



Laws and Customs of Sukkos

For the year 5783

According to Minhag Chabad
with minor comments by Rabbi Levi Y. Garelik

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🌀 HAKHEL

In the times of the *Beis Hamikdash*, all the Jews would gather together on the second day of *Sukkos* immediately after *Shemittah*. In our times as well, the Rebbe urged that both large and small *Hakhel* gatherings be conducted during the *Sukkos* immediately after *Shemittah*. These gatherings should unite men, women and even small children, with the aim of fostering greater *Achdus*, as well as increasing the study of *Torah* and the fulfilment of *Mitzvos* – especially the giving of *Tzedakah*.

🌀 BUILDING THE SUKKAH

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.

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

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 do not spill onto the grass, that pips or seeds do not fall to the ground, and that the ground is not swept or levelled in any way.

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 *Mitvoim*.

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

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*.

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 detailed 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 with 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 the emergence of three stars). 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 *Simchas Torah*.

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 *Simchas Torah*, 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 *Simchas Torah*, 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* was 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 onset of *Shabbos* or 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* 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).

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

White, black or deep red/brown discoloration 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 discoloration spans the majority, or there are two such spots (or more).

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.

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.

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* after midday 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* will 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 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*.

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

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.

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 *Haddasim* 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 eat 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*.

One should give *Tzedakah* on *Erev Sukkos* for the two days of *Yom Tov*. The Rebbe emphasized that the *Yom Tov* requirements of the needy be met, including a set of *Daled Minim* and a *Sukkah*.

CANDLE-LIGHTING

One should arrange a pre-existing flame from which to light candles on the second night of *Sukkos*.

Candle-lighting (Sunday night) is at (see local calendar). The first *Brocho* is *L'Hadlik Ner Shel Yom Tov*. [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*.]

The second *Brocho* is *Shehecheyanu*. [When a man is required to light candles, he does not recite *Shehecheyanu*, as he will be doing so in *Kiddush*. Similarly, if a woman forgot to recite *Shehecheyanu*, she should have in mind at *Kiddush* to be *Yotzei*.]

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 *Yom Tov* begins. If possible, the candles should be brought back to the *Sukkah* for the *Yom Tov* meal.

If eating out, one should ensure that practical benefit is derived from the candles after nightfall.

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.

🕍 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 the emergence of three stars (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 only an absolute requirement when the *Sukkah* is detached from the house, it is still preferable to act accordingly when the *Sukkah* is attached to the house.]

A woman who needs to recite *Kiddush* should not say *Shehecheyanu*, as she already did so 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 26ml of water. In practice, anything less dense than water weighing 26 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 did not make their own *Kiddush*.

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

time the Rebbe encouraged large outdoor *Simchas Beis Hashoeva* celebrations was in 5741, a year of *Hakhel*.

🕍 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 *Leisheiv 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.] One will be able to consume a *K'beitzah* more expediently with cake than with cookies or biscuits.

One first recites *Hamotzie* or *Mezonos*, followed by *Leisheiv Basukkah*, whilst seated. If one forgets, he recites *Leisheiv 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 *Leisheiv 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 *Leisheiv Basukkah*. However, it is best to drink such beverages after reciting *Leisheiv Basukkah* on *Hamotzie* or *Mezonos*.

If one already recited *Leisheiv 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 *Leisheiv Basukkah*. [In many instances, *Leisheiv 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 *Mezonos* when visiting another *Sukkah*.]

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

The *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.

It is noteworthy that the first time the Rebbe delivered a *Sicha* each night of *Sukkos* on the topic of the *Ushpizin* was in 5741, a year of *Hakhel*. In 5748, the Rebbe connected each of the *Ushpizin* with the year of *Hakhel*.

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 Tzedek.
6. Yosef / Rebbe Maharash.
7. Dovid / Rebbe Rashab.

One may assume that his friend consents to his *Sukkah* being used for the sake of the *Mitzvah*, but only if the *Sukkah* is otherwise vacant during that time, and it will be left in exactly the same condition.

🌀 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 idea 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 three stars emerge (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*. Therefore, one should remove any rings. [When on *Mivtzoim*, one ensures that those fulfilling the *Mitzvah* are not wearing gloves or holding anything (e.g. a 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 the *Esrog*.

Women are 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 *Kodosh*, *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, as long as it is not yet sunset.

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*. However, in 5748, the *Rebbe* held the *Esrog* for the entire *Hallel*. He later explained that this conduct was connected to the fact that it was a year

of *Hakhel*, a time to unite all Jews, symbolized by the unity of the *Daled Minim*.

🕊️ 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'annah*. 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'annah*. 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 *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 discoloration 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*.

If possible, one avoids beginning the meal after the tenth *Halachic* hour of the day begins (see local calendar), so that he may 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*.

🕊️ SECOND NIGHT OF SUKKOS

On the second night, the candles should be kindled with a pre-existing flame, and not before *Tzeis Hakochovim* (see local calendar). The *Brochos* are *L'Hadlik Ner Shel Yom Tov* followed by *Shehecheyanu*. Tasks and preparations required for the second day of *Yom Tov* should not be conducted 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*.

At the end of *Maariv*, *Vihi Noam* and *V'atah Kaddosh* are **not** recited.

At the conclusion of *Yom Tov*, *Havdallah* is recited (without *Besomim* and candles) followed by *Leishev Basukkah*.

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 Shechinasi 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 taking three steps back, he returns to the beginning of *Retzei*. If he remembers after taking three steps back, *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.

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*, 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*.

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

SHABBOS CHOL HAMOIED

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

One should ensure that an *Eruv Chatzeiros* is arranged if it is required to carry between one's home and the *Sukkah*.

Candles are lit at the usual eighteen minutes before sunset (see local calendar). The *Brocho* is recited as on 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 *Shabbos* begins.

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 ensure that the *Challos* are placed on the table from candle-lighting until *Tzeis Hakochavim* (see local calendar), in order to ensure that the table does not become a

"*Bossis*", in which case it can't be moved from its place on *Shabbos*.

As it is *Erev Shabbos*, *Pasach Eliyahu* is recited before *Mincha*, but not *Hoidu*.

Kabbolas Shabbos begins with *Mizmor L'Dovid*, and not with *L'chu Neranenah*. In *Lecho Dodi*, we say *B'Simcha U'vetzahala*. The *Shmoneh Esrei* is the usual *Shabbos* one, 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 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 *Shabbos* one, with *Ya'aleh Veyavo* added.

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

Before *Musaf*, *Yekum Parkan* is recited as on a regular *Shabbos*. All the additional *Shabbos* selections are mentioned in the *Musaf* of *Sukkos*. 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 finish reciting 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.

Vihi Noam and *V'atah Kaddosh* are **not** recited on *Motzei Shabbos*.

Havdallah is recited as on every *Motzei Shabbos*, followed by *Leishev Basukkah*. *V'Yiten Lecha* is recited in an undertone. A *Melave Malka* meal is conducted, as per every *Motzei Shabbos*.

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