



Shabbos Chol Ha Moed Succos 5786

SUCCOS, CHOL HAMOED II, FRIDAY, OCTOBER 10

- » Mincha/Candlelighting/Abbreviated Kabbolos Shabbos: 6:41 PM

SUCCOS, CHOL HAMOED III, SHABBOS, OCTOBER 11

- » Shacharis: 8:30 AM (Lulav & Esrog are not used)
- » **Kiddush Generously Sponsored by: Eliyahu Rich**
- » Mincha/Gem Class: 6:30 PM
- » Maariv: 7:40 PM
- » Shabbos Ends: 7:48 PM (50 mins), R"Y 8:10 PM (72 mins)

SUCCOS, CHOL HAMOED IV, SUNDAY, OCTOBER 12

- » Shacharis: 8:00 AM (Lulav & Esrog are used; Tefillin are worn without a brocha)
- » Mincha/Maariv: 6:40 PM
- » Many have the practice to stay awake on the night of Hoshana Rabbah steeped in the study of Torah.

SUCCOS, HOSHANA RABBAH, CHOL HAMOED V, MONDAY, OCTOBER 13

- » Shacharis: 6:30 AM (Lulav & Esrog are used; Tefillin are worn without a brocha; Aravos are used). From the perspective of its status as a Yom Tov, Hoshana Rabbah is the same as any other of the Chol HaMoed days. However, many extra prayers are added to the service on Hoshana Rabbah. The reason for this is that throughout the Yom Tov of Succos we are judged concerning the fate of our water supply. On Hoshana Rabbah, the judgment is finalized. The conclusion of any period of Judgment is our last chance to influence the Divine Judgment and, therefore, it is of great importance to us. The Chazzan wears a Kittel as on Rosh Hashanah and Yom Kippur. **Mussaf:** At the conclusion of Chazzan's Repetition, we take out all of the Sifrei Torah from the Aron HaKodesh and bring them to the Bimah where members of the congregation hold them while the rest of the congregation, led by the Chazzan, march around the Bimah seven times with their Lulavim and Esrogim; all of the Hoshanos for Hoshana Rabba are said; when we get to "Taaneh Emunim" we put the Four Species down and we take the special Aravos of Hoshana Rabba (the custom is to take five stems that are bound together) into our hands (anything that invalidates the Aravos of the Four Species during Succos invalidates these Aravos on Hoshana Rabba); at the end of the Hoshanos we beat the Aravos against the floor five times according to custom.

- » The schedule for Shemini Atzeres and Simchas Torah will be posted after Shabbos.

TIDBITS

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An abridged Kabbalas Shabbos is recited on Friday evening • The regular Maariv, Shacharis and Minchah of Shabbos are said with Yaaleh Veyavo added. Megillas Koheles is leined immediately after Shacharis • The final berachah of the berachos ha'haftarah is Mekadeish HaShabbos V'Yisrael V'Ha'zmanim • The Mussaf of Yom Tov is said with the additions for Shabbos. The Lulav is not taken on Shabbos. The Aron Kodesh is opened and Hoshanos are said, however, there is no Hakafah and a Sefer Torah is not taken out.

One should establish the succah as a comfortable place to eat, learn Torah and spend time over Yom Tov. One must be careful with the holiness of the Succah and treat it with respect. Dirty plates, trash, etc., should be removed soon after use. Additionally, one should also take care that his speech and conversation are appropriate for the place of 'Hashem's shade'.

If the wind blows off a section of s'chach on Yom Tov in a way that some of the succah is still Kosher, one may fix it with a shinui. Alternatively, one may ask assistance from a non-Jew. Decorations that fall down on Shabbos or Yom Tov are muktzah (machmas mitzvah) and should only be handled indirectly.

When taking the Daled Minim, one positions the Lulav with the shedra (the spine of lulav where the middle leaves rise from) facing him, the Hadassim on the right and the Aravos on the left. These species must be bound together; many use a keishekel (woven holder made of Lulav leaves). Rings made of Lulav leaves are tied around the Lulav. The highest ring on the Lulav should be a tefach (3.54 inches) lower than the top of the shedrah. The top of the branches (not the top of the leaves) of the Hadassim should reach a tefach below the shedrah of the lulav, and the branch tops of the Aravos should reach slightly below the Hadassim branches • One should be careful to avoid the melachah of tying on Yom Tov when assembling or adjusting his Daled Minim • On the first two days of Yom Tov, one must (halachically) possess the Daled Minim he will be using. Therefore, if one doesn't own a set, his friend may transfer ownership to him, transferring back ownership once he has performed the mitzvah. One should not transfer ownership to a minor, as a minor is unable (halachically) to

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transfer it back to the original owner • Common practice is to recite the berachos while the Esrog is upside down (pitum side down); the Esrog is then turned upright and the four species are shaken in six directions • The Daled Minim are not taken on Shabbos and are considered muktzah.

On Chol Hamoed, the weekday Shacharis includes the addition of Yaaleh Veyavo to the weekday Shemoneh Esrei, Full Hallel, Kerias Ha-torah, Mussaf and Hoshanos. Lamenatzei'ach is omitted.

One should wear nice clothing and celebrate with meals of meat and wine. Some have the custom to wear tefillin on Chol Hamoed while others have the custom not to do so. The restrictions against melachah and work on Chol Hamoed are beyond the scope of this work.

On Shabbos Chol Hamoed, Megillas Koheles is read. Succos is the Festival of the Harvest; Koheles describes the futility of materialism, unless it is converted to a spiritual purpose. Two Sifrei Torah are taken out. Seven aliyos (Shemos 33:12-34:26) reference the laws of Yom Tov and Shabbos. Maftir (Bamidbar 29) teaches the day's mussaf offering (this year, "U'vayom haChamishi"). The haftarah (Yechezkel 38:18-39:16) discusses Milchemes Gog u'Magog, detailing the defeat which those nations will suffer.

The Pele Yoeitz, quoting from the Arizal, says that one who is joyous throughout the days of Succos and makes the tremendous effort to avoid any anger and unhappiness will merit a year full of simchah.

Rav Yerucham Olshin shlita explains that by leaving our homes and entering the fragile edifice of our Succah, we demonstrate that it is not the brick and mortar of our homes that protect us; it is Hashem who provides all our needs. The Sefer Orchos Tzaddikim, despite its many chapters, does not include a chapter on bitachon. Rather, in the chapter Shaar HaSimchah, the Orchos Tzadikim writes extensively about bitachon and how reliance on Hashem brings a person true happiness. When a person recognizes that he is the child of a most loving and powerful Father in heaven, Who only seeks his ultimate success, he is filled with immense tranquility and happiness. Thus, one who celebrates this Yom Tov and develops genuine bitachon will surely merit simchah for the year ahead.