

ושמחת בחגך

A Time
for Joy

סוכות
תשפ"ז



כולל יד יוסף
Kollel Yad Yosef

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Table of Contents

True Happiness <i>Rabbi Yaakov Hassan</i>	Page 4
Hashem's Protection <i>Rabbi David Hassan</i>	Page 8
Celebrating Our Special Relationship with Hashem <i>Rabbi Yaakov Luvish</i>	Page 10
Halachot of Sukkot <i>Rabbi Eliyahu Ohayon</i>	Page 13



True Happiness

Rabbi Yaakov Hassan

Sukkot is a time of *simcha* (happiness). Indeed, in the *nusach* of *tefillah*, we refer to the Yom Tov of Sukkot as *Z'man Simchateinu* (time of our happiness). On Pesach, we refer to the Yom Tov as *Z'man Cheiruteinu* (time of our freedom); on Shavuot, we refer to the Yom Tov as *Z'man Matan Torateinu* (time of the receiving of the Torah). While we experience joy on every Yom Tov, the fact that Sukkot is singled out to be called *Z'man Simchateinu* indicates that Sukkot is truly a unique time of happiness. Further, Chazal point out that the word *simcha* is mentioned three times in the Torah in association with Sukkot.

The *Da'at Zekenim* from the *Ba'alei HaTosafot* (Vayikra 23, 39) gives two reasons for why the Torah says the word “*simcha*” so many times when discussing Sukkot. Firstly, he explains that Sukkot is called *Chag Ha'asif*, the holiday when we celebrate the ingathering of the crops of the field. There is much *simcha* when farmers are able to reap the bounty of the assiduous effort and toil they expended throughout the year. Secondly, the holiday of Sukkot is celebrated immediately following Yom HaKippurim. Thus, Sukkot is a time of happiness when we exult in the forgiveness of our sins.

Perhaps we may suggest that the *mitzvot* of *lulav* and sukkah correspond to each of these reasons why happiness is the essence of the *Chag* of Sukkot.

Regarding the *lulav*, the *Sefer HaChinuch* writes that Sukkot is a happy time because it is when we harvest our crop. Therefore, Hashem established this time as a Yom Tov and commanded us to take the *Arba Minim* (Four Species) which naturally make a person happy just



by seeing them. This is why we make *Na'anuim* (shake the *Arba Minim*) when we pray “*Hodu la'Hashem ki tov*”, to show our gratitude to Hashem for the good He does for and gives to us.

The joy of going through Yom Kippur and being forgiven for our sins is also represented in the *lulav*. The *Yalkut Shimoni* explains this with a *masbal* (parable) of someone who has a serious court case, ultimately wins the case, and takes a memento as a sign of victory. The *lulav* on Sukkot is a sign of victory, a trophy celebrating our triumph in our Yom Kippur court case with the *Umot Ha'olam* (the nations of the world).

The Vilna Gaon explains how the *mitzvah* of sukkah corresponds to the *Ananei Hakavod* (Clouds of Glory) that protected us in the *midbar* (the desert). After the *Chet Ha'egel* (the Sin of the Golden Calf) the *Ananei Hakavod* left us. They returned to us on the 15th of Tishrei after Hashem had said “*Salachti kidvarecha* - I have forgiven according to your words” (Bamidbar 14, 20). Thus, the *simcha* of Sukkot, which begins on the 15th of Tishrei, results from having gone through Yom Kippur and being forgiven from our sins and corresponds to the *simcha* of the *kapparat avonot* (atonement of our sins) we had in the desert.

The Rashbam writes in explanation of that which the *mitzvah* of sukkah is a commemoration of the *sukkot* (huts) we made in the desert. It is to recall that just as Hashem sustained us for forty years in the desert, so does He sustain us now and will do so forever.

Sukkot, which occurs during the harvesting season, is a time when Hashem reminds us that He is the One responsible for our success. When a farmer harvests his crops, he may be tempted to think that it was his strength and toil that resulted in the success of his crops. However, we must remember that just as it was so clear to all that Hashem sustained us in the desert, so does Hashem wholly sustain us now. Indeed, Sukkot is the time when Hashem reminds every person, not just the farmers, that all our successes come from Him.

Further, Chazal teach us that there is much for us to learn from the fact that we are instructed to leave our permanent dwellings to live in temporary huts for the Yom Tov of Sukkot. The Chida explains that this is to teach us that true happiness comes from the satisfaction that



is derived from serving Hashem properly with peace of mind, rather than from acquiring wealth. On Sukkot, we are commanded to leave the comfort and luxuries of our homes and immerse ourselves in the simple sukkah where we are close to Hashem.

True *simcha* is being able to serve Hashem with *menuchah banefesh* (peace of mind), which brings one closer to Hashem. This is the sukkah which the Zohar calls *tzil deheim'nuta* (the shade of faith in Hashem). When a person has true *emunah*, when a person fully understands that everything in the world happens solely because of Hashem's Will, then there is no reason for feelings of sadness or frustration.

May we all be *zocheh* to internalize the lessons of Sukkot into our everyday lives. May we remember that all our success comes from Hashem and may we all be filled with the true happiness of connecting with our Father.

ישיבת בין הזמנים Yeshivat Ben HaZmanim

י"א - כ"ז תשד"י SEPT. 22ND - OCT. 8TH

MORNING SEDER

9:00 am - 1:00 pm

NIGHT SEDER

8:15 pm - 9:45 pm

Shabbat and Yom Tov is not included.

Sponsorships are available

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Hashem's Protection

Rabbi David Hassan

The *Tur* teaches that each one of the *Yamim Tovim* corresponds to one of the *Avot*. Sukkot corresponds to Yaakov Avinu, as it says regarding Yaakov – ולמקנהו עשה סוכות. Rabbi Yeruchem Olshin asks: Which *middah* of Yaakov Avinu is expressed in Sukkot?

He explains that the *mitzvah* of sukkah serves as a remembrance for the *Ananei HaKavod* (Heavenly Clouds). In the desert, *Am Yisrael* was led by these Heavenly clouds, and they protected them from wildlife and the *goyim* around them. The Torah describes this protection as “ה' בדד ינהנו” - Hashem led them ‘alone’”, meaning we received Hashem’s undivided attention and His unique Divine Providence—unlike any other nation. The *Derech Hashem* adds that the clouds sanctified and spiritually elevated us above all other nations. This is what we remember and relive by entering the Sukkah.

The question is: What merit earned us this special divine treatment?

The *Kli Yakar* quotes the Gemara in Brachot that states: Hashem says, “You made Me הטיבה אחת (one unit) in this world; I will make you one in this world, as well.” When we distance ourselves from the nations of the world so as not to be influenced by them, and we make Hashem’s will our only true value, Hashem makes us His primary focus and gives us His preferred treatment. This is how we earn the relationship of “*badad*” — alone, becoming Hashem’s primary concern in this world.

Rabbi Olshin then explains the connection to Yaakov Avinu. After Yaakov discovered that Yosef was alive, he debated whether he should go down to Mitzrayim. Hashem assured him: “Yosef will



place his hands over your eyes.” The Netziv explains that Yaakov was concerned about the spiritual welfare of *Am Yisrael* in Egypt—lest they be influenced by the culture of the land. This concern is referred to as “his eyes”, meaning his vision that they remain protected from foreign influence.

Hashem calmed his fears by saying that Yosef would ensure their spiritual status. Indeed, Yosef gave them the land of Goshen, where *Am Yisrael* flourished and maintained distance from Egyptian culture. Chazal teach that they did not change their names, mode of dress, or language. They kept their Jewish identity intact. All of this was due to Yaakov’s desire to preserve a pure nation, free of foreign influence.

We can now understand the connection between Sukkot and Yaakov Avinu. In Yaakov’s merit, we separated ourselves from the nations, which earned us the *Ananei HaKavod* that distinguished us from all other nations. Hashem sanctified us and gave us His protection throughout our desert journey. This is what we commemorate with the *mitzvah* of Sukkah.

Rav Olshin adds, quoting the *Sefer Seder HaYom*, that in the month of Tishrei—when the weather cools and people naturally move indoors—Hashem instructs us to go outdoors into the sukkah. By doing so, we demonstrate that Hashem’s will guides us, not societal trends. Through this action, we become eligible for Hashem’s divine protection, which the sukkah provides.

Let us internalize this message: If we refrain from being influenced by the nations, we will earn closeness with Hashem and be protected.

Celebrating Our Special Relationship with Hashem

Rabbi Yaakov Luwish

The month of Tishrei is a loaded one. Setting a record, four biblically mandated holidays find their place during Tishrei, with an additional rabbinical fast day thrown into the mix. No other month in the Jewish calendar even comes close, especially with regard to biblical holidays. Additionally, the moods of these special days swing from one extreme to the other. We begin the month full of fear and trepidation of our judgment day, yet we quickly transition to feelings of intense joy and celebration during Sukkot. Although not contradictory, such a polar shift from tense seriousness to unrestrained rejoicing seems difficult to understand and reconcile.

Why do these *Chagim* occur so close together in the calendar? Shouldn't they be spread out more evenly throughout the year? One would think that we should have a month of serious introspection for Rosh Hashanah and Yom Kippur, and then another month of happiness for Sukkot and Shemini Atzeret! Let us try to find meaning in why Hashem clustered these days together.

To better understand the juxtaposition of the holidays in Tishrei, we must first understand the *mazalot* (constellations) and their relation to the Jewish calendar. What meaning lies in the way that Hashem created the *mazalot* to divide the year into twelve parts?

One level of explanation is that Hashem, in His infinite wisdom, arranged the yearly cycle in a way that certain periods of time have specific powers. Meaning, there will be a greater tendency for certain types of occurrences to happen at a specific time. For example, Chazal teach that just as we were redeemed in the month of Nissan, so will



we be redeemed in the future. This means that Nissan is the month in which there is a tendency toward redemption. Perhaps we may propose that the waxing and waning of the moon represent the strengthening and weakening of that power. It follows that the peak of the power of the month takes place at the time of the full moon. Indeed, the *Abarbanel* (פ' עה"ת פ' בא) and the *Aruch Hashulchan* (הגדה ליל שמורים) explain that this is why the Jews were redeemed on the fifteenth of Nissan, the middle of the month and the day of the full moon. The *mazal* of Nissan is טלה – a lamb, which was the deity of the Egyptians. Hashem showed His power by bringing the *geula* while their *mazal* was at its zenith.

With this concept in mind, it is clear that Sukkot, which begins on the fifteenth of Tishrei, must be representative of the entire month. The happiness of the holiday has a powerful connection to the mood of the month, in the same way that Pesach celebrates our redemption during the month of redemption. According to this train of thought, one may suggest that Rosh Hashana, which takes place at the beginning of Tishrei, is meant as a holiday marking the start of the month whose apex occurs on Sukkot. Thus, the judgment of Rosh Hashana is the proper introduction to the joy represented by Sukkot.

The days of Sukkot are days of joyous celebration. What is the nature of this joy? The Torah calls Sukkot “הגה”, which seems to imply that Hashem Himself is involved in the celebrations. Let us better understand this with a *masbal*.

A group of noblemen enjoyed a close relationship with the king. Throughout the year, the noblemen would spend their time in their homes amongst the citizenry, but for one week a year they would all gather together in the king's palace. Following an audience with the king, they would celebrate and utilize their time to strengthen their ties to one another in general and the king in particular.

Such is our relationship with our King, Hashem. The month of Tishrei is a month of closeness to Hashem, when there is a force that draws us together and cements the intimate relationship. On the day when that force peaks, we celebrate the opportunity to come close to our great King. That is why Sukkot is called 'הגה. However, before



we are able to approach Him, we must prepare ourselves. Gaining an audience with the King is no trivial matter, certainly to be able to spend a significant amount of time in His presence. This is the reason for the judgment of Rosh Hashana and the days of *teshuvah* that begin from that date. As this holy month commences and we begin to draw close to Him, an accounting of our actions naturally ensues as we become more “visible”.

With this explanation, an important difference between Sukkot and the other *regalim* becomes clear. On Pesach, we celebrate and commemorate the wondrous miracles that Hashem performed to redeem us from our Egyptian masters. On Shavuot, we accept upon ourselves the sacred mission that was placed upon us with the giving of the Torah. However, these celebrations are merely representative of our relationship with Hashem. On Sukkot, we celebrate the relationship itself. We exult in the very fact that we were chosen from amongst all the nations of the world to enjoy a relationship with the most Supreme Majesty. This is the reason for the seventy sacrifices brought throughout the days of Sukkot, one for each of the seventy nations of the world. On the final day of the *Chag*, Shemini Atzeret, Hashem Himself rejoices with us, His special people.

May we truly appreciate and rejoice in our unique relationship with the Master of the Universe. And may we soon see the day that the entire world recognizes the elevated status that has been bestowed upon the Jewish people with the coming of **מושיח צדקנו במהרה בימינו**.

Halachot of Sukkot Questions & Answers

Rabbi Eliyahu Ohayon

How much *s'chach* must be used?

One should make sure that there is more *s'chach* than air gaps, thereby providing shade for the sukkah. Preferably one should be able to see the stars through the *s'chach*. However, even if one placed so much *s'chach* that no stars are visible, it is still kosher.¹

What can be used as *s'chach*?

Only something that grew from the ground and has been detached may be used as *s'chach*, provided that it has not become susceptible to *tumah*. Therefore, one may not use fruits and vegetables as *s'chach*. Also, one may not use any vessel as *s'chach*, even if it is now broken and unusable, since a complete vessel can become *tameh*.²

May one use zip ties to hold the *s'chach* down?

Preferably, whatever is being used to hold up the *s'chach* may not be susceptible to *tumah*. Additionally, if one needs to hold the *s'chach* in place, and it is not feasible to lay beams on top, they may tie the *s'chach* to the sukkah with a linen or cotton string since these materials are sourced from the ground.³

1 שו"ע סי' תרלא סע' א – ב.

2 שם סי' תרכט סע' א – ב.

3 ואע"פ שהם מקבלים טומאה מדרבנן מותר להעמיד בהם שגזירה לגזירה לא גזרינן. אור"ל שם פ' כד הל' י'.

What can be used for the walls?

The walls do not have the same limits as the *s'chach* and may therefore be constructed from any material, even if they are susceptible to *tumah*. However, walls erected from canvas that will sway more than 3 inches in the wind are not acceptable as walls. Therefore, if one wishes to use such a sukkah, they must place poles every 9 inches around the sukkah, creating 3 kosher walls through the halachic principle of *lavud*. If these poles are placed from the ground up, they must reach 33 inches.⁴

Who may build a sukkah?

The walls may be built by anyone, even a non-Jew. The *s'chach*, however, should preferably be placed by an adult Jew. If a minor already placed the *s'chach* on the sukkah it does not need to be removed and one may fulfill their obligation in such a sukkah.⁵

If there are branches hanging over my sukkah, is it kosher?

If the branches are wider than 12 inches they must be cut down.⁶ If there were branches on top of the sukkah and, after they were cut, one wishes to leave them as *s'chach*, they must first be raised and put back down.⁷

How low may a decoration hang?

One should beautify the sukkah with decorations to fulfill the mitzvah of beautifying mitzvot. However, care should be taken that the decorations do not hang more than 12 inches below the *s'chach* and are not more than 12 x 12 inches, width and length.⁸

May one pray early on the first two nights of Sukkot?

On the first two nights of Sukkot, there is a special requirement

4 שו"ע סי' תרל סעי' י'.

5 חז"ע שם עמ' סד.

6 שו"ע סי' תרכו סעי' א' וכיש בתרא.

7 שם סעי' ב'. וע' בכה"ח סי' תרכט אות צב, ובאו"ל שם פ' כב הל' א' שאינו צריך להגביהם ג' טפחים

אלא די שיגביהם מעט ממקומם.

8 שו"ע סי' תרכט סעי' ד'.

to eat bread in the sukkah. This is derived from a *Gezeira Shava* from Pesach. Just like on Pesach night there is a mitzvah to eat matzah, so too, on Sukkot, there is a mitzvah to eat bread in the sukkah. Since this mitzvah is a biblical one, it may not be fulfilled until after *Tzeit Hakoachavim*. Therefore, one can pray early, but must wait until night to eat his meal.

To ensure one's ability to fulfill this obligation properly, on *Erev Sukkot* one should not eat bread or *mezonot* foods after the 10th hour of the day (around 4:00 pm), similar to *Erev Pesach*.⁹

*Before entering the sukkah, one should have in mind that Hashem commanded us to sit in the sukkah to remember that he surrounded our ancestors with the Clouds of Glory when they left Mitzrayim.*¹⁰

What should one do in the sukkah?

During the days of Sukkot, one should view the sukkah as his home. Therefore, eating, drinking, sleeping, and relaxing should all be done in the sukkah.¹¹

What foods are required to be eaten in the sukkah?

If one is eating bread or other foods made from the 5 grains, (which are wheat, oats, barley, spelt, and rye), for example: pasta, and the volume of that which is eaten is at least half of an average pita bread – i.e., a *k'betzah* – he must eat in the sukkah. Other foods that are not from the 5 grains may be eaten outside of the sukkah. However, it is praiseworthy to consume all foods and drinks, even water, in the sukkah.¹²

If one started eating a bread meal (of at least a *k'betzah*), then anything that he drinks during the meal must be when in the sukkah as well, as it is part of the meal. Even food that was already put in one's mouth during the meal should be swallowed before leaving the sukkah.¹³

9 חז"ע עמ' קכא.

10 שו"ע סי' תרכ"ה סע' א' ומ"ב סק"א.

11 שם סי' תרל"ט סע' א'.

12 שם סע' ב'.

13 שער ציון סי' תרל"ט סקב"ט וחז"ע סוכות עמ' קמ"ה.

How much does one have to plan to eat in order to recite the *beracha* of *Leshev Basukkah*?

If one is eating bread, then the *beracha* of *Leshev Basukkah*, is recited only if he plans to eat at least a *k'betzah*, which is the size of half of an average pita bread. However, when eating *mezonot* foods (excluding rice) the *beracha* is recited only when eating 3 to 4 *k'betzim*.¹⁴

When should one make the *beracha* of *Leshev Basukkah*?

Many have the custom to make *Hamotzi* first, while seated, and then to stand up and recite the *beracha* of *Leshev Basukkah* before sitting once again. On Shabbat and Yom Tov, the *beracha* of *Leshev Basukkah* is recited as part of Kiddush. During the daytime meal Kiddush is customarily recited while seated and a minority have the custom to stand for Kiddush. Either way, the *beracha* of *Leshev Basukkah* should preferably be recited while standing.¹⁵

If one forgot to recite the *beracha* of *Leshev Basukkah* before starting to eat, may he recite the *beracha* in the middle of the meal?

As long as one is still eating or drinking, even if it is dessert, he may recite the *beracha*. If, however, he is not eating anymore or if he already recited *Birkat Hamazon*, he may no longer recite the *beracha*.¹⁶

How much bread must one eat on the first two nights of Sukkot?

On the first two nights, a *k'zayit* of bread must be consumed in the sukkah. Preferably it should be eaten within 4 to 5 minutes.¹⁷ According to some opinions, in order to fulfill the mitzvah of eating bread on the first two nights, a little bit more than a *k'betzah* of bread should be eaten. It is recommended to follow this opinion.¹⁸

For the remaining seven days of Sukkot, a *k'zayit* is not required

14 שו"ע שם סע' ב' וחז"ע שם עמ' קדר.

15 חז"ע עמ' קעב.

16 בא"ח פרשת האזינו ס"ה וחז"ע עמ' קעח.

17 שו"ע שם סע' ג'.

18 חז"ע עמ' קיד.

to be eaten in the sukkah, nor is the *beracha* recited when only eating a *k'zayit*. (See above in regard to the requirements for the remainder of the days.)

What should one do if it is raining on the first night of Sukkot?

One should wait a little to see if the rain stops. If the rain continues one may eat inside. However, if the rain ends before he retires for the night then he is required to wash and eat at least a *k'zayit*, and preferably a *k'betzah*, in the sukkah.¹⁹ If he is unable to eat in the sukkah on the first night, the opinion of the Mishna Berurah and Kaf Hachaim is that a *Shehecheyanu* is recited on the following day.²⁰ However, Harav Ovadia Yosef and Chacham Ben Tzion²¹ hold that *Shehecheyanu* is not recited during the day, even though he is eating in the sukkah for the first time, because the *Shehecheyanu* recited by Kiddush on the previous night suffices.

If there is a light drizzle in the sukkah, may one eat in the house?

One must assess the amount of rain that is falling in his sukkah. An amount of rain that would cause one to relocate elsewhere if it were falling in his house will absolve him of an obligation to remain in the sukkah. If one decides to eat in the sukkah despite the rain, a *beracha* is not recited. However, even the smallest amount of rain absolves a person of the obligation to sleep in the sukkah.²²

What if it is currently not raining, but water is still dripping into the sukkah?

If the amount of water dripping into the sukkah would be enough to make a person move elsewhere, one is not required to sit in the sukkah, just as if it were actually raining. Conversely, if one has thick *s'bach* and the rain does not penetrate into his sukkah, he would still be obligated to eat in the sukkah.

19 שם עמ' קכב.

20 מ"ב סי' תרמא ס"ק ו' וכה"ח שם או' ט'.

21 שם עמ' קכה ואור לציון ח"ד פ' כט הל' ז'.

22 שו"ע שם סע' ה'.

If after one went inside it stopped raining, must he return to the sukkah?

If one already sat down to eat inside because of rain, he is not obligated to return to the sukkah (unless it is the first night, when he is obligated to return, as stated in a previous answer). Similarly, if one went to sleep indoors due to the rain, he is not required to move back into the sukkah in the middle of the night.²³

One covered his sukkah with an awning when it started to rain, does he have to remove the awning when the rain stops?

Even if one is in middle of eating, he must get up and remove the awning.

If one forgot to recite “*Ya’aleh V’yavo*” in *Birkat Hamazon*, must he repeat *Birkat Hamazon*?

On the first and second nights of Sukkot, *Birkat Hamazon* must be repeated if one ate in the sukkah. During the daytime and the rest of the holiday, however, one does not repeat. If it was raining on the first or second night and one ate inside and then forgot to recite “*Ya’aleh V’yavo*”, *Birkat Hamazon* is not repeated.²⁴ Regardless, women do not repeat *Birkat Hamazon*, even on the first two nights.²⁵

If one wishes to go elsewhere for second days, may one take down his sukkah to bring it along?

Even if one doesn’t need their sukkah for the 2nd days, they may not take down their sukkah during *Chol Hamo’ed* and pack it away because it is a disgrace for the sukkah. However, one may take down their sukkah to rebuild it in another location, as, since they will continue using it for the mitzvah, it is not a disgrace.²⁶

23 שם סעי' ו – ז.

24 חז"ע עמ' קא.

25 שם עמ' קח.

26 עי' שו"ע סי' תרלח סעי' א' שכ' שאין נאותין מהן לדבר אחר כיון שהקצה לכל שמונת ימים, ודוקא לדבר אחר אסור אבל לבנותו במקום אחר מותר כ"כ בצי"ץ אליעזר ח"י"ג סי' ס"ח. וע"ש.

If a picture decoration fell, may one hang it back up?

One may not remove part of their sukkah or any decoration for personal use during Sukkot since they are set aside for a mitzvah for the duration of Yom Tov. Additionally, it is preferable that one should not hang their jacket on the wall of the sukkah.

A decoration that fell may not be moved as it is *muktzeh*, since it was set aside for the mitzvah of sukkah. If one makes a stipulation saying, “I will not refrain from using the decorations for the duration of Yom Tov,” then they are not *muktzeh*. Therefore, if one made this a stipulation about their decorations and one of them fell, it may be returned, if it was hanging on a hook or a nail protruding from the wall.²⁷

May one bring a garbage bin in the sukkah to make it easier to clean up?

The holiness of the sukkah is similar to the holiness of a Bet Haknesset and it must therefore be treated with the utmost respect.²⁸ One may not bring in the pots and pans in which food was cooked, rather the food should be transferred into serving platters.²⁹ One should be careful not bring a garbage bin inside the sukkah nor should they change a child’s diaper.³⁰ However, one may walk through the sukkah to get to the other side.

The Kaf Hachaim³¹ quotes a Zohar (Emor 103a) that, during Sukkot, the souls of the seven great leaders of Klal Yisrael – Avraham, Yitzchak, Yaakov, Moshe, Aharon, Yosef, and David Hamelech – leave Gan Eden to partake in the divine light of the earthly sukkot. He writes that if a non-Jew will enter then these important guests will immediately exit the sukkah, and therefore extra care should be taken not to allow the maid to enter.

27 שו"ע סי' תרלח סע' ב'.

28 או"ל סי' תרלח סע' א'.

29 שו"ע סי' תרל"ט סע' א' ומ"ב שם סק"ה.

30 חז"ע שם עמ' קכט.

31 שו"ע שם סע' ו'.

סוכות / שמיני עצרת

תשפ"ז

Erev SUKKOT

Friday, Sep 25th

7:15 AM	Shacharit (Hodu)
6:50 PM	Mincha
6:51 PM	Candle Lighting
7:09 PM	Shekia

1ST DAY OF SUKKOT

Shabbat, Sep 26th

8:30 AM	Shacharit (Hodu)
2:00 - 4:00 PM	<i>Seuda Shelishit at home</i>
6:35 PM	Mincha
7:07 PM	Shekia
7:57 (8:20 R"Y)	Candle Lighting after

2ND DAY OF SUKKOT

Sunday, Sep 27th

8:30 AM	Shacharit (Hodu)
6:45 PM	Mincha
7:05 PM	Shekia
7:55 (8:18 R"Y)	Havdalah

CHOL HAMOE'D

Monday, Sep 28th - Thursday, Oct 1st

8:00 AM	Shacharit (Hodu)
6:00 PM	Mincha
9:45 PM	Arvit

HOSHA'ANA RABA

Friday, Oct 2nd

12:30 AM	Limud
6:50 AM	Shacharit (Hodu)
7:17 AM	Netz

SHEMINI ATZERET

Friday - Shabbat, Oct 2nd - 3rd

6:35 PM	Mincha
6:38 PM	Candle Lighting
6:56 PM	Shekia
8:30 AM	Shacharit (Hodu)
2:00 - 4:00 PM	<i>Seuda Shelishit at home</i>
6:25 PM	Mincha
6:54 PM	Shekia
TBA	Arvit
7:44 (8:07 R"Y)	Candle Lighting After

SIMCHAT TORAH

Sunday, Oct 4th

8:30 AM	Shacharit (Hodu)
6:35 PM	Mincha
6:53 PM	Shekia
7:43 PM	Arvit
7:43 (8:06 R"Y)	Havdalah

SHABBAT BEREISHIT

Friday - Shabbat, Oct 10th - 11th

6:25 PM	Mincha
6:26 PM	Candle Lighting
8:15 AM	Shacharit (Hodu)
6:00 PM	Mincha
	<i>Seuda Shelishit at the Kollel</i>
6:42 PM	Shekia
7:32 PM	Arvit
7:32 (7:55 R"Y)	Havdalah

Ben Hazmanim

8:00 AM	Shacharit SUNDAY
7:10 AM	Shacharit MON/THR
7:15 AM	Shacharit TUE/WED/FRI
6:00 PM	Mincha
9:45 PM	Arvit

