B”H

Laws and Customs of Sukkot 5787

Sponsored by Helgo Gorin in memory of her husband, Menachem Mendel ben Elchanan, Z"L on his 7th yahrzeit

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All times are applicable to Miami, Fl. For other locations, see at the end of the article.

Erev Sukkot
Friday, Sept. 25/ 14 Tishrei

The Four Species

- The **lulav** (palm branch) should be straight, preferably green, and not split on the top.
    - If the middle branch of the lulav is split, it is still kosher (although not preferred), provided that the split doesn’t reach until the bottom of the branch.
    - From the third day of Sukkot and on, a lulav that has a split top leaf is considered kosher even in the first place.
- The spine of the lulav should be at least 12 (or preferably) 15 inches long. The spine is defined as the center of the lulav, up until the point where the last leaves part from it towards the top.
- The Lubavitcher Rebbe would use a lulav whose leaves were held together by the brown part of the lulav known as “*koreh*.”
- The **Hadas** (myrtle) should be green and at least a majority of it should have groups of three leaves on it. It is preferable to use hadassim in which all of the leaves in the top three *tefachim* (handbreadths) of the hadas are in groups of three.
- The **Arava** (willow) should be green and have all (or, at least most) of the leaves still attached.

- Each *Hadas* and *Arava* (willow) should be at least 9 (or, preferably, 12) inches long.

- The **Etrog** (citron) should be nice-looking and not have black spots on the top. Any spot that is not readily noticeable when one holds the Etrog at an average distance from their eyes, is not Halachically significant.

    - That Chabad custom is to preferably use an etrog that grew in certain orchards in Italy where the land is especially fertile. There is a tradition that the *etrogim* from those orchards were not grafted. If these are not available (or, if they are unaffordable) it is preferred to use an *etrog* from the orchards in Kfar Chabad whose trees originated from a seed taken from an Italian *etrog*.

    - In any event, one should make sure to buy *etrogim* that have Rabbinic supervision to ensure that the *etrogim* were not grafted (or not from a line that was grafted).

    - If possible, one should look for the following when choosing an etrog: It should be beautiful looking, have bumps, the stem should be somewhat sunken into the fruit, it should slope upwards rather than have the shape of a ball, and the *pitum* should be aligned above the stem.

    - An etrog may not be as green as a leek. Lighter shades of green are acceptable, but yellow is preferred.

    - If the pitum breaks off in a manner that exposes the top of the etrog, that etrog may not be used for the mitzvah on any of the days of Sukkot.

- As the *aravot* (willows) and *Haddasim* dry easily, it is a good idea to exchange them for new ones during *Chol HaMoed*.

- If most of the leaves of the *aravah* (or *hadass*) fall off, it is no longer valid. It is best to have hadassim and aravot to which all of the leaves are still attached.

Preparing the lulav

It is customary to prepare the lulav on Erev Sukkot in the Sukkah.

- One may not use more than one lulav and etrog. One may, however, use more *aravot* (willows), or *hadassim* (myrtle) although some recommend against it. In practice, it is not customary to add *aravot* (perhaps for Kabbalistic reasons), and many communities do not add *hadassim* either. Some communities (including Chabad) have the custom to add *hadassim*. (The different numbers according to Chabad custom that are mentioned for this custom are: 4, 6, 12, 13, and 26. In later years, the Lubavitcher Rebbe would have 36 *hadassim* in his lulav.)

- The Chabad custom is to bind the *hadassim* and *aravot* directly on the lulav. One should place one *hadas* and *arava* on the right side, one *hadas* and *arava* on the left side, and one *hadas* in the center (leaning slightly toward the right). If using more than the required number of *hadassim*, they should be spread (more or less) equally between the center and the right and left side.
    - The *aravot* should be placed behind the *hadassim* so as not to appear too conspicuous (Siddur Pg. 240).
- All of these should be tied together by three rings (these can be taken from the lulav.). The three rings are placed within one *tefach* (handbreadth - approx. 3 inches). An additional two rings should be placed on the lulav itself in a manner that they are (at least) partially covered by the *hadassim* and *aravot*.

- The bottom of the *hadassim* and *aaravot* should be flush with the bottom of the lulav (according to Chabad custom).

- Many have the custom of using *keishelach* (a holder made of lulav leaves) for the *hadassim* and *aravot* and to place the three *hadassim* on the right side and the two *aravot* on the left side. There is Kabbalistic significance to this custom. (As mentioned above, this is not the Chabad custom.) The *hadassim* should be slightly higher than the *aravot*.

- By letter of the law one may use other materials (such as a rubber band) to tie the *hadassim* and *aravot* to the lulav. It is customary however to use lulav leaves.

- It is customary to tie three rings on the lulav. These correspond to the three patriarchs. (The rings used to bind the *hadassim* and *aravot* to the lulav are all considered to be one.)

- The top of all of the *hadas* and *aravah* branches should be at least 3 inches (one *tefach*) below the top of the spine of the lulav. As mentioned above, the spine is defined as the center of the lulav, up until the point that the last leaves part from it towards the top.

- It is best to buy a lulav and etrog set for all of one's sons who are old enough to be educated (*Higi'ah l'chinuch*) [approximately 6 years old].

Preparations for the Holiday

One who did not take a haircut before Rosh HaShana (and needs one) should take one before Sukkot. This is an obligation by Rabbinic law. In addition, one whose nails are long should cut them before the holiday.

It is a mitzvah (for men) to immerse in the mikvah on this day. This is based on the principle that one must ritually purify oneself before a holiday. Although this is no longer a Biblical commandment, it is customary to do this immersion as a memory of the Temple era.

While immersing, one should intend to draw the holiness of the holiday upon himself. One who cannot immerse in a mikvah should take a shower for 3 to 4 minutes in such a way that it covers his entire body.

One should not eat grain foods (or other filling foods) in the last three hours of the day (approximately 4:15 pm). Some are strict from midday (1:11 pm). This is in order to ensure that they will have a good appetite for the mitzvah of eating in the Sukkah.

It is customary to give Tzedaka generously on this day and to ensure that all who need have enough for the holiday. An additional reason for this is that now that we have spent so much money on our own mitzvot (lulav etc. and Sukkah), we must show that we also care about the needs of others.

First Night of Sukkot

Friday night, Sept. 25/15 Tishrei

Candle-lighting time is at 6:55 p.m.
The candles should be lit in, or at least be visible from, the Sukkah.
The following two Brochos should be recited: *Baruch…L'hadlik Ner Shel Shabbat veshel Yom Tov* and *Baruch*…*Shehechiyanu*. According to some customs, women should not say *Shehechiyanu*.

One should light a 48-hour candle so that they will have a preexisting flame with which to light the candles on the second night of Yom Tov.

Kabalat Shabbat

Kabbalat Shabbat begins with *Mizmor LeDavid* (Psalm 29) according to Chabad custom and with *Mizmor Shir LeYom HaShabbat* (Psalme 92) according to Nusach Asheknaz. We say "*gam besimcha uvetzohalah*" in Lecha Dodi since it is Yom Tov.

Shalom Aleichem

According to Chabad custom, *Sholom Aleichem* and *Eishet Chayil* should be recited quietly just as is done whenever Shabbat coincides with a Yom Tov.

Kiddush (Siddur pg. 329)
The first night the procedure for saying the Kiddush is as follows:

- *Yom Hashishi*
- *Borei Pri Hagafen*
- Bracha of Kiddush for Shabbat and Yom Tov
- Bracha of *Leisheiv Ba'Sukkah* (to dwell in the Sukkah)

- *She'hechiyonu*

The Meal

- On the first two nights of Sukkot, it is mandatory for all men to eat at least one *Kezayit* (one ounce) of Challah (or bread) in the Sukkah.
- One who is gluten-free should make sure to have oat challah to be able to fulfill this mitzvah. Breads that are made of other gluten free flours are "*Shehakol*" and one does not fulfill this mitzvah by eating them.
- According to Chabad custom those who heard Kiddush from someone else may say their own blessing of *Leishev BaSukkah* after the blessing of Hamotzie if this was their intention when they heard Kiddush.
- If it is raining on the first night of Sukkot, one must eat at least an olive-size piece of bread in the Sukkah. The rest of the meal may be eaten indoors. If it is raining on the second night of Sukkot, one need not eat in the sukkkah at all. One who is strict will eat an olive-size of bread in the Sukkah but should not make a bracha of *leshev baSukkah* when doing so. (See below as to the Chabad custom regarding eating in the Sukkah while it's raining.
    - According to the Mishnah Berurah, the following rules apply. If it is raining on the first night, it is best to wait for an hour or two (or, perhaps, even until midnight) to see if the rain lets up and then eat in the Sukkah. If the rain does not let up, one should make Kiddush in the Sukkah (but not recite the blessing of *leishev baSukkah*) and eat an olive-size piece of bread there. (According to Rabbi Pinchos Bodner in his "Halachos of Kezayis," this is approximately the size of one third of a slice of a loaf of bakery bread.) One may then eat the rest of the meal in the house. If it stops raining before one goes to bed, one should return to the Sukkah and eat more than a *kebeitzah* (the size of an egg, or more than two thirds of the size of a bakery slice of bread) of bread after reciting the blessing of *leishev baSukkah*.)
- If it is raining on the second night, one may be lenient and not eat in the Sukkah. Even if one wishes to be strict, he may make Kiddush and eat the meal indoors and then enter the Sukkah to eat one *kezayit* (olive) size piece of bread without reciting the blessing of *leishev baSukkah.*
- The challah or bread should be eaten after nightfall, even though one may accept the Yom Tov early.

- One should dip the Challah of Hamotzi into honey. One should use honey on the Yom Tov of Sukkot and Hoshana Rabba. On Chol Hamoed (the intermediate days), its use is optional.

- Some have the custom to look at the *s'chach* before making the blessing of *Leishev Basukah*.

Laws of Eating in the Sukkah

- On the first two nights of Sukkot, it is mandatory for all men and boys who have reached the age of chinuch, to eat in the Sukkah as mentioned earlier. During the rest of the holiday, it is only mandatory to eat in the Sukkah if one is eating bread or other grain food in excess of two ounces. Nevertheless, it is praiseworthy to eat and drink (even water) only in the Sukkah. Chabad custom is to be very particular about this. Some say that when drinking wine in a fixed manner (e.g., drinking with a few friends), one should do so in the Sukkah.

- One should say the bracha of *Leishev BaSukkah* only when eating bread or grain that is more than the size of an egg (the volume equivalent of two ounces (see above) or more.

    - The Mishnah Berurah rules that one should not say the bracha of *Leshev BaSukkah* if eating a small amount of grain food that is not bread. It should only be recited when eating this in a group or if eating a large amount. In addition, he recommends that one not eat fish, meat, and other filling foods in a group outside of the Sukkah.

- While eating in the Sukkah, one should bear in mind that the Sukkah reminds us of the clouds of glory with which G-d encompassed us when He took us out of Egypt.

- If one leaves the Sukkah with no intention of returning within an hour or two, one should say the bracha of *Leishev BaSukkah* again when he comes back (if one plans to eat more than the size of an egg as mentioned earlier), regardless of when that is.

- Similarly, if a person returns to the Sukkah after one or two hours, he must recite the bracha again even if he had planned to return earlier. If one goes from one Sukkah to another, one must recite the bracha again in each location where one eats more than the size of an egg (see above) of grain food.

- If one forgot to say the bracha of *Leishev BaSukkah* and remembered during the course of the meal, the bracha may be recited at that point, but one should remain in the Sukkah for a little while afterwards.

- Although women are not obligated to eat in the Sukkah, if they wish to do so, they are fulfilling a mitzvah and may recite the bracha of *Leishev BaSukkah*.

- Sefardic women should not make the bracha of *Leishev BaSukkah*.
- One should not leave dirty pots or garbage bins in the Sukkah. It is best not to bring any pots into the Sukkah at all.
- One should spend time in the Sukkah during as many activities as possible, for example, studying Torah or talking to a friend.
- It is a mitzvah to sleep in the Sukkah. Even a short nap should only be taken in the Sukkah.
    - The Chabad custom is not to sleep in the Sukkah. See here: http://www.chabad.org/library/article_cdo/aid/92423/jewish/Sukkos.htm for an explanation of this custom.
- If it is raining to the point that it is uncomfortable to eat in the Sukkah, one may eat outside of the Sukkah. It is the custom of some Chassidim to eat in the Sukkah even in the rain.Neverthless one may not make a the bracha of leshev basukah if they eat in the Sukkah while it's raining.
- Boys should be educated in the Mitzvah of dwelling in the Sukkah from the age of five or six approximately.

The Ushpizin

According to the Zohar, there are seven special guests who visit our Sukkot on the seven nights of Sukkot. They are called *Ushpizin* (Aramaic for guests). All seven visit on each night, but the main guest varies from night to night. These seven Tzadikim are:

1. **Avraham Avinu** (first night)
2. **Yitzchak Avinu** (second night)
3. **Yaakov Avinu** (third night)
4. **Moshe Rabeinu** (fourth night, some say the fifth night)
5. **Aharon HaKohen** (fifth night, some say the sixth night)
6. **Yosef HaTzadik** (sixth night, some say the fourth night)
7. **David HaMelech** (seventh night)

Some have a custom of saying a special prayer inviting them into the Sukkah. This is not the Chabad custom, however.

The special introductory prayer for each night is

אֻזְמִין לְסִעוּדָתִי אוּשְׁפִּיזִין עִילָּאִין אַבְרָהָם יִצְחָק יַעֲקֹב מֹשֶׁה אַהֲרֹן יוֹסֵף וְדָוִד:

I am inviting the lofty guests, Avraham, Isaac, Jacob, Moshe, Aaron, Yosef and David.

On the first day, one then says:

בְּמָטֵי מִינָךְ אַבְרָהָם אוּשְׁפִּיזִי עִילָּאִי דְיַתְבֵי עִמִּי וְעִמָּךְ כָּל אוּשְׁפִּיזֵי עִילָּאִי יִצְחָק יַעֲקֹב מֹשֶׁה אַהֲרֹן יוֹסֵף וְדָוִד:

If you please, Avraham, my lofty guest, may all of the exalted guests - Yitzchak, Yaakov, Moshe, Aaron, Yosef and David - sit with me and you.

On the second day, one then says:

בְּמָטֵי מִינָךְ יִצְחָק אוּשְׁפִּיזִי עִילָּאִי דְיַתְבֵי עִמִּי וְעִמָּךְ כָּל אוּשְׁפִּיזֵי עִילָּאִי אַבְרָהָם יַעֲקֹב מֹשֶׁה אַהֲרֹן יוֹסֵף וְדָוִד

If you please, Yitzchak, my lofty guest, let all of the exalted guests - Avraham, Yaakov, Moshe, Aaron, Yosef and David - sit with me and with you.

On the third day, one then says:

בְּמָטֵי מִינָךְ יַעֲקֹב אוּשְׁפִּיזִי עִילָּאִי דְיַתְבֵי עִמִּי וְעִמָּךְ כָּל אוּשְׁפִּיזֵי עִילָּאִי אַבְרָהָם יִצְחָק מֹשֶׁה אַהֲרֹן יוֹסֵף וְדָוִד

If you please, Yaakov, my lofty guest, may all of the exalted guests - Avraham, Yitzchak, Moshe, Aaron, Yosef and David - sit with me and you.

On the fourth day, one then says:

בְּמָטֵי מִינָךְ מֹשֶׁה אוּשְׁפִּיזִי עִילָּאִי דְיַתְבֵי עִמִּי וְעִמָּךְ כָּל אוּשְׁפִּיזֵי עִילָּאִי אַבְרָהָם יִצְחָק יַעֲקֹב אַהֲרֹן יוֹסֵף וְדָוִד

If you please, Moshe, my lofty guest, may all of the exalted guests - Avraham, Yitzchak, Yaakov, Aaron, Yosef and David - sit with me and you.

On the fifth day, one then says:

בְּמָטֵי מִינָךְ אַהֲרֹן אוּשְׁפִּיזִי עִילָּאִי דְיַתְבֵי עִמִּי וְעִמָּךְ כָּל אוּשְׁפִּיזֵי עִילָּאִי אַבְרָהָם יִצְחָק יַעֲקֹב מֹשֶׁה יוֹסֵף וְדָוִד

If you please, Aaron, my lofty guest, may all of the exalted guests - Avraham, Yitzchak, Yakov, Moshe, Yosef and David - sit with me and you.

On the sixth day, one then says:

בְּמָטֵי מִינָךְ יוֹסֵף אוּשְׁפִּיזִי עִילָּאִי דְיַתְבֵי עִמִּי וְעִמָּךְ כָּל אוּשְׁפִּיזֵי עִילָּאִי אַבְרָהָם יִצְחָק יַעֲקֹב מֹשֶׁה אַהֲרֹן וְדָוִד

If you please, Yosef, my lofty guest, may all of the exalted guests - Avraham, Yitzchak, Yaakov, Moshe, Aaron, and David - sit with me and you.

On the seventh day, one then says:

בְּמָטֵי מִינָךְ דָּוִד אוּשְׁפִּיזִי עִילָּאִי דְיַתְבֵי עִמִּי וְעִמָּךְ כָּל אוּשְׁפִּיזֵי עִילָּאִי אַבְרָהָם יִצְחָק יַעֲקֹב מֹשֶׁה אַהֲרֹן וְיוֹסֵף:

If you please, David, my lofty guest, may all of the exalted guests - Avraham, Yitzchak, Yaakov, Moshe, Aaron and Yosef - sit with me and you.

According to Chabad tradition, there are also Chassidic Ushpizin. These are the souls of the Holy Rebbes who visit on the seven nights of Sukkot in the following order:

- **The Ba'al Shem Tov, the Maggid of Mezritch, the Alter Rebbe, the Mitteler Rebbe, the Tzemach Tzedek, the Rebbe Maharash, and the Rebbe Rashab.**

  The Lubavitcher Rebbe would often explain the connection between these two sets of Ushpizin. See here for some of those explanations: https://www.chabad.org/therebbe/article_cdo/aid/149017/jewish/We-Do-Not-Rejoice-Alone.htm

First Day of Sukkot

Shabbat, Sept. 26 / Tishrei 15

No Lulav

We do not shake the Lulav today since it is Shabbat, and so the sages decreed that we not shake the Lulav on Shabbat lest one forget and carry it in the public domain.

In fact, the lulav and etrog are muktzah on this Shabbat.

- The Chabad custom is to not recite Hoshanot. According to Nusach Ashkenaz, however, Hoshanot are recited without walking around the Bimah (and without holding the Lulav and Etrog).

Third Meal

One should eat their third meal in the Sukkah but should not eat too much in order to save one's appetite for the mitzvah of (once again) eating in the Sukkah at night.

Second Night of Sukkot
Tuesday Night, Sept. 26/16 Tishrei

Candle-lighting is not before 7:46 and may only be lit from an existing flame. The women who are lighting should say *Baruch Hamavdil bein Kodesh Lekodesh* (a mini havdalah) before doing so.

The candles should be lit in, or be visible from, the Sukkah.
The following two Brachot should be recited: *Baruch…L'hadlik Ner Shel Yom Tov* and Baruch…*Shehechiyanu*.

Yakneha"z (Siddur Page 329)[1]

The kiddush of the second night includes a blessing on the candle (*ner*) as well as *havdalah* and *Shehechiyanu* (*zman*), in addition to the blessing on the Sukkah. The Chabad custom is to simply look at the candles after saying the blessing on the candle (without looking at one's nails and without putting two candles together).

The order is as follows:

- *Borei Pri Hagafen*
- Bracha of Kiddush for Yom Tov
- The blessing on the candle (*Borie Me'orei Ha'esh*)
- The blessing of *Havdalah*
- Bracha of *Shehechiyonu*
- Bracha of *Leisheiv BaSukkah* (to dwell in the Sukkah)

The reason that the order of *Shehechiyanu* and *Leisheiv BaSukkah* is reversed is that, on the second night, the bracha of *Shehechiyanu* is only referring to the Yom Tov and not to the Sukkah since the *shehechiyanu* on the first night was referring to the Sukkah. As such, it is preferable to say *Shehechiyanu* immediately after the bracha of Kiddush (and havdalah).

According to some customs, the order of these brachot remains the same as it was on the first night.

If one forgot to recite havdalah during kiddush, one should say it on a separate cup of wine later that night or even the next day. No bracha on the candle is said by day.

See above as to what to do if it is raining on this night.

Second Day of Sukkot
Sunday, Sept. 27 / 16 Tishrei

Shaking the Lulav

We shake the lulav and etrog for the first time today.

It is best to not eat or drink anything before shaking the lulav on every morning of Sukkot. According to the Arizal it is best to shake the lulav in the Sukkah. It is therefore

[1] Shulchan Aruch HaRav 599

best to shake it before davening, as soon as possible after sunrise (7:11 am), and in the Sukkah.

- Although women are not obligated in this mitzvah, if a woman has accepted it upon herself, it is best that she not eat (a full meal) before fulfilling the mitzvah.
- Sefardic women should not recite a bracha when shaking the lulav and etrog.
- One should wait until sunrise before doing this mitzvah; however, if one needs to travel, he may do the mitzvah and recite the blessing after dawn before sunrise.
- In some Shuls, the entire congregation goes to the Sukkah before Hallel to recite the bracha at that time. If one is in a shul that does not do this and he did not say the bracha beforehand, he should not leave during the repetition of the Amidah to recite the blessing in the Sukkah. He should rather make the bracha and shake the lulav in Shul.

See Siddur page 306 for the blessings and directions as to how to shake.

Click here https://www.chabad.org/multimedia/media_cdo/aid/676117/jewish/The-lulav.htm for a video on how to assemble and shake the lulav and etrog.

- One should hold the lulav in the right hand with the spine (green smooth part) facing oneself. One should say the bracha on the lulav and then pick up the etrog with his left hand and shake them as described below. The Chabad custom is to say the bracha of *Shehechiyanu* while holding the Etrog in the left hand before touching it to the lulav.

- Some have the custom of holding the etrog upside down for the bracha and then turning it the right way up when completing the bracha.

- Some say that one who holds (or shakes) all four species in one hand does not fulfill the mitzvah while others say that he does. In practice, one who did this should shake again while holding them in two hands, but should not repeat the bracha.

- An Ashkenazi left-handed person should reverse the above, i.e., he should hold the lulav in his left hand and the etrog in his right hand.

- A Sefardic left-handed person should hold them in the same way as a right-handed person (i.e., the lulav in his right and the etrog in his left).

- One who held the lulav and the etrog in the “wrong” hands (i.e., the lulav in the left and the etrog in the right) while doing the mitzvah, should do it again in the “correct” hands but should not repeat the bracha.

- If one wears rings on one’s fingers it is best to remove them before saying the bracha and shaking the lulav.

- This way of holding should be done during Hallel and Hoshanot as well (i.e., the lulav and etrog should be held in separate hands).
- If one is, G-d forbid, paralyzed and is unable to use one of his hands, he should hold the lulav in one hand, make the bracha, put it down and then pick up the etrog.
- After the bracha is said, one should shake the lulav and etrog in various directions. This is called *na'anu'im.* There are many different customs as to how to do this.
- The Chabad custom is to face east and the shake the lulav and etrog as follows:
    - Three times to the **right** (south) while bringing it back to the heart after each time.
    - Three times to the **left** (north) while bringing it back to the heart after each time.
    - Three times **straight ahead** (east) while bringing it back to the heart after each time.
    - Three times **upwards** while bringing it back to the heart after each time. (It is best to extend it downwards, below the heart a little bit, before bringing it back up to the heart.)
    - Three times **downwards** while bringing it back to the heart after each time. (It is best to extend it upwards, above the heart a little bit, before bringing it back down to the heart.)
        - The lulav should remain pointed upwards while one extends it in a downward direction.
    - Three times **behind** oneself (west) while bringing it back to the heart after each time.
    - When one brings it "back to the heart," it means that it should actually touch the left side of the chest, where one strikes when saying the confessionary prayer (*ashamnu*).
- The Sefardic custom (that I have seen) is to follow the same order except that one turns one's entire body towards the direction in which one is shaking.
- The general Ashkenazi custom is to shake it to the **front, right, back, left, up and down** while extending it three times in every direction as above.
- It is good to wake up early to do this Mitzvah, especially for the first time.

- We shake the lulav as above during Hallel as well (see instructions on page 309 and 311 of the Siddur). Following this, we do Hoshanot (page 368).

- One who is lending someone else his set of lulav and Etrog to allow that person to do the Mitzvah on the second day of Sukkot should say that the set is being given as a gift on condition that it be returned. This is not necessary on the subsequent days.

- One may not smell the hadassim that are on the lulav during sukkot. It is best also not to smell an etrog that is being used for the mitzvah as there is a question as to whether or not one should recite a bracha when smelling it.

- I read (on Rabbi Leshes' Laws and Customs of Sukkos from Melbourne Australia) that women aren't particular to do the *na'anuim* (shaking in the six directions).

Hoshanot

One should hold his lulav and esrog in his right and left hands respectively while saying Hoshanot (page 368 in the Siddur). One Torah Scroll is taken out and held by someone who doesn't have a lulav and etrog set. That person should stand at the Bimah for the duration of the Hoshanot. The Aron Kodesh should be left open for the Hoshanot. If everyone in Shul has a lulav and etrog set, the Sefer Torah should be placed on the Bimah for Hoshanot.

In some congregations, the Hoshanot are recited after Musaf.

If one is in a shul which differs from one's own custom in this regard, he should do the Hoshanot together with the community.

Share the lulav

The Lubavitcher Rebbe encouraged those who have a lulav and Etrog to share the Mitzvah with as many people as possible.

- The bracha of Shehechiyanu is not recited on the subsequent days of the holiday when taking the lulav and etrog, unless it is the first time one is taking them on this holiday.

- The holiday ends at 7:45 p.m.

One should make Havdalah in the Sukkah. Some say that one should recite the blessing of *Leishev BaSukkah* after Havdalah before drinking the wine. Others say that due to the doubt in this matter is it best to eat cake or bread immediately after havdalah in order to be able to recite the blessing according to all opinions.

This Havdalah does not include spices or a candle.

Chol HaMo'ed
Monday-Friday, Sept. 28 - Oct. 21 / 17– 21 Tishrei

During Chol HaMoed it is proper not to do work that does not relate to the needs of the Yom Tov. One who would lose his job by not going to work may go to work. Also, one who would suffer a great financial loss may work.
Simple work may also be done. For more details, see http://www.chabad.org/holidays/jewishnewyear/template_cdo/aid/4494/jewish/Intermediate-Days.htm and https://www.koltorah.org/halachah/chol-hamoed-observance-in-modern-times-by-rabbi-chaim-jachter?rq=chol%20hamoed

- One should spend extra time studying Torah during Chol HaMoed.
- One should wear one's Shabbat/Yom Tov clothes on Chol HaMoed.

Men should drink a glass (*revi'it* size) of wine every day of Yom Tov and Chol HaMo'ed. The Kiddush and Havdalah wine "count" towards this mitzvah. Women, too, should experience joy on the holiday by buying a new garment or piece of jewelry for the Yomtov. In this way, men and women fulfill the Torah law of *"V'Somachto B'chagecho*, you shall rejoice in your festivals."

Simchat Beit HaSho'eivah

It is customary, on the nights of Chol Hamoed Sukkot, to sing and dance in memory of the Simchat Beit HaSho'eivah that took place in the Bait HaMikdash during these days.

This custom can also be fulfilled on the nights of Shabbat and Yom Tov, though without musical instruments, of course.

One Who Prays Alone

- It is preferable for one who is praying alone on Sukkot to pray in the Sukkah (if he can concentrate there).
- One who prays alone should wave the lulav and Etrog as usual during Hallel.
- One may say the Hoshanos while holding the lulav and Etrog. There is no need to walk around a table (or the like) while holding them.

The Laws of Hoshana Rabbah, Shemini Atzeret, and Simchat Torah will be discussed in a future email, G-d willing.

Wishing everyone a Shabbat Shalom, a Good Yom Tov and a Gut Yohr!

Sukkot Times - 5787

From Chabad.org

	Candle-lighting Friday night Sep. 25	Candle-lighting Motzei Shabbat. Sept. 26	Yom Tov Ends Dunday. Sept. 3
Miami	**6:55 pm**	**Not before 7:46 pm**	**7:45 pm**
Brooklyn, N. Y.	**6:30 pm**	**Not before 7:26 pm**	**7:25 pm**
L.A., Ca.	**6:28 pm**	**Not before 7:21 pm**	**7:20 pm**
Jerusalem, Israel	**5:52**	**Yom Tov ends 7:07 pm**	**-**
Melbourne, Australia	**6:01 pm**	**6:59 pm**	**7: pm**

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