

Chabad.ORG luach

Your complete guide to this week's halachos and minhagim.

Mivtza Lulav

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

Friday night

15 Tishrei, 5781 | First night of Sukkos

Things to do

- Today's *ushpizin* are Avraham Avinu and the Baal Shem Tov.
- Kabbalas Shabbos begins with Mizmor Ledavid.
- In Lechah Dodi, say Gam **besimchah** *uvetzahalalah* (and not *berinah*).¹
- Say the Shemoneh Esrei for Shalosh Regalim, inserting the additions for Sukkos and Shabbos where indicated.
- After Shmoneh Esrei, we say Vayechulu, and the usual order for Shabbos.

Shabbos,
15 Tishrei, 5781 -
Friday,
21 Tishrei, 5781



For local candle lighting times visit Chabad.org/Candles

- The joy and dancing of *simchas beis hasho'eivah* already begins on the first night of Yom Tov (albeit without musical accompaniment).²

Yom Tov Meal

- Say Sholom Aleichem, and the usual pieces for Shabbos, quietly.
- Say the *nusach* of Kiddush for Shabbos and Shalosh Regalim, inserting the addition for Sukkos and Shabbos where indicated. This is followed by *Leisheiv Basukkah* (first) and then *Shehecheyanu*.³
- Those not making Kiddush say *Leisheiv Basukkah* after *Hamotzi*.
- During the Yom Tov meals, the *Hamotzi* challah is dipped into honey.⁴
- When eating in the *sukkah* (tonight and throughout Sukkos), have in mind that the *sukkah* commemorates the *ananei hakavod* that surrounded the Jewish nation when they left *Mitzrayim*.⁵
- It is proper to share *divrei Torah* related to the *ushpizin* of the day.⁶ Indeed, the *ushpizin* of the day was a common theme in the Rebbe's *sichos* throughout Sukkos.
- When *bentching* after the Yom Tov meals, say *Yaaleh Viyavo*, inserting the words *beyom chag hasukkos hazeh, beyom tov mikra kodesh hazeh*. Additionally, say the *harachaman* for Yom Tov followed by the *harachaman* for Sukkos. (See below, "*Hosafos*," for the laws that apply if you forgot to say *Yaaleh Viyavo*.)

² לקו"ש חכ"ד ע' 251 ובכ"מ.

³ שו"ע אדה"ז סי' תרמג ס"א.

⁴ ספר המנהגים ע' 67.

⁵ שו"ע אדה"ז סי' תרכה ס"א.

⁶ אלף למטה על מטת אפרים סי' תרכה ס"ה.

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

Shabbos

15 Tishrei, 5781 | First day of Sukkos

Things to do

- We do not shake the *lulov* on Shabbos.
- *Lulov* and *esrog* are *muktzah* on Shabbos.

Shacharis and Hallel

- Say the Shemoneh Esrei for Shalosh Regalim, inserting the additions for Shabbos and Sukkos where indicated.
- After *chazaras hashatz*, the whole Hallel is said.
- The *berachah* preceding Hallel is said throughout Sukkos, whether saying Hallel with a *minyan* or alone.
- After Hallel: Kaddish Tiskabel, Shir Shel Yom, *L'david Hashem ori*, and *krias hatorah*.

Krias Hatorah

- Two Sifrei Torah are removed from the *aron kodesh*. From the first Sefer Torah, seven *aliyos* are read in the *kriah* of *Shor o chesev* (*Vayikra* 22:26–23:44). The second Sefer Torah is then placed next to the first one, and Chatzi Kaddish is recited. This is followed by *hagbah* and *gelilah* of the first Sefer Torah.
- From the second Sefer Torah, *Uvachamishah asar yom* is read for Maftir (*Bamidbar* 29:12–16). This is followed by *hagbah* and *gelilah* of the second Sefer Torah, after which the *haftorah* is read (*Zechariah* 14:1–21).
- *Krias hatorah* is followed by Yekum Purkan, and the Sefer Torah is then returned to the *aron kodesh*. This is followed by Musaf.

Musaf

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

Kiddush

- For Kiddush, say all the usual pieces said on a Shabbos day, but quietly.
- Then, say Eileh Moadei, Borei Peri Hagafen, and Leisheiv Basukkah. Those not making Kiddush say Leisheiv Basukkah after Hamotzi.

Motzoei Shabbos

16 Tishrei, 5781 | Second night of Sukkos

Things to do

- Today's *ushpizin* are Yitzchak Avinu and the Mezritcher Maggid.
- Only after Shabbos is over, women and girls light candles from an existing flame, saying the *berachos* of Lehadlik Ner Shel Yom Tov and Shehecheyanu.
- A man lighting candles should not make the *berachah* of Shehecheyanu when lighting, as he will say this *berachah* later when making Kiddush⁷.
- During Shmoneh Esre of Maariv, say Vatodi'einu.
- During Kiddush, *havdalah* is recited within the sequence of "Yaknahaz": Hagefen, Asher Bachar, Me'orei Ha'eish, Hamavdil, and then Shehecheyanu.
- While saying Me'orei Ha'eish, look at the Yom Tov candles, but do not look at your fingernails and do not move the candles at all.
- At Kiddush tonight, first say Shehecheyanu and then Leisheiv Basukkah.⁸

Sunday

16 Tishrei, 5781 | Second day of Sukkos

Things to do

Shaking the Lulav

- Get up early to shake the *lulav*, especially today.
- If possible, do not eat or drink before shaking the *lulav*.
- It is best to shake the *lulav* in the *sukkah*.
- Lift the *lulav* with your right hand with its spine facing you, and say the *berachah* of Al Netilas Lulav. Next, lift the *esrog* with your left hand (making sure it is upright) and say the *berachah* of Shehecheyanu. As you finish the *berachah*, join the *lulav* and *esrog* together, tilting the *esrog* and joining its top third with the bottom of the *lulav*.
- For additional *halachos* regarding shaking the *lulav*, see below, "Hosafos."
- Next, do the *na'anuim*. Face east, holding the *lulav* and *esrog* together. Keeping them in their upright position, move them toward the southeast corner (i.e., at a 45° angle to your right), shake them slightly, and bring them back until they touch your chest (the place where you strike when saying *Ashamnu*). Repeat this three times.
- Do another three *na'anuim* in the manner described above toward the northeast corner (i.e., at a 45° angle to your left), due east (directly in front of you), upwards, downwards, and west (behind you), totaling eighteen *na'anuim*.
- The *lulav* and *esrog* remain upright throughout the *na'anuim*, including when they are lowered downwards. Ensure the top of the *lulav* does not touch the roof/*sechach* (especially when lifting them upwards).
- When lifting the *lulav* and *esrog* upwards, lower them slightly before bringing them back to your chest. Similarly, when lowering the *lulav* and *esrog* downwards, lift them slightly before bringing them back to your chest.
- When moving the *lulav* and *esrog* west, for the first two times move them toward the southwest

corner (i.e., at a 135° angle to your right), and for the third time move them due west (directly behind you).

- Throughout the *na'anuim*, cover the *esrog* with your hand (if possible), revealing it slightly only for the last *na'anua* (in which the *lulav* and *esrog* are moved due west).
- When doing the *na'anuim*, the Rebbe would stand with his feet together, as during *Shemoneh Esrei*.

Shacharis and Hallel

- Say the *Shemoneh Esrei* for Shalosh Regalim, inserting the additions for Sukkos where indicated.
- After *chazaras hashatz*, the whole Hallel is said. Hold the *lulav* when saying Hallel (with your right hand), and when doing the *na'anuim*, hold the *esrog* as well (with your left hand), joining them together.⁹
- The *berachah* preceding Hallel is said throughout Sukkos, whether saying Hallel with a *minyan* or alone.
- Four sets of *na'anuim* are done during Hallel. The first set is done when saying the words *Hodu laHashem ki tov ki le'olam chasdo* (immediately after the paragraph *Halelu es Hashem*). When saying the word *Hodu*, do three *na'anuim* toward the right (in the manner described above). When saying *laHashem*, do not move the *lulav* and *esrog*.¹⁰ When saying *ki*, do three *na'anuim* toward the left; when saying *tov*, do three *na'anuim* frontward; when saying *ki*, do three *na'anuim* above; when saying *le'olam*, do three *na'anuim* below; and when saying *chasdo*, do three *na'anuim* behind you.
- The second and third sets are done when saying the words *Ana Hashem hoshiah na*. When saying the word *Ana*, do three *na'anuim* toward the right and then another three toward the left. When saying *Hashem*, do not move the *lulav* and *esrog*. When saying *hoshiah*, do three *na'anuim* frontward and another three above, and when

⁹ ספר המנהגים ע' 67.

¹⁰ אבל מצרף אמירתו לאמירת מילת "הודו", ואחרי עושים הפסקה כלשהי (ע"פ שערי ה'ל ומנהג אר"ח ח"ב סי' ערה = שלחן מנחם אר"ח ח"ג סי' שכב).

saying *na*, do three *na'anuim* below and another three behind you. Do the same when saying *Ana Hashem* for the second time.

- The fourth set is done when saying the *possuk Hodu laHashem* at the end of Hallel for the first time.¹¹ These *na'anuim* are done in the same way as when this *possuk* was said earlier (see above).¹²
- If you do not have your own *lulav* and *esrog*, try to borrow a set to use for Hallel and Hoshanos.

Hoshanos

- After Hallel, the *aron kodesh* is opened (remaining open until the end of Hoshanos¹³) and a Sefer Torah is removed. Someone who does not have a *lulav* and *esrog* stands next to the *bimah* holding the Sefer Torah. Alternatively, the Sefer Torah should be held by an *avel*, as he does not circle the *bimah* for Hoshanos.¹⁴ If everyone present has a *lulav* and *esrog* (and no *avel* is present), the Sefer Torah should be placed on the *bimah*.¹⁵
- When saying Hoshanos, hold the *lulav* with your right hand and the *esrog* with your left hand,¹⁶ joining them together.¹⁷
- The *chazzan* says the four opening sentences (beginning with *Hoshana lemaancha*) one at a time, and the congregation repeats after him.
- Today, the paragraphs of *Lemaan amitach* (which we missed yesterday) and *Even shisiyah* are said. Each phrase is preceded by the word *hoshana*. Beginning with the letter *samech* or *ayin* in the second paragraph, each phrase is both preceded and followed by the word *hoshana*.¹⁸
- Beginning with the letter *samech* or *ayin* of the second paragraph, the *chazzan* begins to circle the *bimah* (counterclockwise¹⁹), followed by the congregation. The *chazzan* says each phrase out loud one at a time, and the congregation repeats after him.²⁰

- Make a complete circle around the *bimah*, concluding it with the letter *toiv*.²¹
- Do not say the *possuk* printed at the end of the paragraph. (It is only said on Hoshana Rabba.)²²
- Next, say *Ani vahu hoshiah na*, the paragraph *Kehoshata, Ani vahu hoshiah na* (a second time), and the paragraph *Hoshiah es amecha*.
- Say the *possuk Lemaan daas* out loud, as the Sefer Torah is returned to the *aron kodesh*.²³
- Hoshanos are followed by Kaddish Shalem, Shir Shel Yom, *L'david Hashem ori*, and *krias hatorah*.

Krias Hatorah

- When the *aron kodesh* is opened, *vayehi* Binsoa Ha'aron, the Yud-Gimel Midos Harachamim (once), the Ribono Shel Olam for Shalosh Regalim (inserting, where indicated, your name, your mother's name, and the words *בנותי, בנותי, אשתי, בנותי*, and/or *בנותי*, as appropriate), and Berich Shemei.
- *Krias hatorah* is the same as yesterday, **except that five aliyos are read**. The *haftorah*, however, is different (*I Melachim* 8:2–21).

Motzoei Yom Tov

- When *davening* Maariv, insert *Atah Chonantanu* and *Yaaleh Viyavo*. See below, "*Hosafos*," for the laws that apply if you forgot to say *Yaaleh Viyavo*.
- Make *havdalah* in the *sukkah*, without *besamim* and a candle. After the *berachah* of *Hamavdil*, add the *berachah* of *Leishev Basukkah*.²⁴

Chol Hamoed

Simchas beis hasho'eivah.

- The Rebbe strongly encouraged rejoicing on Sukkos with singing and dancing, extending the *simchah* even to the streets.²⁵ During Chol Hamoed, this is accompanied by musical instruments.²⁶
- Free time on Chol Hamoed should be used to

11 ראה שבח המועדים ע' 86 הערה 8. אוצר מנהגי חב"ד ע' שיב.

12 כהנ"ל ע' פ"פ סידור אדה"ז ומג"א ס' תרנא ס"ק יט.

13 קצשו"ע ס' קלז ס"א.

14 ספר המנהגים ע' 78.

15 לוח כולל חב"ד.

16 שו"ע אדה"ז ס' תרנא ס"ג.

17 קצשו"ע ס' קלז ס"א.

18 ספר המנהגים ע' 67.

19 מג"א ס' תרס ס"א.

20 ע' פ"פ ספר המנהגים ע' 67.

21 ספר המנהגים ע' 67.

22 ספר המנהגים ע' 67.

23 ראה אוצר מנהגי חב"ד ע' שיז.

24 ראה אוצר מנהגי חב"ד ע' שכד.

25 ראה לדוגמא תו"מ תשמ"ה ח"א ע' 245.

26 ראה לדוגמא תו"מ תשמ"ה ח"א ע' 283.

learn more Torah, and to influence others to do the same.²⁷

- Over the course of Chol Hamoed, replace (some or all of) the *hadassim* and *aravos*, as necessary.²⁸
- An *aravah* is *possul* if most of its leaves have fallen off. If only some of its leaves have fallen off, although it is kosher, it should be replaced if easily possible.²⁹

“Dance until the street itself dances along!”

(*Toras Menachem* 5745 vol. 1, pp. 245; 282–283)

Monday

17 Tishrei, 5781

First day of Chol Hamoed Sukkos

Things to do

- From today and onward, do not say Shehecheyanu when shaking the *lulav*.
- Today's *ushpizin* are Yaakov Avinu and the Alter Rebbe.

Shacharis

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

Krias Hatorah

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

harevi’i is read; and for the fourth *aliyah*, *Uvayom hasheini* and *Uvayom hashlishi* are read. This is followed by Chatzi Kaddish, *hagbah* and *gelilah*.

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

Musaf

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

Chol Hamoed Meals

- Regarding dipping bread/challah into honey during Chol Hamoed, the Rebbe uses the expression *meiheichi teisi* (meaning there is no particular reason to do so).³⁰
- On each day of Chol Hamoed, males over bar mitzvah drink a *revi’is* of wine to fulfill the mitzvah of *simchas Yom Tov*.
- When *bentching*, insert Yaaleh Viyavo and replace *Magdil* with *Migdol*. Additionally, say the *harachaman* for Sukkos. (See below, “*Hosafos*,” for the laws that apply if you forgot to say Yaaleh Viyavo.)
- When making a *berachah acharonah mei’ein shalosh* (e.g., *Al Hamichyah*), add the words *vezachreinu letovah beyom chag hasukkos hazeh*. However, if you forgot to add them, do not repeat the *berachah*.

Tuesday

18 Tishrei, 5781

Second day of Chol Hamoed Sukkos

Things to do

- Today's *ushpizin* are Moshe Rabbeinu and the Mitteler Rebbe.
- For Hoshanos, the paragraph *Adon hamoshia* is said.

27 לקר"ש ח"ד ע' 267, ע"ש.

28 ספר המנהגים ע' 67.

29 שו"ע אדה"ז ס' תרמז ס"ה.

30 ספר המנהגים ע' 67. אבל ראה (לענין שחומה"ס) לקר"ש ח"ד ע' 372 הערה 27.

Thursday night

21 Tishrei, 5781 | Hoshana Rabbah

☰ Things to do

- Today's *ushpizin* are Dovid Hamelech and the Rebbe Rashab.
- It is customary to stay up the entire night. Before *chatzos*, say the entire Chumash Devarim. (This is not done with a *minyan*.)
- After *chatzos*, say the entire Tehillim quickly (together with the *minyan*). Married men wear a *gartel*.³¹
- After each *sefer* say the Yehi Ratzon for Hoshana Rabbah, as well as the Yehi Ratzon said "after the moon rises" (both are printed in the back of the Tehillim). However, do not say the Yehi Ratzon for Yom Tov.³²
- Between *sefarim*, the *gabbai'im* distribute sweet apples, to be dipped in honey and eaten in the *sukkah* (either in the *shul's sukkah* or later in your private *sukkah*).³³
- There were times when the Rebbe mentioned the custom of saying passages of Zohar on the night of Hoshana Rabbah (as printed in *Tikkun Leil Hoshana Rabbah*).³⁴
- The Rebbe encouraged using any spare time you have tonight for *simchas beis hasho'eivah*—before Chumash Devarim, between Chumash Devarim and Tehillim, and/or after Tehillim.³⁵
- If you were up the entire night, at *alos hashachar* use the restroom,³⁶ wash *negel vasser*, and recite the morning *berachos*.³⁷

31 ספר המנהגים ע' 68.

32 ספר המנהגים ע' 68.

33 שערי הל' ומנהג או"ח ח"ב סי' רעו, מהתועודיות תשמ"ח ח"א עמ' 346. וראה 'אוצר' עמ' שלג. לכאורה, כשאוכלים זאת שלא בתוך הסעודה יש ליטול ידים תחילה ללא ברכה, כמבואר בשו"ע אדה"ז סי' קנח ס"ג, ובסידורו סוף סדר נט"י לסעודה. אבל העירוני שכ"ז בזמנם שהיה רוב שימוש הדבש לשתייה (לעשיית 'מעד', או כממתיק למשקאות, ראה שבנ"ך קנח, ד. אף שבנ"ך מוזכרת לרוב אכילת דבש) אבל בימינו שרוב השימוש הוא לאכילה (ואפילו לטבל הפת, דינו כאוכלין), וע"פ דברי הרבי באג"ק ח"א עמ' עא, ש"אפילו אם בעל הכוורת הוא ישראל - הרי אם רודה למכירה, י"ל שקובע מעשה הקונה", ולכן צ"ל שהדבש ומה שמטבילין בו פטורין לגמרי מנט"י. וראה בקובץ 'היכל הבעש"ט' גיליון ט עמ' קפב וגיליון לד עמ' קפב, וש"נ.

34 התועודיות: תשמ"ג ח"א עמ' 247, תשמ"ז ח"א עמ' 408, תשמ"ח ח"א עמ' 291, ועוד.

35 התועודיות: תשמ"ג ח"א עמ' 247, תשמ"ח ח"א עמ' 285, ועוד.

36 בקצות-השולחן סי' ס"ב ובבדי-השולחן שם ס"ג וק' כתב, שאם לא יצא לצרכיו לא יברך ברכת 'אשר יצר', כי ברכה זו אינה חלק מברכות-השחר שנתקנו תמיד, וכבר כתב כן הברכי-יוסף סי' ס"ג בשם האריז"ל, עיי"ש. וראה ביחידות' שבהערה הבאה.

37 סידור אדה"ז. בקשר לברכות ענט"י ואלקי נשמה, "הוראה בחשאי שאומרי"ן" - אג"ק ח"ג ע' ד. וראה ההוראה ביחידות' שנרפסה בהיכל מנחם ח"ב עמ' ריג.

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

Wednesday

19 Tishrei, 5781

Third day of Chol Hamoed Sukkos

☰ Things to do

- Today's *ushpizin* are Aharon Hakohen and the Rebbe the Tzemach Tzedek.
- For Hoshanos, the paragraph *Adam u'veheimah* is said.
- The *aliyos* in today's *kriah* are as follows: For Kohen, *Uvayom harevi'i* is read; for Levi, *Uvayom hachamishi* is read; for the third *aliyah*, *Uvayom hashishi* is read; and for the fourth *aliyah*, *Uvayom harevi'i* and *Uvayom hachamishi* are read.
- In Musaf, insert the paragraphs *Uvayom harevi'i... Uvayom hachamishi*.

Thursday

20 Tishrei, 5781

Fourth day of Chol Hamoed Sukkos

☰ Things to do

- Today's *ushpizin* are Yosef Hatzaddik and the Rebbe Maharash.
- For Hoshanos, say the paragraph *Adamah mei'erer*.
- The *aliyos* in today's *kriah* are as follows: for Kohen we read *Uvayom hachamishi*; for Levi we read *Uvayom hashishi*; for the third *aliyah* we read *Uvayom hashevi'i*; and for the fourth *aliyah* we read *Uvayom hachamishi* and *Uvayom hashishi*.
- In Musaf, insert the paragraphs *Uvayom hachamishi... Uvayom hashishi*.

- The Friediker Rebbe relates that in Lubavitch they would not say Krias Shema Al Hamitah tonight.³⁸

Friday

21 Tishrei, 5781 | Hoshana Rabbah

☰ Things to do

- Today is the last day we shake the *lulav*.

Morning Davening

- Prepare a bundle of five *aravos* to be used after Hoshanos. Bundles should be prepared for women and children as well.³⁹
- Before Hallel, remove the top two rings from the *lulav*. Only the three rings binding the *hadassim* and *aravos* to the *lulav* remain.⁴⁰
- After Hallel, all the Sifrei Torah are removed from the *aron kodesh*, and they are held next to (or placed on) the *bimah*.⁴¹
- Repeat the six paragraphs said on the previous days of Sukkos, circling the *bimah* with each one, as was done on the previous days. After each circuit, say the *possuk* printed at the end of the paragraph.
- Next, say the paragraph *Lemaan eisan* and circle the *bimah* a seventh time. (Here as well, each phrase is preceded by the word *hoshana*, and beginning with the letter *samech* or *ayin*, each phrase is both preceded and followed by the word *hoshana*.) Say the *pesukim* printed at the end of the paragraph.
- Continue with *Ani vahu hoshiah na*, the paragraph *Kehoshata*, and *Ani vahu hoshiah na* (*Hoshiah es amecha* will be said later). Next, say the added sections for Hoshana Rabbah, beginning with *Titneinu lesheim velis'hillah*.
- Conclude by saying *Kol mevaser mevaser ve'omer* three times, followed by *Hoshiah es*

amecha. The Sifrei Torah are returned to the *aron kodesh* and the *chazzan* says Kaddish Shalem.

- Put down the *lulav* and *esrog*, lift the bundle of five *aravos*,⁴² and strike them on the ground five times.⁴³ Say the *Yehi Ratzon*.
- This is followed by *Shir Shel Yom*, *L'david Hashem ori* and *krias hatorah*.
- The *aliyos* in today's *kriah* are as follows: For Kohen, *Uvayom hachamishi* is read; for Levi, *Uvayom hashishi* is read; for the third *aliyah*, *Uvayom hashevi'i* is read; and for the fourth *aliyah*, *Uvayom hashishi* and *Uvayom hashevi'i* are read.
- In Musaf, insert the paragraphs *Uvayom hashishi... Uvayom hashevi'i*.

During the Day

- During today's meal, dip the Hamotzi challah into honey.⁴⁴
- It is customary to eat *kreplach* on Hoshana Rabbah.⁴⁵
- Give *tzedakah* today for the two days of Yom Tov.⁴⁶
- Minchah is the last time we say *L'david Hashem ori*.

Hadlakas Neiros

- Prepare a long-burning candle, from which the Yom Tov candles can be lit tomorrow night.
- Women and girls should light candles before *shekiah*.⁴⁷ Two *berachos* are said: *Lehadlik Ner Shel Shabbos V'shel Yom Tov* and *Shehecheyanu*.
- A man lighting candles should not make the *berachah* of *Shehecheyanu* when lighting, as he will say this *berachah* later when making *Kiddush*.⁴⁸

42 יש להדגיש שהמצווה היא נטילת הערבה בפני-עצמה, זכר להקפת המזבח בערבה, ושם היתה הנטילה עיקר, וצ"ל כמו בלולב "דרך גדילתה" (ס' ארבעת המינים השלם" ס"ע תעה, ע"פ השו"ע ס' תרס"ד ס"ב-ז, ורק בסו"ס ז ברמ"א נזכר שחובטין אותה, ע"פ הגמ' "חביט חביט" לפי הרמב"ם והר"ף גיאת, וע"פ האריז"ל שמדובר בחבטה ממש).

43 הרבי היה מפריד את הערבות זו מזו קודם החבטה, וחובט קלות. כן עמד באמירת הלל, וחביטת ההושענות הייתה על הרצפה ממש, ולא על הבימה או שטיח - כן בדקו וראו, ודלא כמ"ש ב'אוצר' עמ' שמ.

הרבי לא היה זורק את ההושענות החבטות על ארון-הקודש (כמנהג העולם). לעיתים הניחן על כיסאו, לעיתים השאירן על הקרקע, ולעיתים הכניסן לסידורו ולקחן עמו ('אוצר' עמ' שמ).

44 ספר המנהגים ע' 67.

45 נזכר בהערות הרבי בספר המנהגים ס"ע 58.

46 לקו"ש חל"ח ע' 315.

47 הקדמת (בן) ה'דרישה' לטור יו"ד ח"א. מטה אפרים ס' תרכ"ה ס"ג. פסק הגאון בעל 'תורת חסד', וכן מוכח בלקוטי-שיחות כרך כד עמ' 297 הע' 69 - 'קיצור דיני נש"ק' עמ' לו.

48 לוח כולל חב"ד.

38 ספר-השיחות תש"ב עמ' 100.

39 אוצר מנהגי חב"ד ע' שלו.

40 ספר המנהגים ע' 68. וראה לקו"ש ח"ד ע' 1368.

41 ספר המנהגים ע' 68. הגהות הרבי ללוח כולל-חב"ד, 'אוצר' עמ' שלח.

Hosafos

Eating in the Sukkah

- The *berachah* of Leisheiv Basukkah is only made on Hamotzi or Mezonos larger than the size of a *beitzah* (56 g/2 oz).⁴⁹ First say Hamotzi or Mezonos, and then say Leisheiv Basukkah.⁵⁰
- If you forgot to say Leisheiv Basukkah before eating, say it when you remember (during the meal, or even afterward).⁵¹
- It is permitted to consume less than the above amount of Hamotzi or Mezonos outside the *sukkah*, as well as all other foods and drinks.⁵² However, those who are *mehader* refrain even from drinking water outside the *sukkah*.⁵³
- If you left the *sukkah* for a lengthy period of time (an hour or two⁵⁴), or if you had in mind to leave for a lengthy period of time (even if you then changed your mind and returned soon after), say Leisheiv Basukkah again (if eating the above amount of Hamotzi or Mezonos). However, if you had in mind to return soon after and indeed did so, do not say Leisheiv Basukkah again.⁵⁵
- If you entered another *sukkah* and will eat there the above amount of Mezonos or Hamotzi, say the *berachah* again. This is true even if the second *sukkah* is next to the first, and even if you will not need to make a new *birchas hanehenin* (for example, if you had in mind when making Hamotzi to switch to the other *sukkah* during the meal).⁵⁶
- In fact, even entering another *sukkah* to spend time there necessitates saying the *berachah* again.⁵⁷ If you are unsure if your visit falls into this category, it is recommended to eat the above amount of Mezonos or Hamotzi so you will be able to make the *berachah* without questions.
- On the first night of Sukkos, you must eat at least

a *kezayis* of bread/challah in the *sukkah*, even if it is raining.⁵⁸ During the rest of Sukkos, it is permitted to enter the house if it rains.⁵⁹ However, it is our *minhag* to eat in the *sukkah* even when it is raining, and to say Leisheiv Basukkah as well. There were times when the Rebbe *farbrenge*d in the *sukkah* in the rain.⁶⁰

- On the first night of Sukkos, make sure to eat in the *sukkah* after *tzeis hakochavim* and before *chatzos*.⁶¹
- Those who follow Minhag Chabad do not sleep in the *sukkah*.⁶²
- Since Chassidim are *mekushar* to the Rebbeim, learn their teachings and follow their ways, they refrain from sleeping in the *sukkah*, just as the Rebbeim did. Additionally, deviating from the practice of the Rebbeim causes them pain, and the *halachah* is that if sleeping in the *sukkah* will cause you pain, you are exempt from doing so. (*Likkutei Sichos* *ibid.*, p. 218)
- Although women are exempt from eating in the *sukkah*, they may say Leisheiv Basukkah if they choose to eat there.⁶³

“How can one sleep in [the sukkah, which is illuminated by] the makifim of binah?!”

(*The Mittlerer Rebbe, cited in Likkutei Sichos vol. 29, p. 211*)

Shaking the Lulav

- A left-handed person should hold the *lulav* in his left hand and the *esrog* in his right hand.⁶⁴
- When giving your *arba minim* to someone else to use for the mitzvah, it is advised to tell him/her clearly that it is a present on condition that he/she return them (*matanah al menas lehachzir*), especially on the first days of Sukkos.⁶⁵ However, the other person fulfills the mitzvah even if you did not say so.⁶⁶

49 קצשו"ע ס"י קלה ס"ז.

50 שו"ע אדה"ז ס"ל תרמג ס"ד.

51 שו"ע אדה"ז ס"ל תרלט ס"ז.

52 שו"ע אדה"ז ס"ל תרלט ס"א-יב.

53 ספר המנהגים ע' 67. וראה שו"ע אדה"ז ס"ל תרלט ס"ב, ס"ז.

54 ראה אגרות קודש ח"ג ע' ר"א ואילך.

55 שו"ע אדה"ז ס"ל תרלט ס"ג.

56 שו"ע אדה"ז ס"ל תרלט ס"ד.

57 שו"ע אדה"ז ס"ל תרלט ס"ז.

58 שו"ע אדה"ז ס"ל תרלט ס"ז.

59 שו"ע אדה"ז ס"ל תרלט ס"א.

60 ראה אוצר מנהגי חב"ד ע' שב ואילך, ובהמצויין בשבח המועדים ע' 76 וע' 78.

61 שו"ע אדה"ז ס"ל תרלט ס"ב.

62 לקו"ש חכ"ט ע' 211 ושי"ג.

63 שו"ע אדה"ז ס"ל תרמ"א-ב.

64 שו"ע אדה"ז ס"ל תרנא ס"ד.

65 ספר המנהגים ע' 66.

66 שו"ע ס"ל תרנח ס"ה.

- On the first two days of Sukkos, do not give your *arba minim* to a child to use as a present until all the adults have used them.⁶⁷
- After the first two days of Sukkos, you may use someone else's *arba minim* without asking him first, as long as you don't take them to another location.⁶⁸
- It is forbidden to smell the *hadassim* on Sukkos. Although it is permitted to smell the *esrog*, it is preferable to refrain from doing so, due to the halachic question of whether a *berachah* is made when smelling it on Sukkos.⁶⁹
- If you remembered after beginning Modim, go back to the beginning of Retzei.
- If you remembered after saying the second Yihiyu Leratzon, go back to the beginning of Shemoneh Esrei.
- If the time of the next *tefillah* has already arrived, *daven* the next *tefillah* twice, the first time for that *tefillah* and the second time to make up for the previous *tefillah*.
- If you forgot to say Yaaleh Viyavo during Shacharis and you have already *davened* Musaf, do not repeat the Shemoneh Esrei of Shacharis.
- All the above also applies if you are unsure if you said Yaaleh Viyavo.

Yaaleh Viyavo When Bentching

- The following laws apply if you forgot to say Yaaleh Viyavo when *bentching* on Yom Tov or Chol Hamoed:⁷⁰
- If you remembered before saying Hashem's name at the end of the *berachah*, go back and say Yaaleh Viyavo.
- If you remembered after saying Hashem's name but before beginning the *berachah* of Hatov Vehameitiv, say the *nusach* printed in the *siddur* or *bentcher*.
- If you only remembered after beginning the *berachah* of Hatov Vehameitiv, if it is during one of the first two Yom Tov meals (the night meal or the first day meal), go back to the beginning of *bentching* (even if you merely said the word "Boruch"). However, on Chol Hamoed and during the third Yom Tov meal, do not go back.

Yaaleh Viyavo When Davening

- The following laws apply if you forgot to say Yaaleh Viyavo in Shemoneh Esrei:⁷¹
- If you remembered before saying Hashem's name at the end of Retzei, go back, say Yaaleh Viyavo, and continue with Visechezenah.
- If you remembered after completing Retzei but before beginning the next *berachah*, say Yaaleh Viyavo at that spot and continue with Modim.

67 שו"ע סי' תרנח ס"ו, וע"ש בפרמ"ג.

68 שו"ע סי' תרמט ס"ג.

69 שו"ע סי' תרנג ס"א. סדר ברה"נפי"א ה"ח.

70 סידור אדה"ו.

71 סידור דרך החיים.

Rambam

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שלושה פרקים ליום

Shabbos

הלכות סוטה, פרק א-ג

Sunday

הלכות סוטה, פרק ד

ספר קדושה

הלכות איסורי ביאה, פרק א-ב

Monday

הלכות איסורי ביאה, פרק ג-ה

Tuesday

הלכות איסורי ביאה, פרק ו-ח

Wednesday

הלכות איסורי ביאה, פרק ט-יא

Thursday

הלכות איסורי ביאה, פרק יב-יד

Friday

הלכות איסורי ביאה, פרק טו-יז

פרק אחד ליום

Shabbos

הלכות תפילין ומזוזה וס"ת, פרק ט

Sunday

הלכות תפילין ומזוזה וס"ת, פרק י

Monday

הלכות ציצית, פרק א

Tuesday

הלכות ציצית, פרק ב

Wednesday

הלכות ציצית, פרק ג

Thursday

הלכות ברכות, פרק א

Friday

הלכות ברכות, פרק ב

ספר המצוות

טו מ"ע רכג מל"ת קד

טז מל"ת קה של שלא שלב
שלג שלד

יז מל"ת שלו שלה שלז שלח
שלט

יח מל"ת שמ שמא שמב
שמג שדמ שמה

יט מל"ת שמח שמט שנ שנא

כ מל"ת שנב שמז שמו

כא מל"ת נב נג נה נד שנד
שס שסא

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Translated by

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