

מבצע הלכה



Halachos of Rosh Hashona, Yom Kippur and Sukkos

From the Alter Rebbe's Shulchan Aruch

English translation – Book 2

Divided into 15-minute daily sections

A project of Kollel Menachem

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הלכות ר"ה יו"כ וסוכות - שו"ע אדה"ז Halachos of Tishrei – Shulchan Oruch HaRav Daily study program

ובדורות הללו שאין החכם שונה לתלמידיו הלכות (לפי שהכל כתוב בספר) מצוה על כל אחד ואחד שילמוד הלכות
הרגל קודם הרגל עד שיהיה בקי בהם וידע המעשה אשר יעשה
(שו"ע הרב סימן תכ"ט סעיף ג')

In the times of the Beis Hamikdosh, the early sages established that from 30 days before a Yomtov, the Rabbis should lecture about the halachos of that festival.

Even after the destruction of the Beis Hamikdosh, this institution remained and each sage in his place would teach the laws of the Yomtov so that the people would know what to do on the Yomtov itself.

In later generations, when printed works of halacha became readily available, it is a mitzvah for each person to learn the laws of the festival before the festival, until he becomes expert in them and knows that which he has to do.

~ adapted from the Shulchan Oruch HaRav simon 429

There are many halachos to learn for the busy month of Tishrei. With our busy lifestyles, it is not always easy to make the time to go through the halachos as the Shulchan Oruch requires.

This program has been designed to help you be able to learn many of the key halachos of Rosh Hashona, Yom Kippur and Sukkos from the Alter Rebbe's Shulchan Oruch in an easy format that can fit conveniently into your daily schedule.

The halachos have been divided into daily units which can be studied in 10-15 minutes a day each weekday.

You can learn the halachos on your own or with a chavrusa.

May the increased study of הלכה דבר ה' זו הלכה hasten the ultimate Geulah and may we be zoche to celebrate the Yomim Noraim in the Beis Hamikdosh Hashlishi.

בברכת כתיבה וחתימה טובה לשנה טובה ומתוקה



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Learning Schedule

Unit	Date			Halachos
				הלכות ראש השנה
1	Thursday	30 Av	20/08/2020	תקפ"ב: א - ח
2	Friday	1 Elul	21/08/2020	תקפ"ב: ט - י"ז תקפ"ג: א - ה
3	Monday	4 Elul	24/08/2020	תקפ"ג: ו - ח תקפ"ד: א - ט
4	Tuesday	5 Elul	25/08/2020	תקפ"ה: א - י"א
5	Wednesday	6 Elul	26/08/2020	תק"צ: א - ג, ח
6	Thursday	7 Elul	27/08/2020	תק"צ: ט - י"ב
7	Friday	8 Elul	28/08/2020	תק"צ: י"ג - י"ד כ"א תקצ"א: א - ג
8	Monday	11 Elul	31/08/2020	תקצ"א: ד - ח
9	Tuesday	12 Elul	1/09/2020	תקצ"א: ט - ט"ו
10	Wednesday	13 Elul	2/09/2020	תקצ"ב: א - ו
11	Thursday	14 Elul	3/09/2020	תקצ"ב: ז - י"א
12	Friday	15 Elul	4/09/2020	ת"ר: א - ד
13	Monday	18 Elul	7/09/2020	ת"ר: ד - ז
				הלכות יום הכפורים
14	Tuesday	19 Elul	8/09/2020	ת"ר"ד: א - ז
15	Wednesday	20 Elul	9/09/2020	ת"ר"ה: א - ו תר"ו: א - ב
16	Thursday	21 Elul	10/09/2020	תר"ו: ג - י"ב
17	Friday	22 Elul	11/09/2020	תר"ו: י"ג - י"ד תר"ז: א - ו
18	Monday	25 Elul	14/09/2020	תר"ז: ז - ט"ז תר"ח: א
19	Tuesday	26 Elul	15/09/2020	תר"ז: ב - י
20	Wednesday	27 Elul	16/09/2020	תרי"ט: א - ט
21	Thursday	28 Elul	17/09/2020	תרי"ט: י - ח"י
				הלכות סוכה וד' מינים
22	Tuesday	4 Tishrei	22/09/2020	תרכ"ה: א תרל"ט: א - ה
23	Wednesday	5 Tishrei	23/09/2020	תרל"ט: ו - י"ב
24	Thursday	6 Tishrei	24/09/2020	תרל"ט: י"ג - י"ז
25	Friday	7 Tishrei	25/09/2020	תרל"ט: ח"י - כ"ו
26	Tuesday	11 Tishrei	29/09/2020	תרמ"ג: א - ה
27	Wednesday	12 Tishrei	30/09/2020	תרנ"א: א - ט
28	Thursday	13 Tishrei	1/10/2020	תרנ"א: י - י"ז



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3 When does the above apply? When he angered one of his peers. If, however, he angered his [Torah] teacher, he must go to him repeatedly [to ask forgiveness] until he is appeased. [This applies] not only to one's foremost teacher,⁵ but even to a teacher from whom he merely heard words of Torah.

[Moreover,] even if one verbally angered one of his peers, if he desires to be stringent and go to him [to ask forgiveness] many times, he may, provided that doing so will not compromise the respect due to the Torah.

4 [One who is asked to] forgive should not be callous and withhold forgiveness.⁶ On the contrary, he should forgive immediately, unless his intent is for the benefit of the person asking forgiveness, to humble his brazen heart.

Alternatively, [one may withhold forgiveness] if he fears that forgiving will cause harm to himself.⁷ In such a situation he is not required to forgive, because his own life takes precedence over the life of his fellow.

If one person spread a disparaging report⁸ about another, the latter is not required to forgive him under any circumstances, even if he is repeatedly asked for forgiveness, because some people may have heard of the false rumor but not of the appeasement. It will appear to them that the rumor may be true, and that this person has not yet been cleared of unfavorable suspicion.

Nevertheless, [as an expression of] the attribute of humility, it is proper to forgive even one who spread a disparaging report.

5 If the wronged person died, [the offender] should bring ten people to his grave⁷ and say in their presence: "I have sinned against the G-d of Israel and against this person whom I wronged."⁹

He should go there barefoot. If he [lives] more than three *parsaos*¹⁰ from that person's grave, he is not obligated to go personally; he may send an agent who should request forgiveness there on his behalf in the presence of ten people.

6 Even if one spread a disparaging report about [the deceased] in his lifetime, asking his forgiveness in the presence of ten men is sufficient, for we surmise if the deceased were alive, he would probably forgive him.

7 If he disgraced him after his death, he does not need to go to his grave. Instead, he should ask his forgiveness in the place where he shamed him.

8 To immediately appease [and ask forgiveness of] a person whom one has wronged is appropriate at any time throughout the year. Nevertheless, on the day before Yom Kippur one should be especially vigilant about this, so that the hearts of the Jewish people will all be at peace with each other, and thus Satan will have no opportunity to level accusations against them.¹¹

9 It is an ordinance instituted by the Sages of the early generations, reinforced by a ban of ostracism, that one may not disparage the reputation of the deceased.¹²



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10 If one person called another a *mamzer*,¹³ he did not blemish the honor of the latter's parents, because he could explain that he desired only to abuse that particular person himself. [This applies] unless he called him a *mamzer*, the son of a *mamzer*.

11 It is customary to immerse in a *mikveh* on the day preceding Yom Kippur. Some explain that this immersion was instituted because of *keri*,¹⁴ so that we will be cleansed and pure on Yom Kippur.¹⁵ According to this view, there is no point at all in saying confessional prayers in the *mikveh*,¹⁶ nor is there any need to immerse more than once.

One who immersed before Rosh HaShanah and did not have a seminal emission in the interim should nevertheless immerse on the day before Yom Kippur, lest he had discharged a flow of urine that was either intermittent or turbid. For one who has such a discharge is impure, as if he had a seminal emission.¹⁷

An immersion occasioned by *keri* is valid even in 40 *seah* of drawn water¹⁸ that are collected [in a reservoir] in the ground, but not in a vessel.¹⁹

One who will suffer discomfort because of this immersion may have nine *kabin*²⁰ of water²¹ poured over [his head and body].²² This water may be poured from two or three containers in succession, as long as the total quantity is [no less than] nine *kabin*. [In this instance, however,] one must begin pouring from the second container before one has finished pouring from the first, and begin pouring from the third before one has finished pouring from the second.²³ Water poured from four containers is never considered as a single quantity of nine *kabin*. [Moreover,] even when pouring from a single container, one must be careful to pour the water without any interruption.²⁴

One who immersed half of his body in a *mikveh*, [while] nine *kabin* were poured over the other half, has fulfilled his obligation.²⁵

If a woman engaged in relations within three days [before] this immersion, she should wash the private parts with hot water before immersing in order to remove any semen that might be lodged within, lest she discharge it after the immersion and thus be impure on Yom Kippur.²⁶ See *Shulchan Aruch, Yoreh Deah*, sec. 196.²⁷

If she engaged in relations directly following her immersion [after her menstrual cycle] or directly before the onset of her menstrual cycle, at which times she is likely to conceive, she should not wash the private parts with hot water lest she destroy seed [that might have led to] conception. For this reason, she should not immerse at all on the day before Yom Kippur.

12 Other authorities²⁸ maintain that the reason for this immersion, as also in the case of a convert,²⁹ is *teshuvah*, and hence one should immerse three times.³⁰ Accordingly, immersion is also customary even by youths past the age of *bar-mitzvah*³¹ and young girls past the age of *bas-mitzvah*,³² even though the rationale of *keri* is not relevant to them. Likewise, even a person who immersed before Rosh HaShanah and did not have a seminal emission in the interim must still immerse again on the day before Yom Kippur as an act of repentance.



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13 One should immerse before the Afternoon Service so that he can recite the confessional prayer (during the Afternoon Service) in a state of purity. There are some who immerse after the meal that precedes the fast³³ so that [their immersion] will be close to [the onset of] Yom Kippur.³⁴

14 If a close relative³⁵ died before Yom Kippur, one is permitted to bathe in hot water and immerse on the day before Yom Kippur. [The rationale is that] Yom Kippur is considered like a festival which negates the decrees of the *shivah* mourning period, as explained in sec. 548.³⁶

However, bathing and immersion should be delayed as late as possible so that they will be close to nightfall, for the reason explained there.³⁷ The other laws of mourning, e.g., sitting on the ground,³⁸ must be observed until actual nightfall, for the reason explained there.

607 The Confessional Prayer in Mincha of Erev Yom Kippur

1 Yom Kippur is a day of forgiveness and atonement,¹ as it is written,² “For on this day He will grant atonement...” Accordingly, every individual must confess his sins.³ [This is derived from a comparison with] all the sacrifices that are offered in order to secure atonement, and concerning them it is written,⁴ “And they shall confess [the] sin that they have committed.”

According to law, the *mitzvah* of confession applies at the beginning of the time of atonement,⁵ i.e., at nightfall on the eve of Yom Kippur. Nevertheless, the Sages feared that an undesirable matter such as drunkenness might occur during the meal preceding the fast and one might not be able to confess at the beginning of the time for atonement. They therefore ordained that every individual should confess during the Afternoon Service on the day preceding Yom Kippur, before partaking of the meal preceding the fast.

Even though one confessed during the Afternoon Service, he must confess again during the Evening Service, for this is the beginning of the time of atonement and this is the primary time for the confession of Yom Kippur.

And even though one confessed during the Evening Service, he must confess again during the Morning Service, lest something sinful befell him after the confession during the Evening Service. For the same reason he should repeat the confession during the *Mussaf*, *Minchah*, and *Neilah* services,⁶ lest something sinful befell him in the course of the day, for the atonement granted by Yom Kippur [continues to] take effect until its conclusion, at nightfall.

2 However, some authorities maintain that according to law, the time for the *mitzvah* of confession is before the beginning of the time of atonement, i.e., just before nightfall,⁷ so that one will enter the day in a state of penitence and will not have the opportunity to sin between the confession and the beginning of the time of atonement. Nevertheless, the Sages were concerned lest an undesirable matter might occur during the meal and one might not be able to confess before nightfall. They therefore ordained that one should confess during the Afternoon Service.



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Although one confessed in the Afternoon Service, he should confess again just before nightfall, for according to law, this is the primary time for confession, since it is possible that something sinful befell him after the Afternoon Service. And even though one confessed before nightfall, he should confess again during the Evening Service and during all the services of the day, for certainly on Yom Kippur itself one is also obligated to confess and repent in complete *teshuvah*.

The *halachah* follows the first view. Nevertheless, it is appropriate for every individual to undertake the stringency of following the second opinion as well. Hence, as he sees twilight approaching, he should stand up⁸ and confess.⁹

3 When one confesses individually,¹⁰ whether during the Afternoon Service on the day before Yom Kippur, or during the Evening, Morning, *Mussaf*, Afternoon, or *Neilah* services of Yom Kippur, he should confess after completing *Shemoneh Esreh*, before leaving the place he was standing.

The *sheliach tzibbur*, by contrast,¹¹ recites the confession on Yom Kippur in the midst of *Shemoneh Esreh*.

However, in the Afternoon Service on the day before Yom Kippur, the *sheliach tzibbur* does not repeat the confession aloud.¹² The rationale is that the confession was [placed] in the Afternoon Service only because of a concern that something undesirable might occur during the [following] meal. Now, the *sheliach tzibbur* repeats *Shemoneh Esreh* only to enable one who is not knowledgeable [with regard to prayer] to fulfill his obligation. Hence the Sages did not want to ordain that the *sheliach tzibbur* repeat the confession [only because] it is possible that something undesirable might occur to a person who is not knowledgeable, for [such] people are few.

4 If one did not enumerate his sins individually, but merely said, "I have sinned," he has fulfilled the *mitzvah* of confession.¹³ Initially, however, it is preferable to mention his sins individually, saying, "I did such-and-such," for by doing so he will be more embarrassed [by them] before the Holy One, blessed be He, and will regret them from the depths of his heart.

When one enumerates his sins, he should confess in a whisper. Were he to confess aloud, it would be forbidden for him to enumerate his sins in public, for it would not be respectful to the Omnipresent that one publicly reveal that he sinned against Him.

When does the above apply? To a sin which is not public knowledge. A sin which is public knowledge, by contrast, may be specifically mentioned in public, even aloud,¹⁴ though there is no obligation to [do so]. One may specify it in a whisper if he so desires.

5 Reciting the confessional prayer *Al Cheit* according to its alphabetical pattern is not considered as enumerating one's sins. Since everyone recites [this confessional] uniformly, it is considered as part of the standard prayer service. It may therefore be recited aloud.

6 The order of the confessions in the *Al Cheit* prayer should be "[And for the sins for which we are obligated to bring] a burnt-offering," then "...a sin-offering," "...an adjustable [guilt-] offering,"¹⁵ and then "...a guilt-offering or a conditional guilt-offering," for the sacrifices are listed in this order in *Parshas Vayikra*.¹⁶



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The sequence that follows is: “for the sins for which we incur [the penalty of] lashing for rebelliousness,”¹⁷ then “[the penalty of] forty lashes,” “[the penalty of] death by the hand of Heaven,” “[the penalty of] excision and childlessness,” and then “[the penalty of] the four forms of capital punishment.” The rationale is that requests should first be modest and only later should be expanded, as explained in sec. 582[:8].¹⁸



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7 As to the wording used [with regard to forgiveness], one should [request] atonement (*kaparah*) with regard to sins (*chata'im*), forgiveness (*mechilah*) with regard to iniquities (*avonos*), and pardon (*selichah*) with regard to transgressions (*pesha'im*).¹⁹ The rationale is that *cheit* is a lesser offense than *avon*, and *avon* is a lesser offense than *pesha*.²⁰ *Kaparah* (atonement) is more effective than *mechilah* (forgiveness), and *mechilah* is more effective than *selichah* (pardon). Therefore it is appropriate to speak of sins being atoned, iniquity being forgiven, and transgression being pardoned.²¹

One must stand when confessing.²² Therefore, one should not lean on any object in such a way that he would fall if it were to be removed, as explained in sec. 585[:1].²³ It is proper to bow when confessing, as is done [while reciting the passage that begins] *Modim*, so that one will confess with profound submissiveness.

When one confesses he should beat his heart with his fist, as if to say, "You caused me to sin." There are those who follow the custom of beating their breasts for reasons known to them.²⁴

8 Even though one has already confessed when reciting the whispered *Shemoneh Esreh*, when the *sheliach tzibbur* reaches the confession¹¹ one must stand up and repeat [it] together with him. In this confession one need not enumerate one's sins; it is sufficient to say together with the *sheliach tzibbur*, "Indeed, we... have sinned." He may then sit, but not speak²⁵ while the *sheliach tzibbur* is confessing.²⁶

9 Even though sins that one confessed on a previous Yom Kippur were atoned for, one may nevertheless enumerate them again in his present confession.²⁷ Indeed, it is praiseworthy to [do so], as [indicated by] the verse, "My sin is always before me."²⁸ [Doing so] implies: "I do not think that You have granted me atonement; it is as if [the sin] is always standing before me."²⁹

10 We do not conclude the confession [with the wording of a blessing].³⁰ [This applies] both with regard to the confession recited in the Afternoon Service of the day preceding Yom Kippur and with regard to the confessions recited by every individual [at the conclusion of] *Shemoneh Esreh* in the prayer services of Yom Kippur itself.

11 It is customary that after the Afternoon Service³¹ on the day before Yom Kippur, all the congregants receive 39 lashes.³² Lashes are not effective [in securing expiation for sins] in the present age, since we do not have judges who have been granted [the classical ordination of] *semichah*.³³ Moreover, [a transgressor] is not liable for lashes unless he was warned that the Court would punish him by lashes.³⁴ Nevertheless, it is customary to give lashes in order that one should take to heart [the task of] repenting for the sins he has committed, and in order to humble his heart and prepare it to serve the revered and awesome G-d with dread and fear.

12 It is customary for the one receiving the lashes to recite the confession while being lashed, and for the person administering the lashes to recite the verse *VeHu Rachum*³⁵ three times. This totals 39 words, paralleling the 39 lashes.³⁶



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13 It is customary to use a strap of any [width], for these are not lashes in the strict sense of the term, requiring a strap a handbreadth wide.

14 A strap of calf's leather is used; [this] spurs one to repentance by [recalling] the verse, "[Even] an ox knows its master..."³⁷ However, there is no need to use two straps, one [from an ox and the other] from a donkey,³⁸ as were used for the actual lashes, for lashes in the present age are not effective [in absolving one of liability].³⁹

15 The person receiving the lashes should neither stand nor sit but should crouch forward, with his back to the south and his face to the north, because a person's sins are primarily due to money, and it is written,⁴⁰ "Gold comes from the north." One should therefore humble oneself in that direction, which was the source of his sin.

16 Yom Kippur atones only for those who repent and believe in the atonement it conveys.⁴¹ If a person holds it in disdain and thinks in his heart, "What will Yom Kippur do for [me]?" — Yom Kippur will not atone for him.

608 The Order of the Meal Preceding the Fast

1 It is a positive Scriptural commandment to add [time] from the mundane realm to the realm of holiness,¹ both with regard to afflicting oneself² and with regard to the prohibition against work, as it is written, "And you shall afflict your souls on the ninth of the month in the evening; from evening to evening shall you observe your day of rest."³

Could [the verse mean] that one should fast on the ninth of the month? [It could not, for] the verse states, "In the evening."⁴ If one postulates "in the evening," should [the fast begin] from nightfall? [It could not, for] the verse states, "On the ninth." What, then, is implied? One should begin to fast while it is still day.⁵ From this we learn that we must add [time] from the mundane realm to the realm of holiness.

(Sec. 604[:1] states that from the exposition of this [same] verse it was derived that we are commanded to *eat* on the day preceding Yom Kippur. Nevertheless, the simple meaning of the verse is that one must actually fast [on part of that day], as explained here. It is only that the Sages commanded that one eat more [than usual] on the day preceding Yom Kippur, for the reason explained there. They found a support⁶ [for this practice] in the Torah, as it is written, "And you shall afflict [your souls] on the ninth of the month." The Sages interpreted this to mean that one should prepare oneself for the affliction of the tenth by eating on the ninth.)

[The above teaches only that time must be added] before [the fast]. What source teaches that [time must also be added] after [the fast]? The verse states, "from evening to evening." This establishes an equation between the two evenings. [Just as time must be added in the evening preceding the fast, time must be added in the evening following the fast.]

[The above refers] solely to Yom Kippur. What source teaches that [time should also be added] with regard to *Shabbos*? The above verse continues, "shall you observe [your day of rest]."⁷ What is the source that teaches that [an addition should also be made] with regard to festivals? The verse concludes, "[shall you observe] your day of rest." [This implies that] whenever you observe a day of rest, you must add to it from the preceding [day] and the following [day].



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Lest one think that [non-observance of] this addition⁸ is punishable by *kares*,⁹ a [preceding] verse states,¹⁰ “Any [person] who performs any work on that very day,¹¹ I will cause to perish....” Similarly, with regard to afflicting one’s soul, it is written,¹² “Any [person] who will not afflict himself on that very day will be cut off.” Thus the punishment of *kares* is administered for [working or eating on] “that very day,” but not for [committing these transgressions in] the additional time [appended to the holiday].



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2 This time must be added before *bein hashmashos*,¹³ for [this] period itself is a matter of question: (Is it day) or is it night? Therefore, [observing the prohibitions at this time] is not considered an addition. Indeed, even if Scripture did not forbid [partaking of food or working] at that time, one would still have to refrain because of the possibility of transgression.

3 This additional period does not have a fixed measure. Instead, [the concept can be explained as follows]: There is a period of time [sufficient to walk] three-and-a-quarter *mil* from the beginning of sunset, i.e., when the sun is no longer visible on the earth, until *bein hashmashos*. [*Bein hashmashos*] itself begins from [the time it takes to walk] three-quarters of a *mil* before nightfall.¹⁴ If one desires, he may consider this entire time¹⁵ as the addition [to the holy day]. If he desires, he may convey this status on part of that time, provided he adds a certain amount of time that is definitely mundane to the holy [day].

4 [The following principle applies in a situation in which] women eat and drink until the actual beginning of *bein hashmashos*,¹⁶ unaware that it is a *mitzvah* to add time from the mundane realm to the realm of holiness. If [one] is certain that [his warnings] will not be heeded and they will continue willfully, he should not reprimand them.¹⁷ Better that they [transgress] unknowingly¹⁸ than knowingly.¹⁹

This principle applies to all prohibitions that are not explicitly stated in the Torah, but [(a)] were derived by the Sages through the principles of exegesis, or [(b)] were received as a tradition passed down to them as laws taught to Moshe [orally] on Mount Sinai,²⁰ or [(c)] were ordained by the Sages themselves. If a person unwittingly violates a ruling of the Sages because he does not know of the prohibition, and even if he were to be informed he would not stand corrected, there is no obligation to reprimand him. [On the contrary,] it is preferable for him [to transgress] unknowingly than [to transgress] knowingly.

5 With regard to a prohibition explicitly stated in the Torah,²¹ by contrast, one is obligated to reprimand a transgressor even if one knows that he will not accept the rebuke when he is informed of the prohibition.²² [The rationale is that] all of Israel are responsible for each other,²³ and by reprimanding [the transgressor] one frees himself of this liability. Nevertheless, one should not reprimand him publicly more than once.²⁴ One should not repeatedly reprimand [the transgressor] publicly²⁵ once he is certain that [the transgressor] will not accept his rebuke. With regard to such matters it was said,²⁶ “Just as it is a *mitzvah* to say something that will be heeded, so is it a *mitzvah* not to say something that will not be heeded.”

In private, by contrast, one is obligated to reprimand [the transgressor] even 100 times,²⁷ until the transgressor berates him.²⁸ Since he informed him of the transgression and he [continued] to willfully violate it, each and every member of the Jewish people is obligated to rebuke him, as it is written,²⁹ *hocheiach tochiach* — “You shall surely rebuke.” [The dual verb implies that one must reiterate a rebuke] even 100 times.



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Nevertheless, if the transgression was performed in private, the rebuke should be administered first in private.³⁰ If, however, [the transgressor] does not amend his conduct, he should be shamed publicly until he repents.³¹ If, however, he transgressed overtly, he should be rebuked immediately, so as not to bring about a desecration of G-d's name.³²

6 If one rebuked a fellow Jew [for committing a transgression], and [he] berated him, he should not rebuke him again for the same transgression, as it is written,³³ "Do not rebuke a mocker."

7 If one stopped eating while it was [obviously] still daytime, he may eat again even though he had resolved not to eat any more that day, because he did not articulate [this intent], and the designs of one's heart are not binding.

If one did articulate [this intent] he is forbidden to eat, (not because of the prohibition of [eating on] Yom Kippur, but) because [he is considered to have taken] a vow, for he explicitly said that he would not eat again that day.³⁴

[Different principles apply,] however, if one undertook the fast of Yom Kippur without further qualification, not stating explicitly that he would no longer eat. If it is before *plag haminchah*,³⁵ his acceptance is of no consequence, and he may eat again. If, however, (for the reason, see sec. 261[:5],³⁶) it is after *plag haminchah*, his acceptance is significant and the full stringency of Yom Kippur applies to him. [Besides being forbidden to eat,] he is forbidden to work, to wash, or to anoint himself. He is, however, allowed to wear shoes, as stated in sec. 553.³⁷

There it is explained that it is advisable to be stringent and to stipulate³⁸ at [the conclusion of] the meal preceding the fast that one will still be permitted to eat and drink after the meal.

8 On the day preceding Yom Kippur, even during the morning meal, one should eat only foods that are readily digestible (so that he will not be [overly] satiated),³⁹ e.g., fowl and fish, so that he will not be satisfied and proud while praying on the day preceding Yom Kippur.

Additionally, one should not eat foods that spur [the production of] semen, e.g., garlic and eggs, even in the morning meal. Milk products and butter,⁴⁰ by contrast, although they [too] spur the production of semen, are customarily eaten in the morning, since they are easily digestible. One should not, however, partake of them at the meal before the fast that is close to nightfall. Similarly, at that meal one should not partake of foods such as spices and saffron that arouse the body's natural heat, lest that lead to a nocturnal emission.

9 One who overate on the day before Yom Kippur should not put his finger down his throat [on Yom Kippur]⁴¹ in order to vomit, lest he swallow part of his vomit.

10 One should not eat sesame seeds on the day preceding Yom Kippur, [lest] they cause regurgitation on Yom Kippur.

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619 The Order of [the Prayers on] the Night of Yom Kippur

1 Before the prayer service on the night of Yom Kippur, a limited reprieve¹ is customarily granted to all the transgressors — i.e., to those who have violated the decrees and bans imposed by the community — so that we can pray together with them² as one united group.³ As our Sages taught,⁴ “Any communal fast that does not include the sinners of Israel is not a fast [that evokes G-d’s mercy] — for galbanum has an unpleasant odor, yet the Torah lists it⁵ among the spices of the incense offering.”⁶

How is this limited reprieve granted to them? The congregant of the highest spiritual standing has two members of the congregation join him to represent the entire congregation to grant the reprieve [to the transgressors].⁷ If the congregant of the highest spiritual standing is also the (town’s permanent) *sheliach tzibbur*,⁸ he does not need to have others join him to grant the remission, for it is known that he is the emissary of the congregation. Thus it is as if the entire congregation granted it to them.

He should say the following words: “By the authority of the Heavenly tribunal and by the authority of the earthly tribunal, with the sanction of the Omnipresent and with the sanction of the congregation, we grant license to pray together with the sinners”; i.e., the tribunals agree to join G-d’s sanction to that of the congregation to grant [the sinners] license.

One should not begin by saying “With the sanction of the Omnipresent and with the sanction of the congregation” and only then say “By the authority of the Heavenly tribunal....”⁹

2 The *sheliach tzibbur* then recites *Kol Nidrei*. The expression he should use is “from this Yom Kippur until the next Yom Kippur (may it come to us favorably)...,” because the intent of this traditional wording is to stipulate that all the vows to be undertaken in the coming year are to be of no effect.¹⁰ [The rationale for this is that] people are not mindful with regard to vows and thus they transgress the prohibition,¹¹ “He shall not desecrate his word.” Vows are therefore nullified at the outset, before they take effect — for a stipulation can nullify a vow so that it should not take effect at all, as stated in *Yoreh Deah*, sec. 211¹² (where all the laws governing the nullification of vows may be found). For this reason, the wording to be used is *icharatna behon*, implying that as to “all the vows that I will take in the coming year, I regret them from the present time and stipulate that they will be of no effect.”¹³

3 The entire congregation should also recite *Kol Nidrei* in a whisper together with the *sheliach tzibbur*. (See *Yoreh Deah*, *loc. cit.*, [which states that] one should recite it in a slightly raised voice so that it may be heard by the people standing nearby.) Every individual will [thus] make a stipulation concerning the vows he will undertake in the coming year, for the stipulation made by the *sheliach tzibbur* is not effective with regard to other individuals. This is why it was ordained that [the operative verbs] should be expressed in the singular: *de’indarna*, *di nedarna*, *dinedarna*,¹⁴ *de’ishtabana*, or *de’acharimna*. [That is to say:] “Whatever vows and oaths that I



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undertake, or commitments to dedicate [property] for sacred use or to forbid its use by myself or by others, from this Yom Kippur until the coming Yom Kippur — [may they be nullified].”¹⁵

(In the phrase *di nedarna*, the first *nun* should not be vocalized with a *kamatz*, for that would imply “[those] that I have already vowed.”)

4 It is customary to begin *Kol Nidrei* while it is still day,¹⁶ because vows are not released on *Shabbos* and festivals.¹⁷ Though we are not releasing past vows but are nullifying future vows, [the statement] somewhat resembles the release of vows. Thus there is cause for concern that people may mistakenly think that vows may be released on *Shabbos* and festivals. [Indeed,] it is for this reason that two men are customarily instructed to stand next to the *sheliach tzibbur* when he recites *Kol Nidrei*, so that [people] will not mistakenly think that vows can be released by one [judge].

5 It is customary for the *sheliach tzibbur* to recite [*Kol Nidrei*] three times, each time in a louder voice. In this manner, it will be listened to with awe and reverence.

He should then continue chanting until nightfall so that the Evening Service will [begin] at the appropriate time.

6 The *sheliach tzibbur* then recites the verse beginning *VeNislach*¹⁸ three times and the congregation recites the verse *VaYomer A-donai*¹⁹ three times.²⁰

One should not deviate from a town’s local custom, even with regard to the liturgical hymns or melodies,²¹ so that he will not disturb the concentration of the congregants.

7 The *sheliach tzibbur* should then recite the blessing *Shehecheyanu* without a cup [of wine].²² [The rationale is that] Yom Kippur is a [festival] that comes at appointed intervals, and hence the blessing *Shehecheyanu* should be recited, as is done on all the festivals. Nevertheless, the blessing cannot be recited over a cup [of wine,²³ even] while it is still day, for by reciting the blessing [that praises G-d for] “enabling us to reach this season,” the individual has accepted Yom Kippur upon himself,²⁴ and thus may not drink from the cup. Nor may he recite the blessing over the cup of wine and give it to a child [to drink], for the reason explained in sec. 556. Note [the explanation] there.²⁵

8 According to the letter of the law, it would be appropriate for the entire congregation to fulfill their obligation with the blessing [*Shehecheyanu*] recited by the *sheliach tzibbur* instead of each one reciting it individually, for²⁶ “a king’s glory is seen amidst a multitude of people,” as stated in sec. 298[:20].²⁷ At present, however, since a *sheliach tzibbur* does not generally intend to fulfill the obligation on behalf of others, every individual should recite the blessing himself in a whisper,²⁸ [but] should take care to complete [the blessing] before the *sheliach tzibbur* does, so that he can respond *Amen* to his blessing.

A similar principle also applies to the recitation of the blessing before *Hallel*²⁹ and the blessing [recited before performing the *mitzvah* of] *lulav* [and *esrog*] in the synagogue.³⁰



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9 On both the night and the day of Yom Kippur, we say *Baruch Shem Kevod Malchuso LeOlam Vaed* in a loud voice. [The rationale for this is] that the *Midrash*³¹ relates that “when Moshe ascended on high [to receive the Torah], he heard the angels praising the Holy One, blessed be He, [by saying] *Baruch Shem Kevod Malchuso LeOlam Vaed*. He brought [this expression of praise] down for the Jewish people, but commanded them to say it quietly — just like the man who stole a beautiful object from the king’s palace and gave it to his wife, but told her, ‘Do not adorn yourself with it except in the privacy of your home.’”

This is why throughout the year we say [*Baruch Shem Kevod Malchuso LeOlam Vaed*] in a whisper, but on Yom Kippur — when we resemble the angels, as stated in sec. 610[:9] — we say it aloud and publicly.

10 If [Yom Kippur] falls on *Shabbos*, the passage beginning *Vaychulu* is recited after *Shemoneh Esreh*. The *sheliach tzibbur* then recites the single blessing that summarizes the seven blessings of *Shemoneh Esreh*, and should conclude it with the words *Mekadesh HaShabbos*.³² He does not mention Yom Kippur in this blessing, for the reason explained in sec. 268[:14].

We do not recite the passages of *Kabbalas Shabbos*,³³ but we do say *Mizmor Shir LeYom HaShabbos*³⁴ before *Barchu*.³⁵

11 When [Yom Kippur] falls on *Shabbos*, the prayer beginning *Avinu Malkeinu* is not recited except in the course of the *Neilah* service, as will be explained in sec. 623[:9]. However, the other penitential prayers³⁶ and the other supplications³⁷ are recited, as is done when [Yom Kippur] falls on a weekday.

12 Even when [Yom Kippur] falls on *Shabbos*, we do not recite the phrase *be’ahavah mikra kodesh* [in the middle blessing of *Shemoneh Esreh*].³⁸ We do, however, say *be’ahavah* the first time this word appears in this passage [*VaTiten lanu... be’ahavah*], even if [Yom Kippur] falls on a weekday.

13 [In the course of that middle blessing,] it is customary not to say *Elokeinu V’Elokei Avoseinu, Retzeh BiMenuchaseinu...* (“Our G-d, and G-d of our ancestors, please find favor in our rest...”) when [Yom Kippur] falls on *Shabbos*.³⁹ Since this is a day of affliction and we do not derive so much satisfaction from our rest, how can we pray that the Holy One, blessed be He, should derive satisfaction from our rest when it is not complete?

We do, however, say *vehanchileinu... be’ahavah uveratzon Shabbas kodshecha...* (“Grant us... as a heritage with love and desire Your holy *Shabbos*...”), for this request relates to all the *Shabbasos* of the year that are not Yom Kippur. After that we say *vetaheir libeinu...* (“Purify our hearts so that we will serve You in truth, for You are the One Who forgives...”); that is, He purifies our hearts by means of forgiveness.

(This order differs from that found in certain *machzorim* which maintain that in the prayers of Rosh HaShanah and Yom Kippur, *vetaheir libeinu* should be recited before *vehanchileinu*. For how is it appropriate to say *ki Atah salchan* (“for You are the One Who forgives”) or *ki Atah Elokim emes...* (“for You are the true G-d”) after that [request]?)⁴⁰



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14 During all the prayer services of Yom Kippur, [following longstanding custom,] we should have two people stand next to the *sheliach tzibbur*, one to his right and one to his left, as is the practice on all communal fasts and as is stated in sec. 566; see that source. At present, the custom of having two men stand next to the *sheliach tzibbur* is not followed at all on any of the communal fasts, for the reason[s] explained in that section.⁴¹ Hence, it is not necessary to do so on Yom Kippur either. It is therefore customary that the men who stood near the *sheliach tzibbur* during the recitation of *Kol Nidrei* leave [their place next to] him immediately after *Barchu*.⁴²

15 Some people follow the custom of standing on their feet for the entire day and night [of Yom Kippur]; i.e., as long as they are awake at night, they do not sit down. However, they should sleep at night, so that they will be able to pray with concentration during the day without dozing off during their prayers.⁴³

16 If [people who stand throughout] feel weak, they may lean on something [for support].

If one stood throughout Yom Kippur once and intended to do so indefinitely, but then desired to change his custom, he must request a formal absolution [of his commitment] as with the release of a vow, as stated in *Yoreh Deah*, sec. 215.⁴⁴

17 Women should not stand throughout Yom Kippur. To do so would be pointless, because the primary reason for standing is to resemble the angels who are called “the ones who stand.”⁴⁵ This is not relevant with regard to women, as stated in sec. 610[:9].

18 Though throughout the year it is forbidden to sleep in a synagogue, it is customary to sleep there on the night of Yom Kippur, because hymns and praises are recited there for most of the night. Besides, some people sleep there to watch [in turn] over the candles. Thus there is no question of a prohibition, since this done for the sake of the synagogue, as explained in sec. 151.⁴⁶ However, one should make a point of sleeping on the west side of the synagogue, distant from the Holy Ark, or in the women’s section of the synagogue if there are no women there. People who do not intend to recite hymns and praises in the synagogue should not sleep there at all.

The *chazzanim*⁴⁷ who are due to lead the prayers during the day should not remain awake throughout the night, because not sleeping at night will affect their voices. Indeed, everyone would do well not to remain awake the entire night, as stated [in subsection 15] above.

Before going to sleep, it is advisable to recite the first four psalms of the book of *Tehillim*, for they are a safeguard against having a nocturnal seminal emission.⁴⁸ In addition, one should make a point of not covering himself with [so many] blankets and spreads that [his body] will be excessively warmed. One should at least leave his legs uncovered, as alluded to by the uncovering of Boaz’ legs,⁴⁹ so that one’s body will not become excessively warmed.



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625 [The Mitzvah to Dwell in a Sukkah]

1 It is written:¹ “You shall dwell in *sukkos* for seven days, ... so that your [coming] generations shall know that I caused the Children of Israel to dwell in *sukkos* when I took them out of the Land of Egypt.” [The term *sukkos* in the latter context] refers to the Clouds of [G-d’s] Glory² that encompassed [the Jewish people and provided] them with shade so that they would not be smitten by scorching heat and sun.³

In emulation of this, [G-d] commanded us to make *sukkos* that are made for shade⁴ so that we will recall His wondrous and awesome deeds. When dwelling in the *sukkah*, everyone should therefore have the intent⁵ that he is dwelling in it in order to fulfill the *mitzvah* of the Holy One, blessed be He, Who commanded us to dwell in a *sukkah* in commemoration of the Exodus from Egypt.⁶

It is a *mitzvah* to prepare the *sukkah* and to complete its construction immediately, on the day following Yom Kippur, after departing from the synagogue.⁷ A *mitzvah* that comes to hand should not be delayed.⁸

639 Laws Relating to Dwelling in the Sukkah

1 It is written,¹ “You shall dwell in *sukkos* for seven days.” Based on the Oral Tradition, [the Sages] commented:² “You must dwell [in the *sukkah*] as you reside” — i.e., in the manner that one resides in his home throughout the year. The Torah requires that one leave his home and dwell in the *sukkah* with his beds, his bedcovers, and all his household articles. On this basis our Sages said:² Throughout these seven days, a person should treat his home as his temporary dwelling and his *sukkah* as his permanent dwelling.

What is implied? If a person has attractive bedcovers and attractive utensils, he should bring them³ to the *sukkah*. Similarly, all the drinking utensils that he requires should be with him in the *sukkah*,⁴ just as he has them at hand in his home throughout the year. By contrast, containers used to store flour, kneading troughs, and water containers need not be kept in the *sukkah*, for one does not [necessarily] keep such articles in his home⁵ throughout the year; they are kept in separate [store]houses.

2 After a meal, vessels that were used for food, such as pots and plates, are offensive. Hence they must be removed from the *sukkah*.⁶ Similarly, a bucket or a jug that serves to draw water [from a well] should not be brought into the *sukkah*. Nor should the *sukkah* be used for any lowly task, such as washing pots and plates, so that *mitzvos* will not be held in disdain. Drinking utensils, however, such as glasses and jars, may be washed in the *sukkah*.

3 While a lamp is lit, it should be placed in the *sukkah*.⁴ If the *sukkah* is so small that there is reason for concern that it may be placed close to the wall or the *s’chach* and the *sukkah* will catch fire, it should be placed outside the *sukkah*, even if the lamp is golden.

It is customary not to bring an earthenware lamp into a *sukkah*, even if the *sukkah* is large.⁷



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4 How is the *mitzvah* of dwelling in the *sukkah* [observed]? A person should eat, drink, sleep,⁸ relax, and dwell in the *sukkah* for all these seven days,⁹ during the day and at night as he dwells in his own home throughout the year. If he wants to speak to a friend, he should speak with him in the *sukkah*. To summarize: A person should regard the *sukkah* as his home. Whatever he would not do outside his home, he should not do outside his *sukkah*.¹⁰

For this reason, throughout these seven days, he should read and study¹¹ in the *sukkah*¹ (unless he reads and studies in the House of Study¹²). If he studies in depth and with careful scrutiny, he may do so outside the *sukkah*¹³ so that his mind will be settled, for ample space broadens one's thinking.

Nevertheless, every situation should be judged individually. If a person is at ease in the *sukkah*, he should study in the *sukkah*. If his study requires many books, and he can prepare a place for them in his *sukkah* so that he will not have to remove them when he eats and sleeps and bring them back when he studies, he should study in the *sukkah*. However, if he cannot prepare a place for [his books] easily, without much difficulty, and he finds it very troublesome to take them out and bring them into the *sukkah*, he may study outside the *sukkah*. If dwelling in one's home as people normally do required such a burdensome effort that one would refrain from undertaking it, one is likewise not obligated to undertake such an effort in order to be able to dwell in this manner in his *sukkah*.¹⁴

5 If one feels at ease when praying in the *sukkah* and can concentrate there on his prayers, he should enter the *sukkah* to pray, for at other times during the year, when he does not pray in a synagogue, he enters his home to pray.

When does the above apply? In a place where there is no synagogue or where it is impossible for him to go to the synagogue. If, however, he can go to the synagogue, he should go; he need not pray in the *sukkah*.



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6 When one recites *Havdalah* over a cup [of wine], he should enter the *sukkah* to recite it,¹⁵ for at other times during the year, he would enter his home to recite *Havdalah*.

7 One may take a snack¹⁶ outside the *sukkah*.¹⁷ One may not, however, take even a short nap outside the *sukkah*.¹⁸ With regard to sleep, no distinction should be drawn between a nap and sound sleep,¹⁹ since sometimes a person will doze off briefly and that will suffice. Hence for him,²⁰ this is considered as sound sleep that obligates him to enter the *sukkah*.

8 In cold regions, where the [weather] will make sleeping in the *sukkah* uncomfortable if one does not have enough pillows and blankets, there is no requirement to sleep in the *sukkah*. Moreover, [there is room for leniency] even if one has sufficient bedding, but he cannot prepare a place for it in the *sukkah* for all seven days of the festival so that he will not have to go to the trouble of removing it from the *sukkah* at mealtimes and then returning it to the *sukkah* for sleeping. [If] this entails so much trouble that were he to be faced by such a difficulty at home, he would not sleep at home,²¹ he is not obligated to sleep in the *sukkah*, for whoever suffers discomfort while dwelling in the *sukkah* is not obligated to dwell in it, as stated in sec. 640[:5ff.].

9 At present, people at large have adopted the practice of following a lenient approach when it comes to sleeping [in the *sukkah*]. Only those who are punctilious in their observance of *mitzvos* sleep in the *sukkah*.²²

There are those who have offered rationalizations for married men, [explaining] that they are obligated to bring happiness to their wives during the festivals²³ and women are not obligated [to observe the *mitzvah* of] *sukkah*.²⁴ Hence the fact that a person does not desire to separate from his wife is considered a matter associated with a *mitzvah*,²⁵ and whoever is occupied with the performance of a *mitzvah* is exempt from performing a different *mitzvah*,²⁶ as explained in sec. 640[:18]. Thus [a married man] is not obligated to sleep in the *sukkah* at night. [The above line of thought applies] even if one's wife is not ritually pure, for she is happy when her husband shares the privacy of their room with her, as will be explained.²⁷ Nevertheless, it is desirable that one follow the stringent approach and have a private *sukkah* where he can sleep together with his wife, and thus perform both *mitzvos*.

10 [The following laws apply when a man] marries a virgin bride²⁸ two or three days before the festival²⁹ and thus the seven days of the [wedding] celebrations extend into the festival. (Weddings are not held on Sukkos itself, as stated in sec. 546.³⁰) In earlier generations, it was customary for the bride and groom to spend all seven days of the [marriage] celebrations secluded in a private room called a *chuppah*. Other people would join them only at times when they wanted to celebrate with them and eat and drink with them.

The groom, his attendants, and all the bridal company — i.e., the men who eat with the groom — are exempt from [the *mitzvah* of] the *sukkah* for all seven days of the [wedding] celebrations. They are permitted to eat, drink, and celebrate outside the *sukkah*, i.e., in the room called the *chuppah*. One cannot celebrate properly in a *sukkah*,³¹ because one can truly rejoice only in the *chuppah*, which is



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essentially where the bride and groom dwell; it is here that they are alone. The essential dwelling place of the bride and the groom cannot be in a *sukkah*, for a [typical] *sukkah* has only three walls and is open on the fourth side. A groom would be embarrassed to rejoice with his bride in such a place.

Today, therefore, when a *sukkah* is customarily built with four walls,³² even a groom is obligated [to observe the *mitzvah* of] *sukkah*.³³

11 We have already stated³⁴ that it is permitted to eat a snack outside the *sukkah*.³⁵ What is meant by a snack? [An amount of food no greater than] the size of an egg (*kebeitzah*),³⁶ for one commonly eats [up to] a mouthful at a time outside his home. And a mouthful is equivalent to the size of an egg, for [our Sages taught³⁷ that] the mouth³⁸ does not contain a quantity [of food] exceeding the size of an egg.

With regard to what does the above apply? With regard to bread made of [one of] the five types of grain,³⁹ or to cooked⁴⁰ food made of these types of grain.⁴¹ With regard to other types of food, and needless to say, with regard to fruit, [greater leniency applies]. Even if one eats a large amount, and even if he bases a meal on these foods, he may eat them outside the *sukkah*, because basing a meal on such foods is accorded no more [halachic] significance than eating a snack of bread.

12 It is permitted to drink any beverage,⁴² even wine, outside the *sukkah*, even if one drinks more than a *revi'is*.⁴³ [Nevertheless,] one who is stringent with himself and drinks no beverage, even water, outside the *sukkah* is praiseworthy.⁴²

When does [the above leniency] apply? When one drinks in a casual manner. By contrast, one is required to enter a *sukkah* if he [intends to sit down] to drink wine⁴⁴ or other beverages that one commonly sits down to drink, such as mead or beer in these countries, [even] when a meal is not [served].

[In such situations], however, there is no need to recite the blessing *leishev basukkah*, because the drinking is secondary to eating and [this] blessing that one recited in the morning covers his drinking throughout the day. Similarly, it covers sleeping and relaxing in the *sukkah* throughout the day. There is no need to recite a blessing over [these activities], even if after eating one leaves the *sukkah* and [then] makes a long interruption before drinking, sleeping, or relaxing. Since [these activities] are all subordinate to eating, which is the main component of the *mitzvah* of dwelling in the *sukkah*,⁴⁵ they are covered by the blessing recited over eating. Even if one drinks, sleeps, or relaxes [in the *sukkah*] before he eats, he is not required to recite a blessing, for [these activities] are subordinate to the eating that follows them.



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13 If one went and sat down in the *sukkah* in order to drink,⁴⁶ and changed his mind and decided to eat [bread], he must now recite the blessing *leishev basukkah*. He was not required to recite the blessing *leishev basukkah* for drinking, because it was covered by the blessing he had earlier recited over eating. [With regard to eating, by contrast,] a [later] meal is not considered as subordinate to a previous meal, but is considered a significant entity in its own right.

When does the above apply? When one left the *sukkah* between the end of the previous meal and the beginning of the later meal, and tarried for an hour or two outside the *sukkah*⁴⁷ [instead of] returning immediately. Alternatively, it applies even when one returned immediately, but at the time he left the *sukkah* he intended to remain outside it for a long time and not to return immediately. In these situations, the blessing one recited over the first meal does not cover the second meal, since he made an interruption between them by making what is unquestionably a departure with no intent to return immediately.

If, however, one did not make an interruption by making [such] a departure with no intent of returning immediately, he is not required to recite a second blessing on the later meal. [Moreover,] even if one spends all seven days [of the festival] in the *sukkah* without making a complete departure from which he does not intend to return immediately, he is not required to recite the blessing *leishev basukkah* [at any time other than] the first time he enters the *sukkah*.

14 The above applies when one reenters the same *sukkah* in which he ate his first meal. [Different rules apply,] however, if he enters another *sukkah*, even if it is located in the same courtyard, close to the *sukkah* in which he recited the blessing for his first meal. If, when in the [second] *sukkah*, he desires to eat something that may not be eaten outside a *sukkah*, he is required to recite the blessing *leishev basukkah* again. [This applies] even when he would not be required to recite a blessing⁴⁸ before eating this food. For example, in the middle of the meal that he ate in the *sukkah* in which he recited the blessing, he interrupted his meal and went to eat in the other *sukkah*. [Although in such a case he does not have to recite a blessing before eating,]⁴⁹ he must recite the blessing [*leishev basukkah*] again.

15 Even if one does not desire to eat in the [second] *sukkah*, but enters there to sleep or to relax, he must recite the blessing *leishev basukkah*, for the sleeping and relaxation in this *sukkah* are not covered by the blessing that he recited in the [first] *sukkah*. If, however, he entered [the second *sukkah*] to partake of types of food that may be eaten outside the *sukkah*, it is not necessary to recite the blessing [*leishev basukkah* again].

If one [intended to take a seat in the second *sukkah*] in order to drink wine⁴⁴ or other beverages that one commonly sits down to drink, the letter of the law requires him to recite the blessing [*leishev basukkah* again], for these beverages may not be drunk outside the *sukkah*.⁵⁰ Nevertheless, since some authorities raise questions about [the recitation of] this blessing, it is proper not to [decide to sit down and] drink [such beverages] except in a *sukkah* in which one ate that day and within which one recited the blessing *leishev basukkah*.⁵¹



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16 If one forgot to recite the blessing *leishev basukkah* until he had completed his meal, he should [nevertheless] recite the blessing after the meal. Though the blessings for the observance of *mitzvos* should be recited before performing the deed,⁵² sitting in the *sukkah* after the meal is also included in the *mitzvah*.⁵³ Hence, one is [still] reciting the blessing before performing the *mitzvah*.

17 There is no fixed number of meals that one must eat in the *sukkah*.⁵⁴ If one desires, he may eat in the *sukkah*, and if he so desires, he may eat only foods that may be eaten outside the *sukkah*⁵⁵ — for the *mitzvah* is only that if one eats [a significant meal], he may not eat outside the *sukkah*.

When does the above apply? On *Chol HaMoed*. On *Yom-Tov*,⁵⁶ and on *Shabbos* that falls within the festival, when one must eat more than a *kebeitzah*⁵⁷ of bread as stated in sec. 291[:1, and sec. 274:6], one must eat in a *sukkah*. If it rains, however, he may enter his home, as will be explained [in subsection 21 below].

When does this apply? After the first night of *Yom-Tov*.⁵⁴ On the first night of *Yom-Tov*, i.e., the eve of the fifteenth of Tishrei,⁵⁸ one must eat in the *sukkah* even if it is raining and the rain causes discomfort.

[Generally,] whenever one feels discomfort, he is released from [the obligation of dwelling in] the *sukkah*. Nevertheless, the first night [of *Yom-Tov* is an exception and] one is obligated to eat in the *sukkah*. We derive [this concept] through a verbal association⁵⁹ with the festival of Pesach. With regard to the festival of Sukkos it is written,⁶⁰ “On the fifteenth day of the... month.” And with regard to the festival of Pesach it is later written,⁶¹ “On the fifteenth day of the... month.” Just as with regard to the fifteenth day stated later, there is an obligation on the first night to eat at least a *kezayis*⁶² of *matzah*, as stated in sec. 475[:32], so, too, with regard to the fifteenth day [stated concerning Sukkos], there is an obligation to eat in the *sukkah*.⁶³ One fulfills his obligation by eating a *kezayis* [of bread] in the *sukkah*, just as he fulfills his obligation by eating a *kezayis* of *matzah* [on the night of Pesach].⁶⁴

Nevertheless, [if one leaves the *sukkah*,] he is still obligated to eat more bread at home. For at every *Yom-Tov* meal there is an obligation to eat more than a *kebeitzah* of bread, except that when it is raining in the *sukkah*, one is required to eat no more than a *kezayis* there — the same [minimum quantity that is required to fulfill the *mitzvah* of] eating *matzah* [on Pesach].

Moreover, even when it is not raining, if one desires to eat a *kezayis* in the *sukkah* and eat precisely a *kebeitzah*⁶⁵ at home, he may do so.⁶⁶ Nevertheless, a person who is stringent and eats his entire meal in the *sukkah* when it is not raining is praiseworthy, as stated above.⁶⁷



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Unit 25

18 When a person eats in the *sukkah* when it is raining, he must also recite *Kiddush* over wine in the *sukkah*, for *Kiddush* may only be recited in the place where one eats his meal.⁶⁸ [In such a situation, one] should recite the blessing *leishev basukkah* before [the blessing] *Shehecheyanu*,⁶⁹ just as if it was not raining.

19 Some authorities differ with the above and maintain that at all the meals of *Shabbos* and *Yom-Tov*, one is not required to eat more than a *kezayis* of bread. Hence, [these authorities argue,] if one desires to eat only a *kezayis* on *Yom-Tov*, or on the *Shabbos* during the festival, and to eat it outside the *sukkah*, he may do so.

[These authorities agree that] from the association with Pesach, we derive that it is an obligation to eat in the *sukkah* on the first night [of *Yom-Tov*. They maintain, however, that] this association does not teach that we are obligated to eat [in the *sukkah*] while it is raining. [They maintain that] since [a person] feels discomfort because of the rain, he is exempt from the [mitzvah of] *sukkah* even on the first night.

The *halachah* follows the first view. Nevertheless, [different rules apply] on the eve of the second day [observed in the] Diaspora. Since we know the dates of the month⁷⁰ and thus [the observance of the second day] is merely a custom, one may rely on [the leniency of] the second opinion; one is not required to eat in the *sukkah* [on the second night] if it is raining.

If one desires to undertake the stringency of following the first opinion on the second night as well, he need not recite *Kiddush* in the *sukkah*. Instead, he should recite *Kiddush* and eat his entire meal at home. After he has eaten he should enter the *sukkah* and eat a *kezayis* there, [but] should not recite the blessing *leishev basukkah*.⁷¹

20 Since [the obligation to] eat [in the *sukkah*] on the first night is derived from the association with eating *matzah*, [its observance] must resemble [the observance of the mitzvah of eating *matzah*] in all its particulars: During the day, before the onset of *Yom-Tov*, one should not eat from the [late] afternoon⁷² onward, so that one will eat in the *sukkah* with an appetite;⁶⁴ one should not eat in the *sukkah* until after the appearance of the stars;⁷³ and one should be careful to eat before midnight. In all these particulars, [this mitzvah] resembles [the obligation of] eating *matzah*, as stated in the laws of Pesach.⁷⁴

21 When is it permitted to leave the *sukkah* because of rain with regard to the meals of the festival other than on the first night? When so many drops of rain descend into the *sukkah* that, were they to fall into a cooked dish of beans which spoils quickly if only a small amount of water is added to it, that dish would spoil.⁷⁵ In such a situation, a person may leave the *sukkah* even though he does not have cooked food in the *sukkah* at this time.

A person who does not know how to calculate such a measure should reckon: If this same quantity of rain would come down into his house, he would leave his house, he may leave the *sukkah*.



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22 All of the above applies with regard to eating. With regard to sleeping, there is no need to assess whether enough rain has come down to cause cooked food to spoil, for sleeping even in a light rain is distressful. [In such a situation] one may leave the *sukkah*, for anyone who feels discomfort is exempt from the [mitzvah of] *sukkah*.⁷⁶

Just as it is permissible to leave the *sukkah* because of rain, so, too, one may leave it because of excessive heat or because of mosquitoes. [This applies] even if they do not cause one discomfort, but they spoil his food. Similarly, if it is so cold that fatty foods congeal, one may eat his whole meal at home.

23 Whenever one is exempt from [the *mitzvah*] of *sukkah*, but does not leave the *sukkah*, he is not rewarded for dwelling there [at that time]. Instead, he is considered a commoner.⁷⁷

24 When one leaves the *sukkah* because of rain, he should not leave brazenly, but submissively,⁷⁸ like a servant who came to pour a drink for his master, and his master poured it out on his face, as if to say, "I do not desire your service."⁷⁹

25 If one was eating in a *sukkah*, it rained, and he entered his home to complete his meal, he may complete that meal at home.⁸⁰ [Even] if it stopped raining when he sat down to eat, he is not required to return to the *sukkah*.

26 If one was sleeping in the *sukkah*, it rained, and he entered his home to finish sleeping and before he lay down the rain ceased, he must return to the *sukkah*. If, however, he already lay down inside his home and then the rain ceased, he need not return to the *sukkah*, but may sleep at home that entire night. Even if he woke up before dawn [and wanted to go back to sleep], he is not required to take the trouble of returning to the *sukkah* to finish sleeping,⁷⁶ but may finish sleeping at home.

[Moreover,] even if dawn has passed and he is still sleeping at home, there is no need to wake him up [to go to the *sukkah*]. Rather, he should be allowed to sleep until he wakes up on his own accord. If, however, he wakes up after dawn and desires to go back to sleep, he must go to the *sukkah* and sleep there, for it is already after dawn.⁸¹



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Unit 26

643 The Order of Kiddush

1 [This is] the sequence [of the blessings] when reciting *Kiddush* on the first night of Sukkos.¹ First, one recites a blessing over the wine,² then one recites the blessing that sanctifies the festival,³ then the blessing *leishev basukkah*,⁴ and then the blessing *Shehecheyanu*.⁵

[The blessing sanctifying the festival precedes the blessing *leishev basukkah*] because the day must [obviously] be sanctified before one is obligated [to dwell in] a *sukkah*. [The blessing *Shehecheyanu* is recited last,] because it relates to the previously-mentioned sanctification of the day and also to the *mitzvah* of the *sukkah*,⁶ as explained in sec. 641[:1].

2 It is customary not to make a point of standing while [reciting] *Kiddush*;⁷ it is recited even while one is seated. Moreover, even the blessing *leishev basukkah* may be recited while sitting. Now, all of the blessings that were ordained over the performance of the *mitzvos* are recited before one fulfills them.⁸ It would thus be appropriate to recite the blessing *leishev basukkah* before one sits down to eat, for sitting down [to eat] constitutes the *mitzvah*, as it is written,⁹ “And you shall dwell¹⁰ in *sukkos*.”

The *mitzvah* is not that one should actually sit, for תשובו [in that verse] means “you shall dwell,”¹¹ as in the verse,¹² “And you dwelt¹¹ (ותשובו) in Kadesh for many days.” Nevertheless, it is proper to recite the blessing only when it is evident that one is abiding [in the *sukkah*] more than momentarily. This is evident when one actually sits; taking a seat shows that one intends to remain there for some time. When, by contrast, a person stands, it is not evident that he intends to remain [in the *sukkah*] more than momentarily, for he may take his leave at any time.

Thus, since the core of the *mitzvah* is to remain [in the *sukkah*] in more than a transient manner, it would be appropriate to recite the blessing before one [does this], i.e. before one sits. Nonetheless, since the essence of the *mitzvah* over which we recite the blessing is eating — for if a person sits in a *sukkah* and does not eat, he should not recite a blessing, as explained in sec. 639[:12] — we are concerned only that the blessing [over the *sukkah*] should be recited before one eats, for this is the essence of the *mitzvah* over which the blessing is recited, and not before remaining [in the *sukkah*] in more than a transient manner. For [the latter instance] alone, i.e., when one does not eat, is not the essence of the *mitzvah* over which a blessing is recited.¹³

3 All of the above applies on the night of *Yom-Tov* or on Friday night, when one sanctifies the day [by reciting *Kiddush*], and hence the blessing over the *sukkah* immediately follows the blessing sanctifying the day. It does not apply at the meals [eaten] on the other [days of] Sukkos, nor even at the morning meals eaten on *Shabbos* and *Yom-Tov* [before which] one recites a blessing over a cup [of wine]. At those times, since one is not reciting a blessing sanctifying the day,¹⁴ one should not recite the blessing *leishev basukkah* before drinking the cup [of wine],¹⁵ in order that it should be recited directly before eating, for this is the essence of the *mitzvah* over which the blessing is being recited.



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4 According to the law it would be appropriate to recite this blessing before the blessing *HaMotzi*, since the obligation to recite this blessing applies as soon as one sits down to eat. Therefore it would be fitting to recite it before the blessing *HaMotzi*, which he is not required to recite until he desires to partake [of the bread].

Nevertheless, it has become universal custom to recite this blessing after the blessing *HaMotzi*, because the blessing *HaMotzi* marks the beginning of the meal, and people at large saw it fitting to begin the meal before reciting the blessing over the *sukkah*, because that blessing is recited only at the time of a meal.

The blessing over the *sukkah* is not considered an interruption between the blessing *HaMotzi* and eating, because this blessing is an integral necessity for the meal, and whenever an activity is necessary for a meal, it is not considered an interruption, as explained in sec. 167[:9].

5 If one did not recite the blessing *Shehecheyanu* on the first night [of *Yom-Tov*] and remembered the next day, he should recite it when he remembers,¹⁶ even though he will not be reciting it over a cup of wine.¹⁷ If he does not remember on the following day and also forgets [when reciting *Kiddush*] on the second night, and remembers during one of the other days of the festival, he should recite the blessing whenever he remembers. For one may compensate for [the failure to recite] the blessing *Shehecheyanu* throughout the seven days [of the festival], as explained in sec. 473[:2], with regard to Pesach. On Sukkos, however, the blessing *Shehecheyanu* must be recited in the *sukkah*,¹⁸ in order that the blessing should fulfill one's obligation to relate it to the *sukkah* as well,¹⁹ as explained in sec. 641[:1-2].



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Unit 27

651 Laws of Taking the Lulav and the Blessing Recited

1 The *mitzvah* involving these Four Species is for every Jew¹ to take an *esrog* in one hand, and in his other hand to take one *lulav*, two willow twigs, and three myrtle twigs.² In a pressing situation, when it is impossible to find three myrtle twigs, one may fulfill his obligation with one [myrtle] twig,³ even if its tip has been snipped off. (See sec. 646[:11].)

If one took these three species together with the *esrog* in the same hand, he has not fulfilled his obligation, because after [the verse in question⁴] speaks of “the fruit of a beautiful tree,” it proceeds to speak of “fronds of a date-palm,” but without including the prefix *vav*; i.e., כַּפֹּת (*kapos* — “fronds”) instead of וְכַפֹּת (*vechapos* — “and fronds”). [This implies a lack of conjunction.] In contrast, when the myrtle and willow twigs are added to the list, that prefix appears. From this one can infer that the *esrog* must be alone, not bound together with the *lulav* and the other species — [unlike] the myrtle and willow twigs, which the verse introduces by the prefix of a *vav*, implying that they should be joined to the previous subject, [namely, the *lulav*]. For this reason, they may be bound together with it. (Indeed, this is the optimum manner of performing the *mitzvah*, as will be explained.⁵)

Some authorities differ with [the above conclusion] and maintain that the Torah only excluded the actual binding of the *esrog* together with the *lulav* and the other species in one bound set. As long as they are not actually tied together in one bound set, there is no objection to holding them [together] in one hand and [by doing so] one has fulfilled the *mitzvah* according to Scriptural Law.

With regard to the *halachah*, since a Scriptural *mitzvah* is involved, one should be stringent. [Even] if one recited the blessing and then held the two in one hand, one should take them again in separate hands. A second blessing should not, however, be recited, for whenever there is a doubt whether a blessing is required, the lenient ruling prevails [and the blessing is not recited],⁶ since it is possible that he fulfilled his obligation with the first blessing.

2 The choicest way of performing the *mitzvah* is to tie the *lulav* together with the myrtle and willow twigs in one bound set,⁷ to make them beautiful, for it is written,⁸ “This is my G-d and I will glorify Him.” [And the Sages interpret this to mean:] “[Perform] the *mitzvos* before Him in a beautiful manner.”⁹

3 One may bind [the three species] together even with a thread or cord, even though it comes from a different species, not from one of the species used for the *lulav*.¹⁰ Though one will then be holding five species in his hand, he is not considered to have transgressed the commandment against adding [to the *mitzvos*].¹¹ [The rationale is] that the binding is not an essential element of the *mitzvah*; it only beautifies the *mitzvah*. And the Torah only forbade making additions to the essential elements of the *mitzvah*.

4 [Even if the three species are held together by a binder of a different substance,] it is permitted to clasp [that part of] the *lulav* when holding it to fulfill the *mitzvah*. Though the binder intervenes between one’s hand and the *lulav* with its species, this is of no consequence, because the binder



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[merely] glorifies and beautifies the *mitzvah*. And whenever something serves to enhance [the *mitzvah*], it is not considered an intervening substance.¹² It is considered subordinate to the *lulav* and its species and thus it is considered as if it were actually part of the *lulav* and its species.

5 Even if some of the leaves of the *lulav*, myrtle, or willow fell off and remained [lodged] within the binder and thus intervene between [one's] hand and the *lulav*, this is of no consequence.¹³ [The rationale is that] the intervening substance comes from the same species as those used with the *lulav*, and¹⁴ a substance of one type is never considered as an intervention relative to a substance of the same type.¹⁵

If, however, a substance that does not come from these species intervened between them and [one's] hand while one was taking hold of the *lulav*, he has not fulfilled his obligation by taking the *lulav*.¹⁶ For this reason, one must be very careful to [first] remove the cord that is usually tied around myrtle twigs when they are brought from a distant place.

The myrtle twigs may be bound together with *lulav* leaves or thin willow twigs.¹⁷ Since the substance used as a binder is one of the species [of the *lulav*], it is not considered an intervention.

6 There are those who follow the custom of binding [the *lulav*] in the following manner: They wind a binder¹⁸ around these three species until they are held tightly together, and insert the tip of the binder into the ring that now encircles the three species. There are those who are stringent and tie both ends of the binder with two knots, one on top of the other.

On *Yom-Tov*, when this cannot be done¹³ — for this would constitute a permanent knot¹⁹ that one never intends to untie — [the *lulav* and its two species] should be bound together with a slipknot; i.e., two loops are made, one on top of the other. (It is, however, forbidden to make a loop over a knot, since one never intends to untie it; see sec. 317[:3].) Alternatively, the tip of the binder should be tucked into the [newly-made] ring, as explained above.

7 There are those whose custom is to raise the myrtle twigs slightly above the willow twigs in the binding, for an esoteric reason.²⁰

8 Some are accustomed to bind the myrtle twigs on the right side of the *lulav* and the willow twigs on the left side, with the *lulav* in the center.

9 Others follow the custom of binding the three myrtle twigs²¹ as follows: one on the right of the *lulav*, i.e., to one's right,²² one to his left, and one in the center, inclined towards the right.²³ One of the willow twigs is placed to one's right, and the other, to one's left.



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Unit 28

10 It is advisable to position the myrtle and willow twigs deep in the binding of the *lulav* — i.e., they should be bound to the base of the *lulav* — so that when one takes the *lulav* in hand to fulfill the *mitzvah*, the myrtle and willow twigs will also be in his hands.²⁴

(If one did not position [these twigs] near the base, and held the *lulav* alone, with the myrtle and willow twigs bound to it higher up, this is permitted. The fact that he does not hold [them] in his hand is of no consequence, for taking hold of one object by taking hold of another object [to which it is attached] is [still] considered “taking,” as will be explained.²⁵)

11 It is customary to make three bindings on the *lulav* [to recall] the three Patriarchs; i.e., in addition to the binding that holds the three species together, two additional bindings are made [above it] on the *lulav* itself, to bind the leaves to the spine.²⁶

One must be very careful that the spine of the *lulav* extends [at least] a handbreadth above the upper binder so that it can be shaken, as explained in sec. 650[:2].

12 All these Four Species must be taken in the manner in which they grow naturally,²⁷ i.e., with their tips pointing up and their stems below. If one turned them upside down while taking them, he did not fulfill the *mitzvah*.²⁸ As to the *esrog*, even though as it hangs from the tree its stem is above [and its *pitom* hangs down], when the stem is [now] below, this is considered its natural pattern of growth.²⁹

Great care must be taken with regard to myrtle twigs that are brought from distant places. As they are untied, one must check that they are [standing upright], because sometimes they [are packed with] the tip of one next to the stem of another, and sometimes the tips of the twigs are bent over.

13 The *lulav* and its [two attached] species should be held in one’s right hand and the *esrog* in one’s left,¹³ because the *lulav* has three [components of the] *mitzvah* and the *esrog*, only one. If one reversed this order, he has fulfilled his obligation. Nevertheless, it is proper to take the species anew in the manner mandated, without reciting a blessing.

Even if one already fulfilled his obligation to take the *lulav*, but seeks to take it again for the sake of the *mitzvah*,³⁰ e.g., as is done when reciting the hymns of *Hoshaanos*, the *lulav* should [likewise] be held in one’s right hand, and the *esrog* in one’s left.³¹

14 A lefthanded person should take the *lulav* in the hand which is his “right” and which others call left, and he should take the *esrog* in the hand which is his “left” and which others call right. If he is ambidextrous, he should take the *lulav* in his right hand and the *esrog* in his left, as others do.

15 If one’s right hand has been amputated, he should take the *lulav* with [the stump of] his right arm. The Torah did not say, “And you shall take with your hand,” [but simply “And you shall take”]. And taking with one’s arm is considered “taking.”

If it is impossible for him to take the *lulav* with his right forearm, he should take it with his left hand, since for him it is [now] considered as his right hand, and he should take the *esrog* with his left forearm. He should not take them both together in one hand, as explained [in subsection 1 above]. If



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he cannot take the *esrog* with his left forearm, he should take the *lulav* and then the *esrog* in his left hand, one after the other, as will be explained.³²

16 Similarly, if a person's left hand was amputated, he should take the *esrog* with his left forearm. If that is impossible, he should take it with his right forearm. If that, too, is impossible, he should take them both in his right hand, one after the other.

17 The blessing for the *mitzvos* should always be recited immediately before one begins their observance,³³ as stated in sec. 25[:17].

What blessing should be recited over taking these Four Species? "[Blessed are You...] Who has sanctified us with His commandments and commanded us concerning the taking of the *lulav*."³⁴ Because the *lulav* is taller than the other species, it is accorded status, and all the species together carry its name.¹³

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