the wind. Even if “*Lavud* straps” are used, they may loosen without anyone noticing. If such walls are used, one should constantly ensure that the “*Lavud* straps” are very tight at all times, and that they surround the *Sukkah* on all four sides, and not just three.]

If the *Sukkah* is detached from the house, it is ideal to set up a washing station near the *Sukkah* in order to minimize any interruption between *Kiddush*, *Netilas Yadayim*, and the *Seudah*. [The water should not drain onto earth or grass.]

It is not *Chabad* custom to use floorboards by default. However, it is proper not to build the *Sukkah* over earth or grass without floorboards. Otherwise, on *Shabbos* and *Yom Tov*, great care must be taken that liquids don't spill onto the grass, that pips or

seeds don't fall to the ground, and that the ground is not swept or levelled in any way.

🌀 LOCATION OF THE SUKKAH

One should ensure that there are no tree branches hanging over the site of the *Sukkah*. [For branches of a fruit-bearing tree, a *Rov* should be consulted.]

According to *Halacha*, if a tree on another property prevents you from building a *Sukkah* on your property, you may cut down the neighbour's overhanging branches as required. [Of course, in the interest of neighbourly relations, it is wise to discuss it with him beforehand.] However, the neighbour cannot be forced to pay the costs without prior agreement. The branches (and their disposal) belong to the neighbour.

If anything is suspended above the *Schach* – e.g. tree branches, clotheslines, cables, wires, crossbeams or pergolas – its *Kashrus* should be approved by someone well-versed in the relevant *Halachos*.

The *Sukkah* is invalid if it was built in a place which is insect-infested, foul-smelling, unsafe or otherwise uncomfortable from the outset.

One should avoid building a *Sukkah* on public property, someone else's property, or commonly owned property, without the appropriate permissions. Similarly, a *Sukkah* should not directly block the neighbour's windows without permission. A stationary *Sukkah* mobile should be parked legally.

🌀 THE SCHACH

The *Schach* is comprised of detached inedible plant matter which was never susceptible to *Tumah*.

The *Schach* should not be prone to excessive shrinkage or leaf shedding, to the degree that insufficient *Schach* will remain by the end of *Sukkos*. [If one did not adhere to this, the *Sukkah* is disqualified from the outset.]

The *Schach* should not cause discomfort to the *Sukkah's* inhabitants, e.g. if it is foul-smelling or sheds leaves constantly. [If one did not adhere to this and the *Sukkah* is already built, it may be used.]

One should purchase *Schach* only from a reliable vendor who ensures that there is no concern of *Gezel*.

It is customary that timber ordinarily used in construction is not used for *Schach*.

A mat may be used as *Schach* only if it has been manufactured for shade or fencing, and not for sitting or lying down on.

🌀 LAYING THE SCHACH

The *Sukkah* walls should all be assembled before the *Schach* is put on.

The *Schach* should be detached from their place of growth prior to being laid out over the *Sukkah*. *Schach* bundles containing more than 25 pieces should be unbundled prior to being laid out over the *Sukkah*. [If this was not adhered to, the validity of the *Schach* is subject to a number of variables.]

If the *Sukkah* has a rain cover, one should ensure that the *Sukkah* is uncovered when the *Schach* is laid out. Similarly, when placing (or replacing) the *Schach* on a *Sukkah* mobile, one should do so in a place which is not covered by a roof or tree.

If necessary, one may lay the *Schach* beneath overhanging tree branches before cutting those branches.

The *Schach* must either be laid within thirty days of *Sukkos*, or must be laid expressly for the sake of the *Mitzvah* of *Sukkos*. [If these criteria were not met, one may correct it in retrospect by either lifting and replacing all of the *Schach*, or by adding new *Schach* over an area at least 8cmx8cm, or by adding any amount of *Schach* that extends across the entire width or breadth of the *Sukkah*.]

The *Schach* should be laid on the *Sukkah* by a Jewish male over *Bar Mitzvah* who is obligated to eat in the *Sukkah*. After the fact, if it was laid out by anyone else, a Jewish male over *Bar Mitzvah* should pick up and place down at least one piece.

It is *Chabad* custom to use lots of *Schach*, but not to the point that it is watertight. A small hole is left somewhere in the *Schach* for the stars to be seen. At the very least, the *Schach* should create more shade than sunlight.

There should be no gap of airspace in the *Schach* exceeding 24cmx24cm. [A larger gap is sometimes acceptable, but that depends on many factors. Furthermore, the *Mitzvah* of *Sukkah* is in any case not fulfilled beneath it, so it is best avoided.]

The *Schach* must be sturdy enough to remain intact when an ordinary gust of wind blows. [If in an enclosed place, the *Schach* must still be sturdy enough to

withstand the wind were it an exposed place.] Otherwise, they must be secured in an acceptable manner (see the section “Supporting the Schach”). This is of special concern when using mats.

If *Schach* blows out of place on *Yom Tov* or *Shabbos*, one may not fix it, since the *Schach* is *Muktzeh*. However, if the *Sukkah* is no longer *Kosher* (or its status is questionable), one should consult with a *Rov* as to whether a *Goy* can fix it.

☞ SUPPORTING THE SCHACH

The *Schach* should not be directly secured or supported by any object which is unfit to be used as *Schach*. [Examples: Metal rods or cables, nails, cable ties, nylon thread, nearby trees, processed fibre thread, ropes.] However, these materials may be used to secure or support the *Schach* indirectly. [E.g. To secure or support beams supporting the *Schach*.]

The *Schach* may be tied down with reeds or unprocessed fibre threads, and may also be directly supported by the *Sukkah* walls (or any adjacent walls or roofs).

Although construction timber is not used for *Schach*, it may nevertheless be used to directly support or secure the *Schach*.

A *Schach* mat may be used when strung together with unprocessed fibre threads. If strung together with processed fibres or metal threads, it may still be used if the mats are laid out in a way that the individual reeds will remain in place even without the threads. [E.g. they should be laid out perpendicular to the supporting beams, and several beams should be placed on top to hold them down.]

If one did not adhere to any of the requirements listed in this section and the *Sukkah* is already built, it may be used and there is no obligation to fix it.

☞ LAWS OF MAKING AN OHEL

On *Yom Tov* or *Shabbos*, it is forbidden to fully create or remove a temporary “roof” whose purpose is to provide any sort of shelter. However, this restriction only applies when there is at least one *Tefach* (8cm) of airspace in height beneath this *Ohel*. Therefore, one may use a rain cover without restriction if it lies directly on top of the *Schach*.

If one wishes to use a rain cover which will be raised at least one *Tefach* higher than the *Schach*, or which will be spread below the *Schach*, one must ensure that it is extended at least one *Tefach* across the width of the entire *Sukkah* (in addition to any space taken up by the actual roll) before *Yom Tov*. This minimal amount must remain open for the entire duration of *Yom Tov* and *Shabbos*.

A rain-cover which is designed like a hinged door may be used on *Shabbos* and *Yom Tov* without restriction.

When removing the rain cover on *Shabbos* or *Yom Tov*, one should ensure that any water remaining on it does not pour onto grass or earth (unless still absolutely saturated from the rain).

When using a rain cover of any type, one must ensure that the *Schach* is uncovered when it is laid out, as well as at the onset of *Yom Tov* (i.e. from sunset until *Tzeis*). One should also remember to open the cover whenever the *Sukkah* is being used.

On *Yom Tov* or *Shabbos*, one may set up a temporary partition for shelter or privacy. One may not do so if it is required to validate the *Sukkah*, but one may ask a *Goy* to do so. [This is most frequently an issue when the primary walls of the *Sukkah* are hinged or foldable.]

☞ THE SUKKAH AND DECORATIONS

Unless absolutely unavoidable, the *Sukkah* should not be dismantled or made unusable until after *Shabbos Breishis*.

It is not *Chabad* custom for the *Sukkah* to be decorated. However, if decorations are hung from the *Schach*, they should hang no lower than 4 *Tefachim* (32cm) from the *Schach*. Similarly, decorative chains should droop no lower than 4 *Tefachim*.

Sukkah decorations are *Muktzeh* on *Shabbos* and *Yom Tov*, and no personal benefit may be derived from them until after *Shabbos Breishis*, even if they fall off. However, these prohibitions may be avoided by verbalizing the following stipulation before the onset of *Sukkos*: “I do not separate myself from using the decorations any time I desire.”

Similarly, the *Sukkah* walls and *Schach* are *Muktzeh* on *Shabbos* and *Yom Tov*. Until after *Shabbos Breishis*, one may not derive personal benefit from them in a manner which disrupts their primary use, such as snapping off a sliver of wood to use as a toothpick. [One may rest items on, or in, the walls of the *Sukkah*, since this does not disturb their function.] These restrictions apply even if the *Sukkah* is dismantled during *Sukkos* (e.g. a *Sukkah* mobile).

A verbal stipulation is ineffective in permitting the *Schach*. A verbal stipulation also does not help with regards to the walls of a *Sukkah* built prior to *Yom Tov*. However, if a *Sukkah* is built during *Chol Hamoied* and will be dismantled before the last days of *Yom Tov* (e.g. a *Sukkah* mobile), its walls remain permissible if one verbalized the following stipulation before first sitting in the *Sukkah*: “I do not separate myself from using the walls any time I desire.”

All the prohibitions in this section only apply after at least one male over *Bar Mitzvah* (who is obligated in the *Mitzvah* of *Sukkah*) sat in the *Sukkah* at least once for the sake of the *Mitzvah*.

☞ CHOOSING THE DALED MINIM

One should only buy the *Daled Minim* from a reliable vendor who ensures that they are not grafted, and that there is no concern of *Gezel*, *Shemitah*, *Tevel* and *Orlah*. One should not buy the *Daled Minim* from a child under *Bar Mitzvah*, as he does not have the *Halachic* ability to allow others to acquire from him.

We are not particular about paying for the *Daled Minim* before *Sukkos*. [Of course, this is acceptable only with the vendor’s agreement.]

One should endeavour to purchase a *Daled Minim* set which is *Mehudar* (beautiful). It is not appropriate to boast about the beauty of one’s set.

It is *Chabad* custom to use an *Esrog* of the *Calabria* (“*Yanove*”) variety that actually grew in *Calabria*. The next best option is to obtain an *Esrog* of that progeny even if it grew elsewhere.

The *Esrog* is preferably yellow like beeswax and not green.

An *Esrog* is acceptable if the *Pittam* fell off due to natural causes whilst still on the tree. [An indentation in the place of the *Pittam* generally indicates that it fell off whilst the *Esrog* was still growing.]

If the *Pittam* fell off after the *Esrog* was detached from the tree, it is acceptable only if the base of the *Pittam* is still intact and protrudes above the tip of the *Esrog*.

Greater emphasis is placed on the actual beauty of the *Esrog* than on whether it is missing a *Pittam* (in a *Halachically* acceptable manner).

Blettlach (leaf-marks) and light red/brown discolouration do not disqualify an *Esrog*.

White, black or deep red/brown discolouration that can be seen at first glance when the *Esrog* is held at arm’s length: If located on the upper side of the *Esrog*, from the area where the *Esrog* begins to slope inwards, it is *Possul*. If located on the underside of the *Esrog* in the area of the stem, it is *Kosher*. If located anywhere else, it is *Kosher* – unless the discolouration spans the majority, or there are two such spots (or more).

One must purchase a *Lulav* whose central leaf is completely closed. Nevertheless, the *Lulav* may still be used if a minority of the central leaf split. On *Chol Hamoied*, it may be used even if the central leaf completely split, as long as the actual spine is intact.

If the top of the central leaf is covered with “*Moch*”, it is considered closed.

The *Lulav* is acceptable if its tip is sunburnt, but not if it is snipped.

Preferably, the *Lulav* is:

- Not rounded at the top (“*Kneplach*”).
- Has “*Moch*” (bark).
- Is tall and straight.
- Has a straight and well-centred spine.
- Is not thin.

It is best to select *Hadassim* and *Aravos* whose leaves are all intact and fresh.

Chabad custom is to add at least three extra *Haddasim* to the basic minimum of three.

There are many other *Halachos* relevant to the *Kashrus* of the *Daled Minim*. If in doubt, approval should be sought from someone well-versed in the relevant *Halachos*.

It is best that a separate *Daled Minim* set be purchased for a boy under *Bar Mitzvah* if he is old enough to perform the *Na’anuim*. (For more details, see the section “Ownership of *Daled Minim*”).

It is not *Chabad* custom to store the *Daled Minim* in elaborate containers.

One may not use *Maaser* funds for his own (or dependent’s) *Daled Minim*, but may use it to arrange sets for others, or *Mivtzoim*.

🕎 BINDING THE DALED MINIM

Ideally, one personally binds the *Daled Minim* in the *Sukkah* on *Erev Sukkos*.

Five rings are used when binding the *Lulav*. These are all prepared before binding the *Lulav*. [*Lulav* baskets are not used.]

Two rings are placed on the *Lulav* itself. These are positioned so that the *Haddasim* and *Aravos* obscure them (at least partially).

Three rings are used to bind the lower end of the *Lulav* with the *Haddasim* and *Aravos*. These three rings should span no more than a *Tefach* (8cm).

With the *Lulav* lying horizontally and the spine facing upward, the *Haddasim* are positioned, one to the right, one to the left, and one on the actual spine, inclined slightly to the right. [The same pattern is followed for any additional *Haddasim*.] One *Aravah* is positioned to the right of the *Lulav*, and the other to the left. The *Aravos* should be obscured by the *Haddasim*.

When binding, one must ensure that the *Lulav* spine extends at least another *Tefach* above the *Haddasim* and *Aravos*. [The *Lulav* spine ends at the point where leaves no longer branch out of the middle leaf.] If necessary, the *Haddasim* and *Aravos* may be shortened, ensuring that they remain at least three *Tefachim* (24cm) in length, as measured from the top of the stem to the bottom leaf.

The bottom of the *Haddasim* and *Aravos* should be flush with the bottom of the *Lulav*.

Shortening the *Haddasim* and *Aravos* must be done from the bottom of the stem. If it is shortened at the top, the *Aravos* are *Possul*, and the *Hadassim* should not be used unless there are no others available.

If the *Lulav* was not bound on *Erev Yom Tov*, or became undone, one may not make rings on *Yom Tov*. However, one may wrap a *Lulav* leaf around and around, and insert the tip into the makeshift “ring”, without tying or making a knot.

🕎 EREV SUKKOS

On *Erev Sukkos*, one should not donate blood or undergo any procedures or tests involving blood loss. [This does not apply in cases of great need, and certainly not when it is *Pikuach Nefesh*.]

On *Erev Sukkos*, one should not eat (a meal) in the *Sukkah*.

The *Mitzvah* of *V’Samechta B’Chagecha* entails eating meat, wine and delicacies; providing new clothing or jewellery for one’s wife according to his means; and giving sweets to the children. These should be arranged in advance.

One may not launder on *Chol Hamoied*. Therefore, any laundry should be tended to before *Sukkos*.

When necessary, one should take a haircut in honour of *Sukkos*.

Nails should be trimmed in honour of *Yom Tov*. [Another reason to tend to them on *Erev Sukkos* is because they otherwise cannot be trimmed on *Chol Hamoied*.]

One immerses in a *Mikvah* after midday.

Yom Tov is an especially appropriate time for guests. This is emphasized on *Sukkos*, because the function of a *Sukkah* is to unite all *Klal Yisroel*. Additionally, hosting guests is especially connected to the *Ushpizin*.

It is forbidden to begin a proper meal of bread once the tenth *Halachic* hour of the day begins (see local calendar), in order to properly enjoy the meal of the first night. However, one may snack in small quantities.

Even though all meals will be eaten in the *Sukkah*, nevertheless, a tablecloth should be placed on the table in the house, in honour of *Yom Tov*.

Eruv Tavshilin is performed – see separate [Halacha Guide](#).

One should ensure that an *Eruv Chatzeiros* is arranged if it is needed to carry between one’s home and the *Sukkah* on *Shabbos*.

One should give *Tzedakah* on *Erev Sukkos* for the two days of *Yom Tov* and *Shabbos*

Chol Hamoied. The Rebbe emphasized that the *Yom Tov* requirements of the needy be met, including a set of *Daled Minim* and a *Sukkah*.

🕎 YOM TOV CANDLE-LIGHTING

One should arrange a pre-existing flame with which to light the candles on the second night of *Sukkos*, as well as on *Erev Shabbos Chol Hamoied*.

Candle-lighting (Wednesday night) is at (see local calendar). The *Brochos* are *Lehadlik Ner Shel Yom Tov* and *Shehecheyanu*. [If one incorrectly concluded *Shel Shabbos Kodesh*, but realized within the time frame it takes to say three words, she corrects her mistake. Otherwise, she must repeat the *Brocho*. If one forgot *Shehecheyanu*, she should have in mind to be *Yoitzei* during *Kiddush*.]

The candles are lit in the *Sukkah* and kept there until the end of the meal. At the very least, they should be lit in the *Sukkah* and moved only after some time has elapsed and some benefit has been derived. If even this is not feasible or safe, the candles may be lit indoors, preferably in a place where they can be seen from the *Sukkah*, and one should ensure that practical benefit is derived from the candles after nightfall. If possible, the candles should be brought back to the *Sukkah* for the *Yom Tov* meal.

If lighting at home but eating the *Seudah* elsewhere, one must ensure that practical benefit is derived from the candles after nightfall (such as arranging for someone to eat by its light, or lighting in a location that needs to be used and would otherwise remain dark).

Since it is *Yom Tov*, if one neglected to light at the proper time, one may – and should – light candles on *Yom Tov* itself, from a pre-existing flame.

When a man is required to light candles, he does not recite *Shehecheyanu*, as he will be doing so in *Kiddush*. [Therefore, it is best that he lights candles right before *Kiddush*, so that his *Shehecheyanu* is linked to both.]

🕎 FIRST TWO NIGHTS OF SUKKOS

Throughout *Sukkos*, there is no *Torah* obligation to eat in the *Sukkah*, since one can avoid eating those things which will require him to do so. The exception to this is the first two nights of *Sukkos*. Therefore, the night meal must begin after *Tzeis Hakochavim* (see local calendar).

During *Kiddush* on the first night, *Leisheiv Basukkah* is recited before *Shehecheyanu*, as the *Shehecheyanu* pertains to the *Mitzvah* of eating in the *Sukkah* as well. One should have this in mind when reciting *Shehecheyanu*, in addition to having the

Kiddush of Yom Tov in mind. On the second night, the order is reversed.

Women who hear *Kiddush* in the *Sukkah* but choose to eat in the house should first eat a *kezayis* of bread or *Mezonos* in the *Sukkah*, or drink a *revi'is* (86ml) of grape juice or wine. This is because *Kiddush* must be heard in the same place where the meal begins. Alternatively, they should stand in the place where they will eat and hear *Kiddush* from there. [Although this is an absolute requirement only when the *Sukkah* is detached from the house, it is still preferable to act accordingly even when the *Sukkah* is attached to the house.]

A woman who needs to make her own *Kiddush* does not say *Shehecheyanu*, as she already recited it at candle-lighting.

At least a *kezayis* of bread must be eaten before midnight (see local calendar). [A *kezayis* is a measurement of volume equal to the displacement of 29ml of water. In practice, anything less dense than water weighing 29 grams is most certainly more than a *kezayis*.] This *kezayis* is eaten in the shortest time frame possible, and at the very least, within nine minutes.

While eating the *kezayis*, one has in mind that he is fulfilling the special obligation of eating in the *Sukkah* on the first night(s). This is in addition to the intention that this *Mitzvah* commemorates our exodus from Egypt (as explained later).

During each *Yom Tov* meal of *Sukkos*, the *Challah* is dipped (three times) in honey. [A total of at least a *K'beitzah* must be eaten, as per every *Yom Tov* and *Shabbos*.]

One drinks (a *revi'is* of) wine every day of *Sukkos*. This should be paid special attention by those who do not make their own *Kiddush*.

Simchas Beis Hashoeva celebrations are conducted throughout *Sukkos*, beginning on the first night, with singing, clapping and dancing.

🌀 YA'ALEH VEYAVO IN BENTCHING

If one forgets *Ya'aleh Veyavo* in *bentching*, but remembers before saying *Hashem's* name at *Bonei Yerushalayim*, he goes back. If one remembered after that, but before beginning the next *Brocho*, he recites the extra *Brocho* as printed in the *Bentcher*. If one already began even the first word (*Boruch*) of the next *Brocho*, one must begin *bentching* again if it is *Yom Tov*, but not if it is *Chol Hamoied*.

On *Yom Tov*, the *Horachamon* for both *Yom Tov* and *Sukkos* are recited, in that order.

On *Chol Hamoied*, only the *Horachamon* for *Sukkos* is recited.

🌀 BROCHO OF LEISHEV BASUKKAH

The *Brocho* of *Leishev Basukkah* is recited only when eating more than a *K'beitzah* of *Hamotzie* or *Mezonos*. [A *K'beitzah* is a measurement of volume equal to the displacement of 57ml of water.] A *K'beitzah* can be consumed more expediently with cake than with cookies or biscuits.

One first recites *Hamotzie* or *Mezonos*, followed by *Leishev Basukkah*, whilst seated. If one forgets, he recites *Leishev Basukkah* as soon as he remembers. Even if he has already finished eating, he still recites the *Brocho* as long as he is still in the *Sukkah*.

One looks at the *Schach* before reciting the *Brocho* of *Leishev Basukkah*.

When one drinks wine or grape juice, or any other beverage that is normally sipped at length or enjoyed when sharing company (such as tea, coffee and other alcoholic beverages), one does not recite *Leishev Basukkah*. However, it is best to drink such beverages after reciting *Leishev Basukkah* on *Hamotzie* or *Mezonos*.

If one already recited *Leishev Basukkah*, he needs to recite it next when either:

- He left the *Sukkah* for an hour or two – even if he didn't intend to stay out for that long.
- He intended to leave the *Sukkah* for an hour or two – even if he returned earlier than planned.
- When visiting another *Sukkah*. Even if he began eating a meal in the first *Sukkah* with the intention of finishing in the second *Sukkah*, in which case he does not need to recite a new *Brocho* on the bread, he still needs to recite *Leishev Basukkah*. [In many instances, *Leishev Basukkah* is recited when visiting another *Sukkah* even if one isn't eating there. To avoid confusion, it is customary to always eat more than a *K'beitzah* of *Hamotzie* or *Mezonos* when visiting another *Sukkah*.]

Although women are not obligated to sit in the *Sukkah*, they may make the *Brocho* of *Leishev Basukkah* nonetheless.

Boys are trained to eat in the *Sukkah* from around the age of five or six, as per the child's maturity. Therefore, they must recite the *Brocho*. [A father must ensure that his child eats in the *Sukkah*. Anyone other than the father is not obligated to do so, and may give the child food even if the child will eat it outside the *Sukkah*. Nevertheless, one may not feed the child directly or actively encourage him to eat outside the *Sukkah*.]

🌀 LIVING IN THE SUKKAH

The *Sukkah* commemorates the Clouds of Glory that protected *Bnei Yisroel* from the

sun and heat of the desert. Therefore, whenever in the *Sukkah*, one's intention is that this *Mitzvah* commemorates our Exodus from Egypt.

If the *Sukkah* contains a section of *Schach* which is *Possul* (such as when the edge of the *Sukkah* lies under the overhanging roof of the house or under the edge of a rain cover), one must ensure not only that he is sitting under an area of the *Schach* that is Kosher, but also, that the part of the table that he is eating at is situated there as well.

It is *Chabad* custom to eat and drink in the *Sukkah* even in the rain or inclement weather, and a *Leishev Basukkah* is still recited when eating the *Shiur* of *Hamotzie* or *Mezonos*. [As mentioned earlier, it is forbidden on *Yom Tov* or *Shabbos* to create a temporary roof whose purpose is to provide any sort of shelter. Therefore, one should not place a box or bag over his food to shelter it from the rain, unless there is less than one *Tefach* (8cm) of airspace in height.]

It is *Chabad* custom to refrain from eating or drinking anything – even minute amounts – outside the *Sukkah*. The *Rebbe Rashab* would even take medicine only in the *Sukkah*.

When eating in the *Sukkah* on *Yom Tov* or *Shabbos*, one should be mindful about the prohibitions of trapping or killing insects. [Although it is forbidden to trap an insect, one is not required to inspect a container before closing it to ensure that there are no insects inside.]

One must treat the *Sukkah* respectfully. One may not wash dishes in the *Sukkah*, keep dirty dishes there, store tools or bikes, cook, or hang laundry. Similarly, one should not bring the rubbish bin into the *Sukkah*, but rather, carry waste to a rubbish bin stationed outside.

Throughout *Sukkos*, one spends as much time in the *Sukkah* as practical. One learns in the *Sukkah*, unless he finds it hard to focus there, or he needs constant access to his *Seforim* library, or he wishes to learn in a *Beis Hamedrash*.

One should *daven* with a *Minyan* in Shule. However, if circumstances require him to *daven* at home, he should do so in the *Sukkah*, unless he cannot focus there.

Chabad practice is not to sleep in the *Sukkah*.

One mentions the daily *Ushpizin* and *Chassidische Ushpizin* by sharing a *Dvar Torah* or story pertaining to them. There are many *Sichos* which focus on the common denominator between that day's *Ushpizin*, as well as the contrasts between them.

The order of the *Ushpizin*:

1. Avraham / Baal Shem Tov.
2. Yitzchok / Mezritcher Maggid.

3. Yaakov / Alter Rebbe.
4. Moshe / Mittele Rebbe.
5. Aharon / Tzemach Tzeddek.
6. Yosef / Rebbe Maharash.
7. Dovid / Rebbe Rashab.

One may assume that a *Sukkah* owner consents to its use by others for the sake of the *Mitzvah*, but only when the *Sukkah* would otherwise be vacant, the owner's privacy is not encroached, and the *Sukkah* is left in exactly the same condition after use.

BENTCHING LULAV

All men and boys over the age of *Bar Mitzvah* must *bentch Lulav*. Boys under *Bar Mitzvah* must also do so if they are of the age of *Chinuch* (i.e. old enough to understand the concept of *bentching Lulav*).

Women and girls are exempt, but the custom is for them to *bentch Lulav* anyway.

It is especially appropriate to go to *Mikvah* before *bentching Lulav*.

Men in good health should not eat anything before *bentching Lulav*. [One should not be stringent if there are any health concerns, or if he will obtain the *Daled Minim* only after midday.] Similarly, one should not learn or perform work before *bentching Lulav*.

It is best to *bentch Lulav* as soon as possible after sunrise, especially on the first day (see local calendar). Nevertheless, one may *bentch Lulav* any time after sunrise until sunset (see local calendar on the first day). In extenuating circumstances (as can occur on *Mivtzoim*), or after the fact, it is acceptable if performed after dawn (see local calendar on first day) with a *Brocho*, or before *Tzeis* (see local calendar on first day) without a *Brocho* (unless it is Friday evening or *Shmini Atzeres* evening).

Before *bentching Lulav*, one first fulfils the *Mitzvah* of *Krias Shma*, since it is more frequent.

Preferably, one *bentches Lulav* in the *Sukkah*. One stands facing east and holds the *Lulav* in the right hand, with the *Lulav* spine facing the person. After reciting the *Brocho* of *Al Netilas Lulav*, one picks the *Esrog* up with the left hand. A left-handed person holds the *Lulav* in his left hand, and the *Esrog* in his right hand. [When on *Mivtzoim*, one ensures that those fulfilling the *Mitzvah* do not hold the *Lulav* and *Esrog* in the wrong hand, and certainly not all in one hand.]

On the first day of *Sukkos*, the *Esrog* is picked up before *Shehecheyanu* is recited. However, it is not joined to the *Lulav* until the conclusion of the *Brocho*.

When joining the *Esrog* to the *Lulav*, the upper third of the *Esrog* should touch the

bottom of the *Lulav*. This is accomplished by holding the *Esrog* at a slight diagonal.

One ensures that there is no *Chatzitzah* (barrier) between his hands and the *Daled Minim*. Thus, one should remove any finger rings. [When on *Mivtzoim*, one ensures that those fulfilling the *Mitzvah* are not wearing gloves or holding anything (e.g. wallet or keys) that may constitute a *Chatzitzah*.]

Na'anuim: The *Daled Minim* are extended in all directions, three times per direction. One does not turn his body, but merely moves the *Daled Minim* in each direction.

The order of the *Na'anuim*:

- South (i.e. south-east).
- North (i.e. north-east).
- East (i.e. centre east).
- Up. [The *Daled Minim* are returned in a downward motion to around the height of the chest before being brought back to the chest.]
- Down. [The *Daled Minim* are returned in an upward motion to around the height of the chest before being brought back to the chest.]
- West (i.e. twice south-west and the third time centre-west).

The *Daled Minim* are extended forth from the chest and returned back to the chest, physically touching the place where one beats his fist when reciting *Ashamnu*. Each time the *Lulav* is extended forth, it is given a slight shake before being returned to the chest.

During the *Na'anuim*, the *Daled Minim* themselves remain perfectly upright and should not be inclined in any direction. One ensures that the tip of the *Lulav* does not come into contact with the wall, ceiling or *Schach*. The *Esrog* is concealed by the hand, besides the very last time (i.e. centre-west), when it is slightly revealed.

It is preferable to eat *Mezonos* right after *bentching Lulav*, in order to recite the *Brocho* of *Leishev Basukkah* on the *Mitzvah* of *Daled Minim* as well.

Throughout *Sukkos* (and on *Shmini Atzeres*) one should not smell the *Hadassim* or *Esrog*.

Women are generally not meticulous about waving the *Lulav* in all six directions.

OWNERSHIP OF DALED MINIM

On the first two days of *Sukkos*, one must own the set of *Daled Minim* he uses to perform the *Mitzvah*. [However, one may use a borrowed set for *Hallel* and *Hosha'anos*.]

When giving the *Daled Minim* to someone over the age of *Bar Mitzvah*, one should expressly state that it is a "*Matono Al M'nas Lehachzir*"; i.e. a gift conditional on its return. This is especially important on

the first day of *Sukkos*. [If one neglected to say this, it is still the presumed intention – provided that the giver and recipient are both aware that one must own the set of *Daled Minim*.]

There is a dispute as to whether a woman must own the *Daled Minim* in order to recite a *Brocho*. It is therefore preferable that it be given to her as a "*Matono Al M'nas Lehachzir*". [Halachically, items given to a married woman normally become the property of her husband. Nevertheless, the *Daled Minim* are still regarded as hers, since it is obvious that it was given to her on condition that it does not become her husband's.]

As mentioned earlier, a boy of the age of *Chinuch* is required to *bentch Lulav*. According to many *Rishonim*, the *Mitzvah* of *Chinuch* requires him to own the set he uses. At the same time, a boy under *Bar Mitzvah* has the ability to acquire, but not to give back. Therefore, one should **not** give the *Daled Minim* to a child as a "*Matono Al M'nas Lehachzir*". Rather, the father should purchase a set of *Daled Minim* for him.

If this is impractical or beyond one's means, one may rely on the *Rishonim* who do not require a boy under *Bar Mitzvah* to own the set he uses. In this case, the owner of the *Daled Minim* should hold the boy's hands or the *Lulav* while the *Brocho* is made, intending not to give it to him.

[Technically, another solution is to give the *Daled Minim* to the boy only after the adults have *bentched Lulav*. However, this is not a practical solution if the *Daled Minim* will be used later for *Mivtzoim*, or if one has several boys. Furthermore, some opinions hold that the *Daled Minim* must be owned on the second day of *Sukkos* as well, which is a problem if it was given to a boy on the first day.]

HALLEL

Full *Hallel* is recited. When reciting *Hallel*, one may not interrupt it – other than for those things that one may respond to during the *Brochos* of *Krias Shema*. [I.e. If the *Chazzan* recites *Kedushah*, one responds *Kadosh*, *Boruch* and *Yimloch*. When the *Chazzan* says *HaE-I Hakodosh*, one answers *Omein*. When the *Chazzan* says *Modim*, one answers the three words *Modim Anachnu Loch*. When the *Chazzan* recites *Kaddish*, one answers *Omein Yehei Shmei* etc, and *Omein* to *d'amiran b'olmo*. One also answers *Borchu* and *Omein* when the *Brochos* are recited before and after an *Aliyah* or *Haftorah*.]

It is preferable to recite *Hallel* with the *Minyan*. If one is not up to the *Minyan*, this creates a dilemma; on the one hand it is appropriate to recite *Hallel* with the

congregation, and on the other hand, it is appropriate that one *davens* in the correct order. For this reason, the *Rebbeim* were always punctilious about being up to *Hallel* when the *Minyan* recited it on *Yom Tov*.

If one forgot to recite *Hallel*, he should recite it with a *Brocho* as soon as he remembers, until *Tzeis Hakochavim*.

If one mistakenly recited half-*Hallel*, he must repeat the entire *Hallel* (without a *Brocho*).

During *Hallel*, the *Na'anuim* are performed as described earlier, at the following places:

- At the first *Hoidu*; one direction per word, besides the word *Hashem*.
- At each "*Anna Hashem Hoshiah Nah*"; two directions per word, besides the word *Hashem*.
- At the last *Hoidu*, the first time that it is recited; one direction per word, besides the word *Hashem*.

In general, the *Rebbe* would hold the *Lulav* for the entire *Hallel* and pick up the *Esrog* only for the *Na'anuim*.

🌀 HOSHA'ANOS

For *Hosha'anos*, a *Torah* is held at the *Bimah* by someone who does not have a set of *Daled Minim* (or someone in the year of *Aveilus* who doesn't circle the *Bimah*). If all have a set, the *Torah* is placed on the *Bimah*. The *Aron Hakoidesh* remains open throughout *Hosha'anos*.

When reciting the *Hosha'anos* unique to that day, the initial phrases are recited quietly at one's place, each phrase being preceded with the word *Hosha'ananah*. The phrases from the letter "*Samech*" or "*Ayin*" onwards are recited aloud after the *Chazzan*, with each phrase preceded **and** followed with the word *Hosha'ananah*. These phrases are timed to coincide with one complete circuit around the *Bimah*.

During *Hosha'anos*, the *Lulav* is held with the right hand and the *Esrog* with the left. The *Rebbe* would generally hold them joined together and touching his chest.

One without *Daled Minim* does not circle the *Bimah*. [It is best to borrow a set in order to participate.]

The last *Posuk* (i.e. *L'Maan Da'as*) is said aloud when the *Sefer Torah* is returned to the *Aron Hakoidesh*. One holds the *Daled Minim* until this time.

One who is *davening* without a *Minyan* should still circle the *Bimah*. If at home where there is no *Bimah*, one should still circle a table. (Some maintain that a *Sefer* should be placed on the table.)

On *Yom Tov*, one may return the *Lulav* to the moist towel or water that it was

already in. One may also place it in another moist towel or other water, as long as they were prepared before *Yom Tov*. One may add water to either of these, but may not completely change the water.

🌀 MIVTZOIM

One should go on *Mivtzoim* throughout *Sukkos*, doing all within his power to ensure that every Jew *bentches Lulav* and fulfils the *Mitzvah* of sitting in a *Sukkah*.

When the one performing the *Mitzvah* of *Sukkah* or *Lulav* does not know the *Brochos*, one may recite the *Brochos* on behalf of a male or boy of the age of *Chinuch*, (or prompt him word by word), but not on behalf of a female, in which case she performs the *Mitzvah* without the *Brochos*.

Shehecheyanu is said the first time one eats in the *Sukkah*, even if it is after the first day of *Sukkos*. When making the *Brocho*, one should have in mind both the *Yom Tov* of *Sukkos* as well as the *Mitzvah* of eating in the *Sukkah*.

Shehecheyanu is said the first time one *bentches Lulav*, even if it is after the first day of *Sukkos*.

When visiting a hospital or an old age home, one should be mindful as to whether it is a place where the *Brocho* may be recited. If it is not, the *Mitzvah* is performed without making the *Brocho*.

An *Esrog* remains *Kosher* if discolouration occurs due to frequent *Mitzvah* use. As mentioned earlier, the *Lulav* usually remains *Kosher* if the central leaf split. One should be far more concerned with ensuring that those without *Daled Minim* fulfil the *Mitzvah* – this is the truest beauty! It is also the most appropriate way to actualize the unity symbolized by the *Daled Minim*.

🌀 FIRST DAY OF SUKKOS

The *Mitzvah* of *V'Samechta B'Chagecha* requires one to celebrate *Yom Tov* with his family. As such, one should not overly prolong the time he spends at any communal *Kiddush* or *Farbrengen*.

It is preferable to avoid starting a full meal once the tenth *Halachic* hour of the day begins (see local calendar), in order to properly enjoy the *Yom Tov* meal of the second night.

One may not perform **any** preparations on the first day for the second night and day of *Yom Tov*. Similarly, the *Eruv Tavshilin* does **not** allow one to prepare for *Shabbos* on Thursday.

🌀 SECOND NIGHT OF SUKKOS

On the second night, the candles should be kindled with a pre-existing flame, and not before *Tzeis Hakochavim* (see local calendar).

The *Brochos* are *L'Hadlik Ner Shel Yom Tov* and *Shehecheyanu*.

Maariv (and *Kiddush*) should not begin before this time, nor should tasks and preparations required for the second night and day of *Yom Tov* be performed before this time.

Candles must not be waxed into place, nor may the wicks be twisted. When necessary, one may remove the wax from the previous night in a way that it falls directly into the bin.

[See section "Candle-Lighting" for further details, and section "First two nights of *Sukkos*" for matters relevant to the meal.]

🌀 SECOND DAY OF SUKKOS

The *Brocho* of *Shehecheyanu* is not recited on the *Daled Minim*.

One may prepare for *Shabbos* on Friday as long as at least a *Kezayis* of the **cooked** *Eruv Tavshilin* item remains edible and accessible. Otherwise, one should discuss his options with a *Rov* (even if the **baked** item remains). In any case, one may complete all stages of preparation for food that one already began preparing whilst the *Eruv Tavshilin* was present.

Preparing for *Shabbos* is allowed only if there is still enough time for guests to theoretically arrive and partake of the prepared items before *Shabbos* begins. Therefore, the *Cholent* should be fully cooked some time before *Shabbos*.

The *Eruv Tavshilin* is effective only for preparations involving food and food utensils, or other meal-related matters such as lighting candles. The *Eruv* is not effective for non-meal preparations such as rolling the *Sefer Torah* or performing an *Eruv Chatzeiros* or *Eruv Techumin*.

One may theoretically eat the *Eruv Tavshilin* once the *Shabbos* preparations are complete. However, it is preferable not to eat it until *Shabbos*.

🌀 EREV SHABBOS CANDLES & MINCHA

The *Daled Minim* are *Muktzeh* on *Shabbos*, so they should be placed in a suitable place beforehand.

Candles must not be waxed into place, nor may the wicks be twisted. When needed, one may remove the wax from the previous night in a way that it falls directly into the bin.

The candles are lit with a pre-existing flame at the usual eighteen minutes before sunset (see local calendar), and certainly **not** after sunset (see local calendar). The *Brocho* is recited as per a regular *Shabbos*.

Since the candles cannot be moved on *Shabbos*, the candles may be lit in the *Sukkah* and the husband may move it back into the house after a short while (before *Shabbos* begins), preferably to a place where they can be seen from the *Sukkah*. One should ensure that practical benefit is derived from them after nightfall.

It is very common for tables in the *Sukkah* to be moved around. Therefore, if the *Shabbos* candles will be remaining in the *Sukkah*, one should place *Challos* on the table from candle-lighting until *Tzeis Hakochavim* (see local calendar), in order to prevent the table becoming a “*Bossis*”, in which case it can’t be moved from its place on *Shabbos*.

Pasach Eliyahu is said before *Mincha*, but not *Hoidu*.

Since it is *Erev Shabbos*, one should not eat after sunset – even if one washed for bread beforehand. [One may *bentch* after sunset and even after *Tzeis Hakochavim*. In that case, *Yaaleh Veyavo* and the *Horachamon’s* of *Yom Tov* and *Sukkos* are recited, but not *Retzei* or the *Shabbos Horachamon*.]

🕯️ SHABBOS CHOL HAMOIED

Kabbolas Shabbos begins with *Mizmor L’Dovid*, and not with *L’chu Neranenuh*. In *Lecho Dodi*, we say *B’Simcha U’vetzahala*. The *Shmoneh Esrei* is the usual one for *Shabbos*, with *Ya’aleh Veyavo* added. After *Shmoneh Esrei*, the *Shabbos* selections are recited – *Vayechulu*, the *Brocho* of *Me’ein Sheva* and *Mizmor L’Dovid*.

The custom of avoiding *Kiddush* between the sixth and seventh hour on Friday night applies even when it falls on *Sukkos*.

Shalom Aleichem and *Eishes Chayil* (as well as all the other selections prior to *Kiddush*) are recited in an undertone.

Kiddush is recited as on a regular *Shabbos*, with *Leishev Basukkah* added at the end.

It is customary to use the *Challah* of the *Eruv Tavshilin* as part of the *Lechem Mishnah* of both the night and day meals. If possible, it should be eaten at the last meal of the day.

It would appear that *Azamer Bishvachin* is not recited, even though it is Friday night.

The householder leads the *Mezuman*, as it is Friday night.

In *bentching*, both *Retzei* and *Ya’aleh Veyavo* are recited, as well as both the *Horachamon* for *Shabbos* and *Sukkos*.

At *Shacharis*, the *Shmoneh Esrei* is the usual one for *Shabbos*, with *Ya’aleh Veyavo* added.

Hallel is recited (see section “*Hallel*” on second day for relevant *Halachos*), but not *Hosha’anos*.

Before *Musaf*, *Yekum Purkan* is recited as per a regular *Shabbos*. All the additional *Shabbos*

selections are recited in the *Musaf* of *Sholosh Regolim*. If one did not make **any** mention of *Shabbos* in the middle *Brocho*, or if he mistakenly *davened* the regular *Musaf* of *Shabbos*: If he did not yet say the second *Yih’yu L’ratzon* (at the end of the passage of *Elokai N’tzor*), he should return to the beginning of the middle *Brocho* (i.e. *Atoh Vechartonu*). Otherwise, he must repeat *Musaf*.

The paragraph *Vlakachta Soiles* is recited before the *Shesh Zechiros*.

For the daytime *Kiddush*, everything prior to *Kiddush* is recited in an undertone. One should remember to recite *Leishev Basukkah* before drinking the wine.

Shabbos ends at (see local calendar). *Vihi Noam* and *V’atah Kaddosh* are **not** recited on *Motzei Shabbos*.

Havdallah is recited as on every *Motzei Shabbos* (**with** *Besomim* and candles), followed by *Leishev Basukkah*. *V’Yiten Lecha* is recited in an undertone. A *Melave Malka* meal is conducted, as per every *Motzei Shabbos*.

🕯️ YA’ALEH VEYAVO IN DAVENING

If one forgets *Ya’aleh Veyavo* in *davening*, but remembers before saying *Hashem’s* name at the end of *Hamachazir Shechinaso* *L’tziyon*, he goes back. If he remembered between the conclusion of that *Brocho* and *Modim*, he recites it at that point, without going back. If he remembers any time after that point, but before the second *Yih’yu L’ratzon* (at the end of *Elokai N’tzor*), he returns to the beginning of *Retzei*. If he remembers after that, *Shmoneh Esrei* is repeated.

If one is unsure whether he recited *Ya’aleh Veyavo*, *Shmoneh Esrei* is repeated.

If one forgot *Ya’aleh Veyavo* during *Shacharis*, and only realised after *Musaf*, he does not repeat *Shacharis*.

If one forgot *Ya’aleh Veyavo* during *Mincha* or *Maariv*, and only realised after the *Zman Tefillah* has passed, he must recite an additional *Shmoneh Esrei* in the next *Tefillah*, as compensation. Between the two *Tefillos*, he should wait the span of time to walk four *Amos* (approx. two metres), and preferably, he should recite words of supplication between them.

🕯️ CHOL HAMOIED

Each night of *Chol Hamoied*, one should take part in *Simchas Beis Hashoeva* celebrations. These should be enhanced with music.

On Sunday, one recites the *Hosha’anos* for both the third and fourth days, but only circles for the fourth day.

During *Chol Hamoied*, one replaces the *Hadassim* and *Aravos* as necessary.

One should be aware of the state of his *Aravos*. If most leaves fall off the top three

Tefachim (24cm), the *Aravah* needs to be replaced. [It often happens that the leaves have already fallen off and are just being held in place by the *Lulav* rings.] A leaf is considered intact even if only its majority is intact.

The *Aravos* are still acceptable if the leaves have turned a darker colour.

When new *Aravos* are necessary, they should not be inserted into the *Lulav* without loosening the rings first, as this will likely cause the *Aravah* leaves to become detached.

On *Chol Hamoied*:

- One wears *Shabbos* clothing.
- One washes for bread, eats meat and drinks (a *revi’is* of) wine every day.
- One allocates more time for learning.

In association with *Yom Tov*, the *Rebbe* urged all to participate in a *Kinus Torah*.

Many activities are prohibited during *Chol Hamoied*, including (but not limited to) business activity, trade, moving homes, gardening, sewing, laundering (unless for children who soil their clothing frequently, but only as required), preparing food for after *Yom Tov*, cutting nails (unless it was done on *Erev Sukkos* as well) and taking haircuts. One may not instruct a non-Jew to perform these activities for him either.

For the sake of *Chol Hamoied* or the last days of *Yom Tov*, one may professionally repair any item which is directly involved in food preparation (e.g. oven or fridge), or which provides direct benefit to the body (e.g. the plumbing, electricity or air-conditioning), provided that it wasn’t practical to fix prior to *Yom Tov* (e.g. it broke on *Yom Tov*).

One should avoid writing. If it cannot be deferred until after *Chol Hamoied*, one should write with a *Shinui*. However, calligraphy and artistic drawing or painting is prohibited.

Unless needed for *Yom Tov*, one should not shop for utensils, appliances or clothing. [One may be lenient if the item is significantly discounted and it cannot be purchased later for a similar price.]

If an employee’s job involves activities that are not performed on *Chol Hamoied*, he should arrange to take leave, unless his absence will jeopardise his employment.

Routine medical exams that can easily wait should not be scheduled for *Chol Hamoied*.

One who goes fruit-picking or fishing on *Chol Hamoied* may only collect that which will be used during the remainder of *Chol Hamoied* or on the last days of *Yom Tov*.

See separate [Halacha Guide](#) for laws and customs of *Hoshanah Rabbah*, *Shmini Atzeres*, *Simchas Torah* and *Shabbos Breishis*.



בס"ד Laws & Customs: Eruv Tavshilin

For Tishrei 5785 (with minor comments from Rabbi Levi Y Garelik)

To subscribe:
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Comments or questions: rabbi@youngyeshivah.com.au

WHO?

The head of the household performs *Eruv Tavshilin*. Those residing with him are automatically included in his *Eruv Tavshilin*. Married children and guests – who are both eating and sleeping over – are also included in the *Eruv Tavshilin*.

If necessary, one may appoint a *Shliach* to set aside (the *Meshaleach's*) food and perform an *Eruv* with it. The *Shliach* performs the *Eruv* with a *Brocho*.

If the head of the household is not home for *Yom Tov*, one of the other family members should do *Eruv Tavshilin* instead. [The head of the household may not rely on this *Eruv Tavshilin*, being that he is not spending *Yom Tov* at home.]

If one will be eating all *Shabbos* meals elsewhere but sleeping in his own dwelling, he may need to light *Shabbos* candles (depending on the circumstances). If applicable, he should perform *Eruv Tavshilin* without a *Brocho*. However, it is preferable to plan on preparing even a minor food item on Friday for *Shabbos*, such as adding water to the hot-water urn, in order that the *Eruv Tavshilin* be made with a *Brocho*.

WHEN?

One should set himself a reminder to perform *Eruv Tavshilin*, as well as remind others to do so.

Eruv Tavshilin should be performed on *Erev Yom Tov* and not before. [If the *Eruv* was performed prior to *Erev Yom Tov* and is still extant, one should redo the *Eruv* on *Erev Yom Tov*, but without a *Brocho*.]

Eruv Tavshilin may be performed any time until sunset. If one forgot, *Eruv Tavshilin* may still be performed until *Tzeis* (provided that both the majority of the community as well as the individual making the *Eruv* did not yet begin *davening Maariv* or accept *Yom Tov*).

If one is running late, and making an *Eruv Tavshilin* will prevent him from *davening Mincha* until it is too late, *Mincha* takes precedence.

If one forgot *Eruv Tavshilin* until after *Tzeis*, he should consult with a *Rov* as soon as possible, as the solution depends on the circumstances (and options diminish the longer one waits).

WHAT?

The *Eruv Tavshilin* consists of a baked item and a cooked item. [After the fact, a cooked

item alone is deemed sufficient, but a baked item alone is not.]

The baked item should ideally be a complete *Challah*, so that it may be used for *Lechem Mishna* on *Shabbos*.

The baked item must equal a *K'beitzah* or more. [A *K'beitzah* is a measurement of volume equal to the displacement of 57 millilitres of water. In practice, anything less dense than water weighing 57 grams is most certainly more than a *K'beitzah*.]

The cooked item should be a respectable food (e.g. fish or meat). It may either be fully cooked, roasted, smoked or stewed. It may also be a non-cooked item that was pickled for at least 24 hours.

The cooked item must equal a *Kezayis* or more, excluding the bones or other inedible parts. [A *Kezayis* is a measurement of volume. For the purposes of *Eruv* we are lenient, and rely on the opinions who define it as the displacement of 19 millilitres of water. In practice, anything less dense than water weighing 19 grams is most certainly more than a *Kezayis*.]

The cooked item must be the type of food that is commonly served as a main dish during a meal of bread, to the exclusion of desserts, porridge or compote, and the like.

If one uses a hard-boiled egg, it should not be peeled until it is ready to be eaten on *Shabbos*. [If one peeled it on *Yom Tov*, he may still rely on it for *Eruv Tavshilin*.]

One may freeze the *Eruv Tavshilin* at any time, as it is still inherently edible.

How?

The first step of *Eruv Tavshilin* is to give the food to someone else, so that he can be *Zoiche* (acquire) it on behalf of anyone outside of the household who may need to participate. One should not use the services of his wife or unmarried children for this task, unless there is no other alternative.

The one making the *Eruv Tavshilin* hands the food items over to the *Zoiche* and says:

אני מזכה לך לך מי שרופה לזכות ולקטומך על ערב
:זה

If he doesn't understand the Hebrew, he should say it in English. [I hereby grant a share in this eruv to anyone who wishes to participate in it and to depend on it.]

At this point, the *Zoiche* takes complete hold of the food and raises it one *Tefach* (8 cm), and then returns it to the one making the *Eruv Tavshilin*.

[note from RLYG: If one is home alone (ex. A widow, or husband is away etc.) - skip the previous first step and start the *Eruv* procedure as follows:]

The one making the *Eruv Tavshilin* holds the food items in his right hand, and recites the *Brocho* and associated declaration:

ברוך אתה ה' אלדינו מלך העולם, אשר קדשנו
במצותיו, וצונו על מצות ערב:

בדין יהי שרא לנא לאפוי ולבשולי ולאטמוני
ולאדלוקי שרגא ולתקנא ולמעבד כל-צרכנא
מיומא טבא לשבתא לנא ולכל-ישראל הדרים
בעיר הזאת:

One must understand the text of *Eruv Tavshilin* declaration. If he doesn't understand the Hebrew, he should say it in English. [Through this (eruv) it shall be permissible for us to bake, cook, put away a dish (to preserve its heat), kindle a light, prepare, and do on the holiday all that is necessary for *Shabbos* – for us and for all the Israelites who dwell in this city.]

Care should be taken to say the recitation as stated, as certain changes invalidate it.

Afterwards, the *Eruv Tavshilin* is put in a place where it will be safe until *Shabbos*.

ON YOM TOV AND SHABBOS

The *Eruv Tavshilin* does **not** allow one to prepare for *Shabbos* on Thursday.

One may prepare for *Shabbos* on Friday as long as at least a *Kezayis* of the **cooked** *Eruv Tavshilin* item remains edible and accessible. If this is not the case, then one should discuss his options with a *Rov* (even if the **baked** item remains). In any case, one may complete all the stages of preparation for food that one already began preparing whilst the *Eruv Tavshilin* was present.

On Friday, preparing for *Shabbos* is only allowed if there is still enough time for guests to theoretically arrive and partake of the prepared items before *Shabbos* begins. Therefore, the *Cholent* should be fully cooked some time before *Shabbos*.

The *Eruv Tavshilin* is effective only for preparations involving food and food utensils, or other meal-related matters such as lighting candles. The *Eruv* is not effective for non-meal preparations such as rolling the *Sefer Torah* or performing an *Eruv Chatzeiros* or *Eruv Techumin*.

One may theoretically eat the *Eruv Tavshilin* once the *Shabbos* preparations are complete. However, it is preferable not to eat it until *Shabbos*.

It is customary to use the *Challah* of the *Eruv Tavshilin* as part of the *Lechem Mishnah* of both the night and day meals, and to eat it during the final meal of the day.

בברכה חג שמחה!!

הכנות לימים האחרונים של החג

לוודא שיש את כל הענינים דלקמן:

1. **ערבות להושענות** - שלכל בני הבית (אפילו קטנים בני יומן) ישנן ערבות עבור "הושענות" דיום המחרת (הושענא רבה).
2. **קרעפכין/קרעפלאך** - להכין קרעפכין עבור הסעודה דהושענא רבה.
3. **דבש** - להכין דבש.
4. **כוס יין** - לשתות כוס יין במשך המעל"ע (עבור שמחת החג).
5. **נר ארוך הדולק לכה"פ 24-48 שעה**: לאלה שאין להם גז עם אש דולקת במשך שני ימי החג, צריכים לקנות נר ארוך (כמו יארצייט-ליכט וכיו"ב) שידלקו לכה"פ 26 שעה (או נר א' שדולק לכמה ימים), עבור הדלקת הנרות של ליל שמחת תורה (ואם תצטרך לאש ביום שמח"ת וכו') ונרות שבת קודש בראשית. ולמי שיש להם גז דולקת וגם משרתת בבית, גם כדאי שידליקו הנר ארוך, כי הרבה פעמים קורה שהמשרתת מכבה את הגז.
6. **Carbon monoxide detector**: מי שיש להם גז דולק, לוודא שהאורור בבית הוא כדבעי ושיש להם carbon monoxide detector מתוקן ומעודכן וכו'.
7. **נרות ונרונים**: לוודא שישנן מספיק נרות לשני ימי החג ולשבת קודש. אלה שמשמשים ב"נרונים" (עבוד הדלקת הנרות - שמוכרח לנקות אותם לפני השימוש), להכין מספיק נרונים נקיים עבור ב' הדלקות. ויכולים גם להשתמש עם Tea Lights.
8. **"דגלים" או "ספר תורה"** של הילדים, עבור הקפות.

- המשך יבוא -

**והעיקר – שנזכה לישוב בסוכת עורו של ליתן ולשמוח בשמחת בית השואבה בבית המקדש השלישי
בשנה זו ממש!!!**

Times for the First Days of Sukkos 5785

(from *Luach Colel Chabad* and *Chabad.org*)

These times are **for N.Y. area ONLY**:

Wednesday Erev Yom Tov:

Candle lighting: 5:55 pm.

Tzeis Hakochovim: 6:41 pm.

Chatzos: 12:41 am (after midnight)

Thursday – First day of Yom Tov

Sunrise (*Honetz Hachamo*): 7:10 am.

Sof Zman Krias Shma: 9:53 am.

Earliest Mincha (*Mincha Gedola*): 1:10 pm.

Shkia: 6:12 pm.

Tzeis Hakochovim and candle lighting: (after) 6:53 pm.

Friday – second day Yom Tov – Erev Shabbos Kodesh

Sof Zman Krias Shma: 9:53 am.

Earliest Mincha (*Mincha Gedola*): 1:10 pm.

Candle lighting: 5:52 pm.

Tzeis Hakochovim: 6:38 pm.

Shabbos – first Day of Chol Hamoed

Sof Zman Krias Shma: 9:54 am.

Mincha Gedola: 1:10 pm.

Shkia: 6:09 pm.

Tzeis Hakochovim: 6:50 pm

* **לחם משנה:** המנהג הוא להניח את החלה של העירוב תבשילין בתור לחם משנה אבל אין בוצעין ממנה ומשאירים אותה לסעודה שלישית⁵⁶. (ומובן שאם לא יבצעו עלי' בסעודה שלישית, יבצעו עכשיו).

* **ברכת המזון** כמו אתמול בלילה.

מנחה דיום השבת קודש

* כמו בכל שבת [בבית הכנסת קוראים פ' וזאת הברכה] אבל מוסיפים יעלה ויבא בתפילת העמידה.

* אין אומרים צדקתך.

מוצאי שבת קודש – חול המועד (ראה הזמנים בלוח המקומי או בסוף התזכורת).

* בתפלת שמונה-עשרה של ערבית מוסיפים אתה חוננתנו, יעלה ויבא [שכח יעלה ויבא ראה בתפילת ערבית של אתמול].

* אין אומרים ויהי נועם ו-ואתה קדוש.

* **הבדלה** בסוכה ואומרים ברכת הגפן, בשמים, נר ובסופה לישיב בסוכה⁵⁷. אומרים ויתן לך בלחש.

* **מלזה מלכה:** אוכלים בסוכה.

* **האושפיזין** של הלילה (ומחר) הם **משה רבינו ואדמו"ר האמצעי** [הצד השווה שביניהם: הרחבה בתורה].

יום ב' דחול המועד – יום ראשון בשבוע – י"ח תשרי

1. מברכים על נטילת לולב על הד' מינים בבוקר בסוכה (אם אפשרי, ואם לא אפשר - מברכים בבית) כביום ב' של החג.

2. בתפלת שחרית מוסיפים יעלה ויבא [שכח יעלה ויבא - ראה לעיל בתפלת ליל שבת קודש], הלל שלם, הושענות דיום ג' וד' ומוסף דשלוש רגלים.

3. במשך המעל"ע האבא (והבנים הגדולים) שותה כוס יין (משום שמחת החג)⁵⁸.

4. בברכת המזון מוסיפים יעלה ויבא [שכח יעלה ויבא בברכת המזון - ראה בברכת המזון של סעודת ליל שבת קודש], ו-הרחמן הוא יקים לנו את סוכת דוד הנופלת, ומגדול ישועות מלכו.

5. במשך היום הולכים לנכות יהודים במצות ד' מינים.

ליל ג' דחול המועד

* **האושפיזין** של הלילה ומחר הם **אהרן הכהן והצמח צדק**⁵⁹ [הצד השווה שביניהם: אהבת ישראל ואחדות ישראל].

שמחת בית השואבה

* הולכים לשמוח בשמחת בית השואבה.

יום ג' דחול המועד – יום שני בשבוע – י"ט תשרי

1. מברכים על נטילת לולב על הד' מינים בבוקר בסוכה (אם אפשרי, ואם לא אפשר מברכים בבית) כדאמול.

2. בתפלת שחרית מוסיפים יעלה ויבא [שכח או מסופק אם אמר יעלה ויבא, ראה לעיל בליל שבת קודש], הלל שלם, הושענות דיום ה' ומוסף דשלוש רגלים.

3. במשך המעל"ע האבא (והבנים הגדולים) שותה כוס יין (משום שמחת החג).

4. בברכת המזון מוסיפים כמו אתמול.

5. במשך היום הולכים לנכות יהודים במצות ד' מינים.

ליל ד' דחול המועד – יום סוכות

* **האושפיזין** של הלילה ומחר הם **יוסף הצדיק ואדמו"ר מהר"ש** [הנקודה המשותפת ביניהם: לכתחילה אריבער].

יום ד' דחול המועד – יום שלישי בשבוע – ערב הושענא רבה

1. מברכים על נטילת לולב על הד' מינים בבוקר בסוכה (אם אפשרי, ואם לא אפשר מברכים בבית) כדאמול.

2. בתפלת שחרית מוסיפים יעלה ויבא [שכח או מסופק אם אמר, ראה לעיל בליל שבת קודש], הלל שלם, הושענות דיום ו' ומוסף דשלוש רגלים.

3. במשך המעל"ע האבא (והבנים הגדולים) שותה כוס יין (משום שמחת החג).

4. בברכת המזון מוסיפים כמו אתמול.

5. במשך היום הולכים לנכות יהודים במצות ד' מינים.

⁵⁶ ראה בארוכה בלקו"ש חט"ז ע' 183 ואילך.

⁵⁷ אוצר מנהגי חב"ד ע' שכד.

⁵⁸ ראה שיחת שמחת בית השואבה תשי"ט (תורת מנחם חכ"ד ע' 75).

⁵⁹ ראה בארוכה בספר מעיני הישועה.

ליל שבת קודש - יום א' דחול המועד סוכות

לפני כניסת השבת – למשמש הכיסים⁴⁷: היות ובשבת ימשיכו ללבוש בגדי יום טוב, צריך למשמש בכיסים לוודא שהם רקים כי בשבת אסור לטלטל בחוץ (במקום שאין עירוב) וגם אולי יש דברים שהם מוקצה בשבת וכו'.

הדלקת הנרות דליל שבת קודש

* **הדלקת הנרות** היא 18 (או 23) דקות לפני השקיעה **כמו כל ערב שבת** (ראה הזמנים בלוח המקומי או בסוף התזכורת). ובאם אפשרי – בסוכה. אם איחרה – **אסור להדליק הנרות אחר השקיעה** כמו שזה אסור בכל שבת קודש.

* מברכים רק ברכה אחת: להדליק נר של שבת קודש.

* **אלה שאוכלות אצל אחרים – לא לשכוח להדליק הנרות לפני היציאה מהבית (18 או 23) דקות לפני השקיעה או ללכת לבית המארחים לפני כניסת השבת ולהדליק שם נרות-שבת.** לברר אצל הרב איזה מקום עדיף.

קבלת שבת ותפילת ערבית דליל שבת קודש

1. מתחילים מ"מזמור לדוד"⁴⁸.

2. ב"בואי בשלום" אומרים **"בשמחה ובצהלה"**.

3. תפלת העמידה היא של שבת ומוסיפים יעלה ויבוא [שכח יעלה ויבוא (או ספק לו) ונזכר לפני שאמר ה"ה" של ברכת "המחזיר שכנינו" – חוזר ליעלה ויבוא. נזכר אחרי שאמר הברכה ולא התחיל "מודים", אומר במקום שנזכר (ואינו אומר עוד הפעם ותחזינה). נזכר לפני שסיים היהיו לרצון השני⁴⁹ חוזר לרצה. נזכר אחר שסיים היהיו לרצון השני חוזר עוה"פ התפלה].

4. האיחול הלילה הוא "גוט שבת גוט מועד"⁵⁰.

* **אושפיזין** של הלילה⁵¹ (ומחר יום ראשון של חול המועד) הם **יעקב אבינו ואדמו"ר הזקן** [הצד השווה שביניהם: לשניהם ישנם ב' שמות שונים; והשמות מסמלים את התורה (יעקב איש תם יושב אהלים; שני אור - התניא והשו"ע) וכו'].

סעודת ליל שבת קודש יום א' דחול המועד

* **עירוב תבשילין/לחם משנה**: המנהג הוא לצרף את החלה של העירוב תבשילין בתור לחם משנה אבל אין בוצעין ממנה עד למחר⁵².
* שלום עליכם, כי מלאכיו, אשת חיל, אתקינו – בלחש.

* נוסח הקידוש הוא של שבת ובסופו מוסיפים לישב בסוכה.

* **המוציא בדבש**: לכאן טובלים פרוסת ה"המוציא" בדבש⁵³ אבל שמים גם מלח על השולחן⁵⁴.

* **תבשיל העירוב תבשילין**: יש האוכלים התבשיל של העירוב תבשילין בסעודת הלילה ויש האוכלים אותו למחרת⁵⁵.

* בברכת המזון, מוסיפים ארבע דברים:

1. רצה, [שכח רצה דינו כככל שבת], 2. יעלה ויבא [ולא יאמר "ביום טוב מקרא קודש הזה"] שכח יעלה ויבוא בברכת המזון אם עדיין לא התחיל

הברכה הבאה, אומר ה"ברוך.. אשר נתן מועדים... (כנדפס בסידור) אבל אם כבר התחיל הברכה הבאה אין צריך לחזור לראש, 3. הרחמן לשבת (אבל

לא יאמר הרחמן של יום טוב), 4. הרחמן הוא יקים לנו את סוכת דוד הנופלת.

יום השבת קודש – יום א' דחול המועד – י"ז תשרי

* **מקוה**: טבילה במקוה.

* אין מברכים על הלולב.

* **תפילת שחרית**: היא כמו כל שבת אבל מוסיפים יעלה ויבוא [שכח או מסופק אם אמר יעלה וביא – ראה בתפלת ערבית דאומול], הלל שלם בלי נענועים, (אין אומרים הושענות) קריאת התורה, הפטורה, יקום פורקן ומי שברך, אשרי ומוסף של שלש רגלים - עם ההוספות של שבת. (השו"ץ אומר הברכת כהנים בסוף מוסף אבל הכהנים לא נושאים כפיהם). ולקחת סולת. שש זכירות.

קידוש וסעודה דיום השבת קודש

* מזמור לדוד עד ויקדשהו – אומרים בלחש. ואח"כ אומרים (בקול): סברי מרנן, וברכת בורא פרי הגפן ולישב בסוכה.

⁴⁷ שו"ע אדה"ז סרנ"ב ס"כ.

⁴⁸ ספר המנהגים ע' 57.

⁴⁹ לוח כולל חב"ד.

⁵⁰ ראה שיחת ליל שבת קודש חוה"מ תשמ"ט (התועדויות ע' 171 ואילך)

⁵¹ ראה בארוכה בספר מעיני הישועה.

⁵² ראה האריכות בזה בלקו"ש חט"ז ע' 183 ואילך וש"נ.

⁵³ אוצר מנהגי חב"ד ע' עו ו-שח.

⁵⁴ שו"ע אדה"ז סקס"ז ס"ח. וראה אוצר מנהגי חב"ד ע' עה-עו.

⁵⁵ ראה האריכות בזה בפסקי תשובות סי' תקכ"ז סט"ז.

קידוש וסעודת הלילה לילה השני של החג

האושפיזין של הלילה⁴³ (ומחר - היום השני של החג) הם **יצחק אבינו והרב המגיד ממזריטש** [הצד השווה שביניהם – "מקומך אל תנח" (יצחק נשאר בא"י והה"מ לא ערך נסיעות) – ההוראה: לכל אחד יש לו את מקומו המיוחד מצד נשמתו "חלק אלוהי ממעל ממש"].

* **לברר שכל הנשים והבחורות (ובפרט האורחות) הדליקו נרות יו"ט.** אם אין מספיק נרות, לא להסתמך על זה שידלקו אח"כ בבית אלא ילכו אצל השכנים לקבל נרות, אלא ידליקו לפני קידוש וסעודה.

- * סדר קידוש הלילה: **יקז"ס - יין, קידוש, זמן (שהחיינו), ואח"כ** מביטים על הסכך ומברכים לישב בסוכה.
- * טובלין החלה כמו אתמול.
- * ברכת המזון כמו אתמול.

שמחת בית השואבה לילה השני של החג

* הולכים לשמוח בשמחת בית השואבה.

יום השני של החג – ערב שבת קודש - ט"ז תשרי

נטילת לולב

- * כמו אתמול, קודם נטילת לולב, אין אוכלים (והבריאים גם אין שותים)⁴⁴.
- * משכימים [וטובלים] ומקדימים לקיים מצות לולב ולברך על הד' מינים בבוקר ובסוכה (- אם אפשרי. ואם לא אפשר - מברכים בבית).
- * מכינים המזונות כמו אתמול].
- * עומדים עם הפנים למזרח, לוקחים הלולב ביד ימין, השדרה של הלולב כנגד פניו, ומברכים "על נטילת לולב". אחרי זה לוקחים האתרוג ביד שמאל ומחברים אותם ביחד **ואין אומרים שהחיינו** ועושים הנענועים.
- * שאר הפרטים הם כמו אתמול.

התפלה, קידוש וסעודה של יום השני של החג

1. לסדר שהילדים ילכו לבית הכנסת לברכת כהנים שבסוף תפלת מוסף.
2. התפלה היא של שלוש רגלים.
3. אחר הלל השלם אומרים הושענות של יום ב' (קריאת התורה והפטורה) ומוסף לשלש רגלים.
4. קידוש היום הוא כמו אתמול.
5. טובלין החלה בדבש (ועל השולחן מונח גם מלח).
6. בברכת המזון כמו אתמול.

במשך היום של יום השני של החג

* **מבצע לולב:** הולכים לזכות יהודים במצות ד' מינים⁴⁵.

ההכנות לשבת

* **הכנת המאכלים לשבת:** מי שהניח עירוב תבשילין, מבשל ומכין כל הדברים לשבת **בעוד היום גדול**, דהיינו שיש מספיק זמן לאכול את הדברים עוד לפני כניסת השבת. ולכן, להתארגן באופן שגם הטשאלנט יהי' מבושל ומוכן זמן מה לפני כניסת השבת. (ראה הזמנים בלוח המקומי או בסוף התזכורת).

* **להצניע הד' מינים:** לשים את הד' מינים במקום משומר שלא יגעו בהם ביום השבת (כי הם מוקצה וכו').

תפלת המנחה של ערב שבת קודש

* אין אומרים הודו אבל אומרים פתח אליהו⁴⁶, ידיד נפש, קרבנות, אשרי, ובא לציון, תפלת העמידה של שלוש רגלים. לדוד ה' אורי, עלינו. (לאבלים או בעלי יארצייט: קדיש, משניות וקדיש).

⁴³ ראה בארוכה בספר מעיני הישועה.

⁴⁴ ראה שו"ע סתרנ"ב ס"ב. פסקי תשובות שם. ובאוצר מנהגי חב"ד ע' רצג.

⁴⁵ ספר המנהגים ע' 67.

⁴⁶ לוח כולל חב"ד.

יום הראשון של החג – (יום המישי בשבוע) – ט"ו תשרי

נטילת הלולב ביום הראשון של החג

1. קודם נטילת לולב, אין אוכלים (והבריאים גם אין שותים)³⁰.
2. משכימים [וטובלים] ומקדימים לקיים מצות לולב³¹ ולברך על הד' מינים בבוקר ובסוכה³² (-) אם אפשרי. ואם לא אפשר - מברכים בבית).
3. [זכורני³³ שהיתה שמועה שהרבי אמר שכדאי שאחרי נטילת הלולב יאכלו קצת מזונות בכדי לברך "לישב בסוכה" וזה ילך גם על הנטילה של הלולב. ועפ"ז – אם מברכים על הלולב בסוכה צריך להכין את המזונות ושת' לפני הנטילה].
4. עומדים עם הפנים למזרח³⁴, לוקחים הלולב ביד ימין, השדרה של הלולב כנגד פניו³⁵, ומברכים "על נטילת לולב". אח"כ לוקחים את האתרוג ביד שמאל ומברכים "שהחיינו" ובסיום הברכה מחברים אותם ביחד ועושים הנענועים.
5. איטר-יד לוקח את הלולב ביד שמאל ואת האתרוג ביד ימין³⁶.
6. בב' ימים הראשונים האבא מברך **תחילה** על הלולב. **ואח"כ** - אם הוא נותנו אח"כ לאשתו ובניו ובנותיו הגדולים לברך עליו, יאמר להם בפירוש שהוא נותנו להם בתור "מתנה על מנת להחזיר". לבניו הקטנים – עדיף שיהי' להם ד' מינים משלהם. [אם אין להם משלהם – היות וישנה מחלוקת הפוסקים בזה – מומלץ שיאחזו את הד' מינים ביחד אתם³⁷ (או שהוא משאילים³⁸ להם בתור חינוך)].
7. נשים אינן עושות את כל הנענועים, רק נענוע אי³⁹.

תפלה של יום הראשון של החג

1. לסדר שהילדים ילכו לבית הכנסת לברכת כהנים שבסוף תפלת מוסף.
2. לוקחים הד' מינים לבית הכנסת עבור הלל והושענות וכו'.
3. בתפלה (של שלש רגלים) מוסיפים הלל שלם, הושענות, שיר של יום, לדוד ה' אורי [קריאת התורה והפטורה] ומוסף של שלש רגלים.

קידוש והסעודה של יום הראשון של החג

1. הסדר של קידוש היום: אתקינו, אלה מועדי גו', בורא פרי הגפן ולישב בסוכה.
2. טובלים החלה בדבש (ועל השולחן מונח גם מלח).
3. ברכת המזון כמו אתמול.

במשך היום של יום הראשון של החג

- * **הכנות לסעודת הלילה:** אסור להכין שום דבר מיום טוב ראשון ליום טוב שני, ואפילו לא לשבת⁴⁰, (אפילו אם הניחו עירוב תבשילין) וצריכים לחכות עד אחרי צאת הכוכבים⁴¹. (ראה הזמנים בלוח המקומי או בסוף התזכורת).
- * **מבצע לולב:** הולכים לזכות יהודים במצות ד' מינים⁴².

לילה השני של חג הסוכות

* כל ההכנות עבור הסעודה של הלילה צריכות להתחיל אחרי צאת הכוכבים (ראה הזמנים בלוח המקומי או בסוף התזכורת).

תפלת ערבית לילה השני של החג

- * מתחילים מ"שיר המעלות וגו'".
- * תפילת העמידה היא של שלש רגלים.

הדלקת הנרות

- * מדליקים נרות יום טוב אחרי צאת הכוכבים והרבה נוהגות להדליק סמוך לקידוש. וכן"ל – אם אפשרי - להדליק בסוכה.
- * **הדלקת הנרות היא אך ורק מאש דולקת.**
- * מברכים ב' ברכות: 1. של יום טוב. 2. שהחיינו.

³⁰ ראה שו"ע סתרנ"ב ס"ב. פסקי תשובות שם. ובאוצר מנהגי חב"ד ע' רצג.

³¹ ספר המנהגים ע' 66.

³² נתבאר בארוכה בלקוטי שיחות חי"ט ע' 361 ואילך. חלק כב ע' 124 ואילך.

³³ וראה "פרדס חב"ד" גליון 15 ע' 207. אוצר מנהגי חב"ד ע' רצג. השקו"ט בנוגע לשמועה זו ומקורה – ראה בהעו"ב גליון תקעא (מהגר"ל שי' שפירא).

³⁴ ראה מג"א סתרנ"א סק"א.

³⁵ סידור. ספר המנהגים ע' 66.

³⁶ שו"ע אדה"ז סתרנ"א סי"ד.

³⁷ להעיר מספר השיחות תרצ"ט ע' 294: ביום א' דסוכות [כשה' אדמו"ר הריי"צ בן שלש] לא נתן לי אאמו"ר [אדמו"ר הרש"ב] לאכול תיכף בקומי – כדרכי תמיד – רק אאמו"ר נתן לי הלולב והאתרוג והי' אוהז בידי ובירך עמי ונתן לי לנענע – לפני האכילה.

³⁸ דיעה השני' במ"ב סתרנ"ח סק"ח.

³⁹ שו"ת רב פעלים סוד ישרים סימן יב.

⁴⁰ שו"ע אדה"ז סתק"ז ס"ג.

⁴¹ שו"ע אדה"ז סתק"ג ס"ג.

⁴² ספר המנהגים ע' 67.

ערב הראשון של חג הסוכות

לפני כניסת החג

1. מי שאין לו/ה גז עם אש דולקת – להדליק את הנר-הארוך.
2. **לכוון הגז:** אם ישנו צורך – להכין ולכוון את הגז עבור הבישול של שלשת הימים של החג. אם משתמשים בכיריים שיש לו מצית חשמלי צריכים לנתקו מהחשמל לפני החג.
3. אם אפשרי – להדליק הנרות יום טוב ושבת קודש – בסוכה¹⁸.
4. זמן הדלקת הנרות הוא 18 (או 23) דקות לפני השקיעה (ראה הזמנים בלוח המקומי או בסוף התזכורת) – [אם איחרה – יכולה להדליק אחרי זה אבל רק מאש דולקת!].
5. **אלה שאוכלות אצל אחרים – לא לשכוח להדליק נרות יו"ט.**
6. נותנים לצדקה עבור ג' הימים.
7. מברכים ב' ברכות: 1. של יום טוב. 2. שהחיינו.
8. (איש המדליק לא יברך שהחיינו בהדלקה אלא בקידוש¹⁹ ולכן יש הנוהגים להדליק לפני הקידוש להסמיך ברכת שהחיינו של קידוש להדלקה).

תפלת ערבית של לילה הראשון של חג הסוכות

- * מתחילים מ"שיר המעלות".
- * תפלת העמידה היא של שלוש רגלים.

קידוש והסעודה של לילה הראשון של חג הסוכות

- האושפיזין של הלילה²⁰** (ומחר, היום הראשון של החג) הם **אברהם אבינו והבעל שם טוב** [הצד השווה שביניהם – פרסמו אלקות בעולם].
1. כמו בליל א' של פסח, מקדשים ומתחילים את הסעודה אחרי צאת הכוכבים²¹. ויזהר לאכול כזית לחם עכ"פ קודם חצות הלילה (ראה הזמנים בלוח המקומי או בסוף התזכורת).
 2. אוכלים בסוכה. נשים (לא צריכות אבל) מותרות לאכול בסוכה ולברך לישב בסוכה²².
 3. ילדים²³ שאינם צריכים לאמם צריכים לאכול בסוכה (דהיינו מגיל שש, ואם הוא חכם וחריף – אפילו לפני זה). אם האמא רואה שהילד אוכל בבית היא לא צריכה לגעור בו.
 4. [לכאו' - השומעים/ות קידוש מן המקדש על היין (הבעל או האבא וכו'), יכונו שלא לצאת בברכת "לישב בסוכה" של המקדש, ויברכו בעצמם "לישב בסוכה" אחרי ברכת "המוציא". וכן בשאר הסעודות²⁴.]
 5. סדר הקידוש: **יקס"ז**, דהיינו: אתקיננו, סברי מרנן, בורא פרי הגפן (יין), קידוש, ואח"כ **מביטים על הסכך²⁵** ומברכים לישב בסוכה **ואח"כ** מברכים שהחיינו (זמן). בשעת ברכת שהחיינו מכוונים גם על החג ועל בניית הסוכה²⁶.
 6. אשה המקדשת אינה מברכת ברכת שהחיינו כי כבר בירכה בעת הדלקת הנרות.
 7. **טובלים** החלה בדבש²⁷ (ועל השולחן מונח גם מלח. חסידים מספרים שבאמצע או סוף הסעודה הרבי הי' טובל חתיכת חלה במלח²⁸).
 8. בברכת המזון מוסיפים:
 - א. יעלה ויבוא [שכח יעלה ויבוא בברכת המזון, הנה אם עדיין לא אמר "ברוך" של ברכת הטוב והמטיב, אומר: "ברוך... אשר נתן... (כמ"ש בסידור). אבל אם כבר אמר "ברוך" של הברכה הבאה צריך לחזור לראש].
 - ב. הרחמן של יו"ט.
 - ג. הרחמן הוא יקים לנו את סוכת דוד הנופלת.

שמחת בית השואבה

- * שמחת החג של שמחת בית השואבה מתחילה מהלילה הראשון²⁹.

¹⁸ מטה אפרים סימן תרכה סל"ג. ולכאו' יש לדייק כך גם משו"ע אדה"ז סרס"ג סי"ד.

¹⁹ לוח כולל חב"ד. וראה ספר המנהגים ע' 60.

²⁰ ראה בארוכה בספר מעיני הישועה.

²¹ שו"ע אדה"ז סתרל"ט ס"כ.

²² שו"ע אדה"ז סתר"מ סעיפים א-ב.

²³ ראה שו"ע אדה"ז סתר"מ סעיפים ג-ד.

²⁴ ראה השקן"ט בזה במדריך לחודש תשרי תשפ"ב מוועד רבי חב"ד בצרפת ע' 42 ובהערה 12.

²⁵ אוצר מנהגי חב"ד ע' רצט.

²⁶ ראה שו"ע אדה"ז סתר"מ"א סעיפים א-ב.

²⁷ לוח כולל חב"ד.

²⁸ אוצר מנהגי חב"ד ע' שט. (וי"א ג' חתיכות ג' פעמים, עיי"ש)

²⁹ ספר המנהגים ע' 66.

ערב חג הסוכות - י"ז תשרי – יום רביעי

- * לוודא שסידרו הפרטים הרשומים לעיל בתחילת התזכורת.
- * **סוכה:** לבדוק אם ישנו דבר הצריך תיקון בסוכה וכו'.
- * **עירוב הצרות:** כל אלו הגרים בבית משותף (2 family house או apartment building וכיו"ב) ובכדי להגיע לסוכה צריכים לעבור דרך מקום משותף, צריכים לערב **עירובי הצירות** לפני כניסת החג (אם הם לא עשו את זה עדיין).
- * **עירוב תבשילין:** היות ובקביעות שנה זו, יום השבת הוא צמוד לימי החג, צריכים לעשות עירוב תבשילין.
- * **כביסה:** לזכור שבדרך כלל הכביסה אסורה בחוה"מ (חוץ ממקרים מיוחדים), לכן להתארגן בזה.
- * **צפרנים:** לזכור שבדרך כלל בחוה"מ לא גוזזים צפרנים (חוץ ממקרים מיוחדים). לכן להתארגן בזה.

לזכור לעשות עירוב תבשילין!!!!

דהיינו:

- א. לוקחים פת/חלה (שיש בו לכה"פ שיעור של) כביצה⁵ (מעדיפים בככר שלם בכדי שיוכלו לבצוע עלי' בתור לחם משנה בשבת) **ודבר מבושל** חשוב כמו חתיכת **דג** או **בשר מבושל**⁶ (ואם אין לו, יכול לקחת **ביצה מבושלת**)⁷ שיש בו **כזית**⁸,
- ב. נותנים לאחד שאחרי בר מצוה, (לכתחילה עדיף שלא מבני הבית)⁹, **שיזכה** בהעירוב, ואומר את הנוסח הכתוב בסידור (אני מזכה וכו'), ומי שזוכה נוטל העירוב בידו ומגביהו טפח, והמזכה נוטלו חזרה (ומחזיק בידו העירוב) ואומר הברכה והנוסח "בדין וכו"¹⁰.
- ג. אם אין משהו שיכולים לזכות על ידו, ובפרט אלה שנמצאים לבד בבתיהם (או אשה העושה העירוב (כי בעלה לא נמצא)) וכיו"ב, אין צורך לזכות, (ולא אומרים "אני מזכה וכו'") ורק אומרים הברכה והנוסח הכתוב בסידור "בדין וכו'".
- ד. צריך להבין פירוש המילות, ולכן מי שלא מבין ארמית, צריך לומר את זה בלשון שהוא מבין¹¹.
- ה. **את העירוב מצניעים עד יום השבת שאז אוכלים אותו** (ראה להלן בסעודות שבת איך נוהגים).
- ו. **חשוב לזכור:** העירוב תבשילין הוא לא רק עבור הבישול מיו"ט לשבת אלא גם עבור **הדלקת נרות שבת קודש ביו"ט לפני כניסת השבת**. ולכן, אלה שלא אוכלים בביתם ולא מבשלים מיום טוב לשבת, ידליקו איפה שאוכלים. אבל אם רוצים להדליק נרות שבת בביתם, **מגר הדולק**, יעשו עירוב תבשילין עבור הדלקת הנרות של שבת ושלכה"פ ישימו (על הפלאטה וכיו"ב) מים חמים לבשל בעש"ק עבור הש"ק. ואם אינם מבשלים כלום, ישאלו לרב מורה הוראה בנוגע להברכה¹².
- ז. בכל מקרה של שאלה – נא לפנות לרב.

- * **אגידת הלולב:** בערב יו"ט האבא אוגד את הלולב (ים) [הרבי ה' עושה את זה אחרי הצהריים¹³], ואם אפשרי – בסוכה¹⁴.
- * **צדקה:** 1. הרבי הורה להרבות בצדקה בערב חג הסוכות¹⁵.
- 2. להכין את הצדקה שנותנים לפני הדלקת הנרות עבור **ג' ימים**, **ב'** הימים של יו"ט ועבור יום השבת קודש¹⁶.
- * בערב חג הסוכות הרבי ה' עורך רשימה של האנשים שיזכו לקבל ה' מינים מהרבי: חברי המזכירות, נציגים מיישובי אנ"ש בקצוי תבל, לפעמים ה"זוכה בגורל", כמה מחשובי החסידים וכו'. ולאחרי זה הרבי עמד ליד דלתו הק' ונתן להם ברכות וכו'.
- * **שעון שבת:** לוודא שהשעון-שבת הוא מתאים לב' ימי החג ויום השבת קודש.
- * **טבילה:** מצוה לטבול במקוה לכבוד החג¹⁷.
- * **תפלת המנחה:** כרגיל.

⁵ לוח כולל חב"ד.

⁶ סידור.

⁷ סתקכ"ז סי"א.

⁸ סתקכ"ז ס"ג.

⁹ אבל אם הוא לא מבני הבית אפילו אם הוא סמוך על שולחנו מותר. אבל אם אין לו משהו, יכול לזכות ע"י בנו ובתו הגדולים או אשתו- שו"ע אדה"ז סתקכ"ז סי"ז.

¹⁰ סידור.

¹¹ סתקכ"ז ס"ה.

¹² כידוע השקו"ט בזה, ואכ"מ.

¹³ ראה אוצר מנהגי חב"ד ע' רפד.

¹⁴ ספר המנהגים ע' 65.

¹⁵ ראה אוצר מנהגי חב"ד ע' רסח.

¹⁶ לקו"ש חכ"ה ע' 315.

¹⁷ מטה אפרים סתרכ"ה סי"ד.

בס"ד. תשרי ה'תשפ"ה

לכב' אנ"ש שי' דק"ק שע"י קריית האיחוד האירופאי – בריסל
ו- virtual community@sichos.online

תזכורת לימים הראשונים דהג הסוכות ה'תשפ"ה

[אסור לפרסמו בשום אופן שהוא על איזה אתר אינטרנט או קבוצת ווצאפ וכיו"ב בלי רשות מהח"מ]

הנסיון הראה, שכדאי שהבעה"ב והבעה"ב' סטע יקראו ביחד, כל יום השייך לו, בכדי להתכונן ליום המחרת כדבעי ולמנוע היפך שמחת החג וכו' ואדרבא לגרום לשמחת החג.

נא לתלות על המקרר וכיו"ב.

בברכת חג שמח ושנחגוג אותו בבית המקדש השלישי!

הרב לוי יצחק גרליק

Rabbigarelik@sichos.online

* * * *

כמה ימים לפני החג

1. **סוכה:** לוודא שהסוכה מוכנה כדבעי וכו'.
2. **כיוור לנטילת ידים:** לוודא שישנו מקום ליטול ידים ליד הסוכה (ולא על הדשא וכיו"ב).
3. **ד' מינים:** לוודא שהאבא קנה את הד' מינים. (מומלץ לקנות – באם אפשרי - גם עבור הבנים/הילדים וכו').
4. **עירוב הצרות:** באם ישנו צורך (בבית מגורים משותף וכו'), צריכים לסדר עירוב הצרות, וכן מהבית לסוכה (אם היא בחצר שאסור לטלטל אלי' בשבת) וכו'. מי שיש לו שאלות בנושא, שיתקשר לרב, אבל לא לחכות עד הרגע האחרון אלא לעשות את זה בעוד מועד **לפני החג.**
5. **נר-ארוך הדולק לכה"פ 24-48 שעה:** – לאלה שאין להם גז עם אש דולקת במשך שני ימי החג, צריכים לקנות ב' נרות-ארוכים שידלקו לכל הפחות 26 שעה, (או נר א' שדולק לכמה ימים) עבור הדלקת הנרות של הלילה השני וערב שבת קודש וכו'. ולמי שיש להם גז דולקת וגם משרתת בבית, גם כדאי שידליקו הנרות-ארוכים, כי הרבה פעמים קורה שהמשרתת מכבה את הגז....¹ [וגם כדאי כבר לקנות כנ"ל עבור ימים האחרונים של החג].
6. **דבש:** לקנות דבש (למי שאין לו או נגמר).
7. **נרות ונרונים:** לקנות מספיק נרות לשני הימים של החג ויום השבת קודש שלאחריהם (ולימים האחרונים של החג). לאלה שמשתמשים ב"נרונים" עבור הדלקת הנרות (שמוכרח לנקות אותם לפני השימוש), להכין מספיק נרונים **נקיים** עבור גז הלילות (כי ישנה שאלה בנוגע להסרת הפחית וכו'). ומובן שיכולים להכין גם Tea Lights וכיו"ב.
8. **Carbon monoxide detector:** מי שיש להם גז דולק, לוודא שהאוורור בבית הוא כדבעי ושיש לו carbon monoxide detector מתוקן ומעודכן וכו'.
9. **סיפוק צרכיהם של עניים:** לתת צדקה בהרחבה עבור עניים לצרכי החג (ע"ד מעות חיטים דפסח)².
10. **בגדים ותכשיטים וקליות³:** לקנות ליום טוב בגדים ותכשיטים לנשים ולקטנים קליות ואגוזים כפי ממונו ואפשריותו.

י"ג תשרי – יום ההילולא של כ"ק אדמו"ר מהר"ש – לכתחילה אריבער

ברוב השנים הרבי נסע לאוהל ביום זה⁴. ומשנת תשל"ב הרבי התוועד (או אמר שיחה) כמעט כל שנה ביום זה או בלילה שלפני זה.

¹ אם כבה הגז, מותר לבקש מגוי להצית אש להדליק ממנו, שבות דשבות לצורך כו'. וכל שכן כשהגוי' כבתה נגד רצון בעלת הבית, שאז מותר להרעים עלי' שתתקן מה שקלקלה. ספר יום טוב כהלכתו פי"א ס"ד וש"נ. הערת ידידי הרה"ת ר' לוי"צ אסקין שליט"א שיין ומו"צ בלונדון.

² לקוטי שיחות חלק יד ע' 369.

³ שו"ע אדה"ז סתקכ"ט ס"ז.

⁴ ראה מאמר ד"ה יהי ה' אלקינו עמנו – י"ג תשרי תשמ"ז.