

LAWS OF SUKKOS

1. It is a mitzvah to build your own Sukkah. In the event that this is not feasible, one may hire someone to do it instead. However, it is still preferable that the *s'chach* is laid by you or at least lifted 11 inches off the Sukkah and repositioned.
2. The walls of the Sukkah may be made of any material that is sturdy enough to withstand normal weather and wind conditions during the Sukkos season.
3. One must be especially careful if using canvas type material that the walls do not flap back and forth more than 3 *t'fachim* or 11 inches. This problem can be easily remedied by tying rope from pole to pole around the outside of the Sukkah, or by tying horizontal ropes from pole to pole less than 3 tefachim from one to another (Lavud) creating a halachic mechitza 10 tefachim high.
4. The *s'chach* must be made from a material that grows from the ground (presently detached) and not a *kaili* (a receptacle). Hence, it would not be permitted to cut bamboos in half (resembling a half pipe) and to use them.
5. The *s'chach* should ideally not rest on any metal. Therefore, when using a metal framed Sukkah, one should cover any poles upon which the *s'chach* will rest with wooden slats or material.
6. If you use bamboo poles, or thin wooden slats, one or two should be placed perpendicularly to the remainder of the *s'chach* to avoid potential *Halachic* problems.
7. The *s'chach* must shade the majority of the area of the Sukkah but should not be too dense so that heavy rain does not get through.
8. A Sukkah under an overhang or partially under trees whose branches extend over the Sukkah can potentially be invalid. You must check with a competent *Halachic* authority.
9. Decorations are *muktzah* on Shabbos and Yom Tov. If a decoration falls off, it may not be moved in a normal direct manner, like all other *muktzah* items. If it falls during Chol Hamoed, it cannot be used for any other purpose, but it can be moved and can be re-hung.
10. It is preferable that decorations not extend beyond 11½ -12 inches from the *s'chach*.
11. There is no prohibition against using decorations that were manufactured by *goyim* for their holiday.
12. If one is discarding an old Sukkah or *s'chach*, care must be taken that it not be thrown away in a denigrating fashion.
13. If one has a covering for the Sukkah that has hinges (a *shlak*), they may open and close it on Shabbos and Yom Tov.
If one does not have a hinged covering, they may spread a tarp on top of the Sukkah on Shabbos or Yom Tov. Care should be taken that the cover lies on top of the Sukkah itself, with no more than 3 *tefachim* space (10 inches) between the tarp and *s'chach*. [Ideally, there should be less than 1 tefach]. Alternatively leave 1 unrolled tefach of tarp covering the sukkah before Shabbos and Yom Tov, and roll out as necessary.
14. If water has accumulated on the tarp Sukkah cover, one must exercise caution when removing the cover on Shabbos and Yom Tov. The water should be poured off onto an area that is covered (i.e. cement or wood) even if subsequently some of the water flows onto the grass. If

there was a heavy downpour and the earth was saturated with water, then it would even be permitted to pour the water directly onto the grass.

15. A boy between the ages of 5 and 6 is obligated in the *mitzvah* of Sukkah. Therefore, his mother and father who are obligated in his chinuch, must see to it that he eats bread and mezonos only in a sukkah.

People other than the father and mother, who are not obligated in chinuch, may allow him to take food by himself, but are nevertheless prohibited to instruct him to eat or put directly in his mouth.

16. A person may travel, either for business or for some other important need, to a place where there will not be a Sukkah. However, it is not appropriate to take a trip or travel for pleasure to a place where there will not be a Sukkah to eat in.

17. In addition to the *mitzvah* of eating in the Sukkah, it is also proper to sleep, learn, read and conduct all other activities in the Sukkah. One may be lenient as far as sleeping in the Sukkah if they live in a location where the cold weather causes undue hardship. Additionally, if there is concern of safety, one need not sleep in the Sukkah.

18. One must eat in the Sukkah if they eat more than a *k'beitzah* (size of a medium egg) of any food made of חמשת מיני דגן (wheat, barley, rye, oats and spelt), such as bread, cookies, cake, noodles and oatmeal.

19. However a "*leyshev basukkah*" is only recited on a *k'beitzah* of a non-bread items if there is a *kvias seudah* (part of a meal, or in the amount of a meal). So if you eat a donut or danish for breakfast, a "*leyshev basukkah*" is recited.

20. If a *k'beitzah* of mezonos is eaten without *kvias seudah*, "*leyshev basukkah*" is not recited.

A more preferred approach is to recite the brocha of '*leyshev b'sukkah*' while having in mind the food and the sitting in the Sukkah, eating, and then staying in the Sukkah for a short while afterwards.

21. Fruits and vegetables may be eaten outside the Sukkah. Yet, it is a *mitzvah* to eat all foods only in the Sukkah.

22. Women are exempt from the *mitzvah* of Sukkah. However, they do fulfill the *mitzvah* if they eat in the Sukkah and they may recite the brocha of '*leyshev ba'Sukkah*'.

23. A sick person who has discomfort by eating in the Sukkah, no matter how mild the illness, is exempt from the *mitzvah*.

24. If it rains on the first night of Sukkos, one must wait until the rain stops before making *kiddush* in the Sukkah, even if that is at midnight. If, however, waiting that long will disrupt one's *simchas Yom Tov*, especially if there are guests, it is sufficient to only wait an hour or two for the rain to stop. If, by then, the rain has not let up, one must make *kiddush* and eat a *k'zayis* of *challah* in the Sukkah and then it is permissible to continue the *seudah* in the house. If the rain stops and your *seudah* has already finished, you must go back to the Sukkah, recite the brocha of '*leishav b'Sukkah*' and eat a *k'zayis* of *challah*.

25. If it rains on the second night of Sukkos, you may immediately make *kiddush* in the Sukkah and then eat the *seudah* in the house. But if the rain stops, you must go back to the Sukkah, recite the brocha of '*leishav ba'Sukkah*', and eat a *k'zayis* of *challah*. If the rain does not stop, you must go back to the Sukkah and eat a *k'zayis* of *challah* without reciting '*leyshev ba'Sukkah*', and continue the meal inside.

DALED MINIM

1. The Mitzvah of *Daled Minim* must be performed during the day between sunrise and sunset. In case of need, one may take the *daled minim* even after *alos hashachar* (daybreak). If one did not shake *lulav* and *esrog* prior to *shkiya*, they may do so prior to *tzais hakochavim* without reciting a *brocha*.
2. Although women are technically exempt from *bentching lulav* and *esrog*, it is an accepted practice that they fulfill this *mitzvah* and recite the appropriate *brochos*.
3. When purchasing a *chinuch* set for boys above the age of 6, care must be taken that all the species are kosher although they need not be *mehudar*.
4. One who is right-handed takes the *esrog* in his left hand and the *lulav* in his right. A lefty reverses the order. This procedure should be followed for the recitation of *Hallel* and for the *Hoshanos*.
5. Hadasim are positioned on the right of the *lulav*, and *aravos* on the left.
6. It is proper to remove all rings from your fingers when taking the *lulav* and *esrog*.
7. When arranging the *hadasim* and *aravos*, the *hadasim* should be slightly higher than the *aravos*; and the top leaves of both the *hadasim* and the *aravos* should be a *tefach* (approximately 3 ½ inches) below the beginning of the *shedra* (central spine of the *lulav*).
8. The accepted custom is to initially take the *esrog* upside down and make the appropriate *brocha(s)*. Then turn the *esrog* upright and shake it.
9. The sequence of shaking (*naanuim*) the *Daled Minim* are as follows: three times in each direction beginning with east, south, west, north (clockwise in a circle) and then up and down.
10. One may not eat before fulfilling the *mitzvah* of *Netilas Lulav* although it is *mutar* to drink tea or coffee. Women may eat before fulfilling the *mitzvah*, however, it is considered a *midas chassidus* for women to wait to eat until after fulfilling the *mitzvah*.
11. It is customary that on Hoshana Rabba *aravos* are purchased for all members of the family, including young children.
12. On Hoshana Rabba it is proper to bang the *hoshanas* five times even if the leaves do not fall off.
13. Except for the *esrog*, all other species are *muktzah* on Shabbos.
14. After Yom Tov one may dispose of the *Daled Minim*, but in a respectful fashion. They most definitely should not be thrown away with other garbage. Many people use the *esrog* to make jam and save the other *minim* to burn with their *chometz* prior to *Pesach*.

PICKING MEHUDAR DALED MINIM

THE LULAV

1. It should be straight. Its leaves and spine should be fresh and green.
2. Its leaves, especially at the top, should be complete - not split, even minimally.
3. It should be thick and its leaves packed tightly together.

THE HADASSIM

1. The three *hadassim* should be *mishulashim* for the entire *shiur* of 11 inches.
2. They should be fresh and green, especially at the top.
3. The three leaves should emerge on the stem at the same level and should point up, creating an overlay from one leaf to the other.
4. Special concern should be given that the tops of the branch and the tops of the leaves should not be broken or torn. It is best that all leaves on the stem be whole.

THE ARAVOS

1. The twig should have a red tint.
2. The leaves should be long, whole, and fresh, with smooth edges.
3. All leaves should be intact for the entire *shiur* of 11 inches.
4. One should be mindful that the tops of the twig and leaf be intact and whole.

THE ESROG

1. It is preferable that the entire *esrog* be clean, but the greatest concern is given to its top.
2. It should have a tower-like shape and many bump-like elevations on its exterior.
3. The stem of the *esrog* should be recessed.
4. The *pitum* should be whole and in the center of the *esrog* so that it is directly opposite the *oketz* (stem).

There are numerous invalidations of the *daled minim* that do not allow for a *brocha* to be recited on them or for them to be used at all. In the event of a break or tear of the *daled minim*, a *shayla* should be asked.