



Succos 5787

EREV SUCCOS, FRIDAY, SEPTEMBER 25

Lulav bundles must be made before Yom Tov.

- » Mincha/Candlelighting followed by Class/Maariv 7:03 PM
- » Yom Tov Kiddush (Not before 8:11 PM)

SUCCOS I, SHABBOS, YOM TOV, SEPTEMBER 26

- » Shacharis: 8:30 AM (Lulav & Esrog are not used)
- » Mincha followed by Class/Maariv: 6:50 PM
- » Candlelighting (from a pre-existing flame): Not Before 8:10 PM
- » Yom Tov Kiddush with YKHH"Z

SUCCOS II, YOM TOV, SUNDAY, SEPTEMBER 27

- » Shacharis: 8:30 AM (Lulav & Esrog are used)
- » Mincha followed by Class/Maariv: 7:05 PM
- » Yom Tov Ends: 8:09 PM

SUCCOS III, CHOL HAMOED I, MONDAY, SEPTEMBER 28

- » Shacharis: 6:30 AM (Lulav & Esrog used; Tefillin worn without a brocha)
- » Mincha/Maariv: 7:00 PM

SUCCOS IV, CHOL HAMOED II, TUESDAY, SEPTEMBER 29

- » Shacharis: 6:30 AM (Lulav & Esrog used; Tefillin worn without a brocha)
- » Mincha/Maariv: 7:00 PM

SUCCOS V, CHOL HAMOED III, WEDNESDAY, SEPTEMBER 30

- » Shacharis: 6:30 AM (Lulav & Esrog used; Tefillin worn without a brocha)
- » Mincha/Maariv: 7:00 PM

SUCCOS VI, CHOL HAMOED IV, THURSDAY, OCTOBER 1

- » Shacharis: 6:30 AM (Lulav & Esrog used; Tefillin worn without a brocha)
- » Mincha/Maariv: 7:00 PM
- » Many have the practice to stay awake on the night of Hoshana Rabbah steeped in the study of Torah.

SUCCOS VII, HOSHANA RABBAH, CHOL HAMOED V, MONDAY, OCTOBER 2

- » Shacharis: 6:30 AM (Lulav & Esrog used; Tefillin worn without a brocha; Aravos are used).
- » The schedule for Shemini Atzeres and Simchas Torah will be posted during Chol Hamoed.

TIDBITS

Succos 5787

One should do his part to ensure that all of Klal Yisrael have their Yom Tov needs. Otherwise, one's own Mitzvas Simchas Yom Tov is considered severely deficient • Constructing the Succah is a mitzvah and one should involve himself in the process. Some say that the s'chach must be placed on the succah by a Jew who is over bar mitzvah. • One should not hang light fixtures or ornaments four tefachim (approximately 14 inches) beneath the s'chach or lower, if people will be sitting and eating beneath that area • Yom Tov candles should preferably be lit in the succah, or in a place visible from the succah. As a new fire may not be lit on Yom Tov, a two-day candle is commonly lit before Yom Tov to provide a source for hadlakas neiros on the

second night • Although lechatchila it should be said prior to Yom Tov, the final opportunity for kiddush levana in the USA is the first night of Succos • There is a mitzvah to be b'simchah and to ensure the simchah of one's family throughout the days of Yom Tov. Be sure to show appreciation for all those who helped prepare for your Yom Tov. Also, one should take the opportunity on Erev Yom Tov to call one's parents, in-laws, grandparents and Rabbi to wish them a Good Shabbos and Good Yom Tov.

Succos begins on Friday night and the first day of Yom Tov is also Shabbos. All Shabbos restrictions regarding cooking and carrying (outside an eruv) are in effect. The Daled Minim are not taken on Shabbos and are considered muktzeh • The berachah on Friday night at hadlakas neiros is "L'hadlik ner shel Shabbos v'shel Yom Tov". Shehecheyanu is recited both nights • An abridged Kabbalas Shabbos is said. The additions for Shabbos are added in the Yom Tov Shemoneh Esrei • The Yud Gimmel Middos before Kerias Hatorah are omitted. Kerias Hatorah is divided into seven aliyos (instead of five). The final berachah of the berachos ha'haftarah is Mekadeish HaShabbos V'Yisrael V'Ha'Zmanim • Kah Keli is not recited before Mussaf. The Mussaf of Yom Tov is said with the additions for Shabbos. The special supplications during Bircas Kohanim are omitted. The Aron Kodesh is opened and Hoshanos are said, however, there is no Hakafah and a Sefer Torah is not taken out • Seudah Shelishis should be eaten before tesha sha'os (the end of the halachic 9th hour of the day [midpoint between chatzos hayom and shekiya]). Many fulfill seudah shelishis through splitting up the day meal (Bircas Hamazon is recited after a course or two, followed by a halachic break [e.g., by taking a walk] and then washing again for bread and completing the meal).

One may not prepare on the first day of Succos for the second night of Yom Tov. As such, preparations for the second night of Yom Tov may not begin until nightfall (tzeis hakochavim) and reciting baruch hamavdil bein kodesh lekodesh for motzaei shabbos • Vatodieinu is added to Shemoneh Esrei on the second night of Yom Tov. Kiddush on the second night includes Havdalah for Motzaei Shabbos (Yakneha"z). As a flame may not be extinguished on Yom Tov, using the regular Havdalah candle is impractical. Therefore, many use a special two-wicked "Yaknehaz" candle. (Holding two candles together to join their flames and then separating them may be problematic halachically. Others maintain that there is no absolute need to have a double candle for this berachah and a regular candle can be used.)

For all days and nights of Succos, Yaaleh Veyavo is added in Shemoneh Esrei and Bircas Hamazon. One who omits Yaaleh Veyavo during Shemoneh Esrei (even the Shemoneh Esreis of Maariv) must repeat Shemoneh Esrei. A man who omits Yaaleh Veyavo in Bircas Hamazon on Yom Tov must repeat Bircas Hamazon; a woman does not repeat. During Chol HaMoed however, neither repeat Bircas Hamazon.

There is an obligation on the first two nights of Yom Tov (after tzeis hakochavim) to eat a kezayis of bread (preferably a k'beitza) within k'dei achilas pras (within 2-4 minutes) in a succah. One should have in mind that he is sitting in the succah as a remembrance for both Yitziyas Mitzrayim - our redemption from Egypt - as well as the Ananei HaKavod - the clouds of glory that protected the Jewish nation in the desert. In the event of rain on the first night, one should delay the meal as long as possible; a Rav should be consulted if waiting extensively will negatively affect the



Succos 5787

Simchas Yom Tov of his family members and guests. If the rain does not abate, one should go out to his uncovered succah - despite the rain - and recite Kiddush. In this case Shehecheyanu is recited, but not the berachah of Leisheiv. He should then wash and eat the required amount of bread; after that he may continue the meal inside the house. On the second night, many Poskim are more lenient and allow one to eat his meal inside without waiting, and then eat the required amount in the succah if the rain lets up. On both nights, if after fulfilling the obligation in the rain, the rain stops, one must return outside again to eat another halachic shiur. However, if one already retired for the night, he is exempt from this. Aside from the obligatory mitzvah of the first two nights, generally, one who was forced to eat his meal indoors may continue the meal indoors even if the rain stops.

On the first two nights, one should have in mind that the berachah of Shehecheyanu should apply to the Chag as well as to the mitzvah of Succah. When reciting Shehecheyanu, Rabbi Zlotowitz z"l would look at his family and guests gathered around the table and 'count his blessings,' utilizing the opportunity to sincerely express gratitude to Hashem for His endless kindness.

During Kiddush on the first night of Yom Tov, the berachah of Leisheiv BaSuccah is recited prior to Shehecheyanu. Many reverse this order on the second night. Ashkenazim have the practice of making a berachah of Leisheiv when eating a minimum of a k'beitzah of mezonos; Sephardim require a larger amount. One who forgets to make the berachah before eating may still do so until he leaves the succah. One who made the berachah while the succah was pasul (e.g., the s'chach was covered) must repeat the berachah. It is questionable whether to make a berachah of Leisheiv BaSuccah during Havdalah. One may avoid the uncertainty by partaking in some mezonos along with the Havdalah wine, as the berachah of Leisheiv is then surely required.

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.

The Daled Minim are not taken on Shabbos and are considered muktzah. When taking the Daled Minim, one positions the Lulav with the shedrah (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 Succos, one must (halachi-

cally) 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 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.

On Chol Hamoed, the weekday Shacharis includes the addition of Ya'aleh Veyavo to the weekday Shemoneh Esrei, Full Hallel, Kerias Hatorah, 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 the first two days of Yom Tov, two Sifrei Torah are taken out. The reading is from Vayikra (22:26-23:44), which discusses the various Yomim Tovim. On Shabbos it is divided into seven aliyos, and on the second day of Yom Tov it is divided into five aliyos. Maftir (Bamidbar 29:12-16) is leined from the second sefer Torah and describes the korbanos mussaf brought on Succos.

The haftarah of the first day of Yom Tov (Zechariah 14:1-21) discusses Milchemes Gog u'Magog, the war that will take place in the End of Days. The Tur (O.C. 490) writes that this victory will occur in the month of Tishrei. The haftarah for the second day of Yom Tov (Melachim Alef 8:2-21) discusses the Chanukas Habayis of the first Beis Hamikdash which took place on Erev Succos.

On Chol Hamoed, one sefer Torah is taken out. The four aliyos (Bamidbar 29) pertain to the korbanos brought on each day of Succos. The pesukim included are determined by the day of Yom Tov (they therefore differ from Eretz Yisrael to Chutz L'Aretz).

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 Tzaddikim 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.