



**Shiur from Maran HaRishon LeTzion  
HaGaon Rabbi David Yosef Shlit"za, Shiur  
#369**

English

**Sukkot**

## Chag HaSukkot – Simchat Torah

**Halachic Rulings on Sukkah – Arba'at HaMinim – Simchat Torah:** Compiled from the shiurim and writings of Maran HaRishon LeTzion HaGaon Rabbi David Yosef Shlit"za Nasi of the 'Yechaveh Daat' Bet Midrash and Nasi of the Bet Din HaGadol.

### Topics of the Shiur:

Constructing the Sukkah | Dimensions of the Sukkah | Walls of the Sukkah | Laws of the *Schach* and the Manner of Covering | Disqualified *Schach* and Gaps in the *Schach* | Beautifying the Sukkah | Laws of Dwelling in the Sukkah | If Rain Falls | *Simchat Bet HaSho'evah* | Prayers of Chag HaSukkot | Laws of the *Arba'at HaMinim* | Order of Taking the *Arba'at HaMinim* | The *Hoshanot* and Hoshana Rabbah | Beating the *Aravah* | Simchat Torah | The *Hakafot* with the Sefer Torah

### The Mitzvah of Constructing the Sukkah

- Those who are meticulous in mitzvot begin building the sukkah immediately at the conclusion of Yom Kippur. It is sufficient to begin with some minor task and complete its construction in the days that follow.
- One fulfills his obligation with a borrowed sukkah or a sukkah owned by partners. However, one does not fulfill his obligation with a stolen sukkah. Therefore, one must be very careful when buying or cutting *schach* (roof covering) for the sukkah that it is not stolen, or *schach* that was cut without the owner's knowledge and consent.
- A sukkah built by a non-Jew for a Jew, or even not for the sake of the mitzvah, is kosher. Nevertheless, it is proper to renew something in the *schach* or the walls for the sake of the mitzvah. Similarly, a sukkah built by women for the purpose of the mitzvah of sukkah is kosher, even though women are exempt from the mitzvah of dwelling in a sukkah.
- An old sukkah—meaning one constructed more than thirty days before *Chag HaSukkot*—is kosher. Ideally (*lechatchilah*), one should renew something in it for the sake of the festival's mitzvah. It suffices to renew an area of a *tefach* (a handbreadth), such as by adding a small amount of *schach*. Post facto (*bedieved*), if one did not renew anything in it, it remains kosher.

### Dimensions of the Sukkah

- The length and width of the sukkah walls must be no less than seven *tefachim* in length by seven *tefachim* in width. [Seven *tefachim* is 56 cm. Some say a *tefach* is 10 cm, according to which the dimensions of the wall would be 70 cm by 70 cm; it is proper to take their opinion into account]. There is no maximum limit for the length and width beyond seven *tefachim*; therefore, even a very large sukkah in length and width is kosher.
- The height of the sukkah must be no less than ten *tefachim* [80 cm; some say it is one meter, and it is proper to take their opinion into account], and no more than twenty *amot* (cubits) [9.6 meters].

### Laws of the Walls of the Sukkah

- According to the Torah, a sukkah must have at least three walls. It is a *Halachah LeMoshe MiSinai* (a law transmitted to Moshe at Sinai) that when constructing three walls for a sukkah, it is sufficient to have two standard walls of seven *tefachim*, and a third wall measuring even a single *tefach*. For example, if two walls are attached to each other in the shape of the letter 'Y', and one constructs a third wall that is slightly wider than a *tefach* and places it within three *tefachim* of one of the two walls. In such a case, one must erect a beam or pole above the wall and above that *tefach* to create a *tzurat hopetach* (the form of a doorway).
- If one wishes to make four or five walls for the sukkah, he may do so. Likewise, a round sukkah is kosher.
- The finest way to perform the mitzvah (*mitzvah min hamuvchar*) is for the sukkah to be enclosed on all sides, with the exception of the doorway through which one enters the sukkah.
- It is permitted to construct the walls of the sukkah from any material that is invalid for *schach*, such as stones, iron, and the like, even if the walls are solid, permanent, and attached to the ground.
- A wall that sways back and forth in a common wind is invalid. Even if the wind cannot blow the wall down, but merely causes it to sway, it is invalid. Therefore, if one makes the walls of the sukkah from sheets, blankets, or the like, it is invalid, because a common wind causes them to move.
- Even if one constructed only one wall out of a sheet and made the rest of the walls properly, the sukkah is invalid. However, if one wove the sheets together with reeds or wood in a manner that prevents them from swaying in the wind, they are kosher as walls.
- All the above applies only up to a height of ten *tefachim*, which is the required minimum height of a wall, as mentioned. But if one constructed a kosher wall up to ten *tefachim*, and above ten *tefachim* up to

the *schach* made a wall out of sheets, or even made no wall at all, the sukkah is kosher.

### Laws of the Schach of the Sukkah

- Three conditions must be met for *schach* to be valid: **A.** It must grow from the ground. **B.** It must be made from something that does not contract ritual impurity (*tum'ah*), such as wooden slats or tree branches. If one made the *schach* from fruit, edible plants, or utensils and furniture (even if made of wood), it is invalid. Likewise, one may not use a mat intended for sitting as *schach*. However, a mat made specifically for shade or as a partition is kosher. **C.** The *schach* must be detached from the ground. If one placed it on the sukkah while it was still attached to the ground and then cut it, he must lift each branch of the *schach* and replace it onto the sukkah.
- The Sages decreed that one may not use boards that are four *tefachim* [32 cm] wide or more as *schach*, because this resembles the ceiling of a house, and the Sages were concerned that one might come to sit in his house instead of the sukkah. Even if one turned the boards on their sides so that their exposed width is less than four *tefachim*, they remain invalid. The custom is not to use boards at all for *schach*. Nonetheless, it is permitted to use thin wooden slats, provided there is some open space between them along the entire length of the sukkah, and they are not placed flush against each other like a ceiling.
- Thin wooden slats bound together with linen strings are kosher to use as *schach*.
- A bundle of reeds or other *schach* bound together may not be used as *schach* as is; one must untie the bundle before covering the sukkah with it.

### Manner of Placing the Schach

- After placing the *schach*, the sukkah must have more shade than sunlight (*tzilatah merubah mechamatah*). If it has more sunlight than shade, it is invalid, and it is considered as though it has no covering at all.
- The proper way to arrange the *schach* is thin enough so that large stars can be seen through it. Ideally, one should not place such an abundance of *schach* that the stars are completely invisible from within the sukkah. Post facto (*bedieved*), if the *schach* was thick and abundant, it is kosher. However, if the *schach* was so thick that even heavy rain cannot penetrate into the sukkah at all, some *poskim* validate it while others invalidate it; it is proper to take the stringent view into account.

### Matters That Invalidate the Schach

- The sukkah must be directly under the open sky. If one constructed it under a ceiling, a tree, or the like, it is invalid.
- If one built the sukkah and only after completing it removed the roof above it, it is kosher, and this does not violate the principle of *ta'aseh v'lo min he'asuy* ("you shall make it, and not from that which is already made"). If there were hinged roof panels above the sukkah, some *poskim* are stringent and hold that one must open them before constructing the sukkah, because in such a case, the primary act of making the sukkah is the opening of the panels.
- Nonetheless, if one constructed the sukkah under the open sky, and afterward closed the panels or roof over it to protect it from rain, and then reopened the roof, it is kosher.
- If *schach* was missing in one place in the middle of the sukkah or along its sides, if the gap is less than three *tefachim* [24 cm], the sukkah is kosher, but one may not eat or sleep under that gap. If the gap is three *tefachim* or wider, the sukkah is invalid.
- It is a *Halachah LeMoshe MiSinai* that if there is an area in the middle of the sukkah covered only with invalid *schach*—such as stones, metal, or other materials invalid for *schach*—if it is less than four *tefachim* [32 cm] wide, the sukkah is kosher, and it is even permitted to eat and sleep under that invalid *schach*. However, if it measures four *tefachim* or more, the sukkah is invalid.
- It is a *Halachah LeMoshe MiSinai* that if along the side of the sukkah, adjacent to the wall, there is an area of invalid *schach* that measures less than four *amot* [192 cm], the sukkah is kosher based on the principle of *dofen akumah* (curved wall). However, one may not sit or sleep under that area. If it measures four *amot* or more, the sukkah is invalid.
- Accordingly, if one constructed his sukkah in a room with walls and a ceiling along the sides, and removed the ceiling from the center and placed *schach* there: if the distance from the valid *schach* to the wall is less than four *amot*, it is kosher, because we view the ceiling as an extension of the wall that has curved inward (*dofen akumah*). Nevertheless, one may not sit or sleep under the ceiling area.

## Supports of the Schach

27. Anything that is invalid to be used as *schach* may not be used as a support (*ma'amid*) for the *schach*. Therefore, one should not tie the *schach* with wire or secure it with nails. Likewise, one should not place iron pipes to lay the *schach* directly upon them. Some *poskim* validate this *bedieved*, and one may rely on their opinion in a case of need. If one placed iron pipes, placed wooden slats upon them, and laid the *schach* on the slats, the sukkah is kosher, as the *schach* does not rest directly on the iron; this is considered a "support of a support" (*ma'amid d'ma'amid*).

28. It is permitted to support the *schach* with materials that are invalid for *schach* only by Rabbinic enactment (*de'rabbanan*). Similarly, it is permitted to support the *schach* upon a stone wall.

29. Some say that one must erect the walls before laying the *schach*. Post facto (*bedieved*), if one laid the *schach* before erecting the walls, some permit it while others forbid it unless one lifts the branches of the *schach* and lays them back down; it is proper to be stringent. Nevertheless, even according to the stringent view, if one began building the walls and made them even a single *tefach* high along the entire length of the sukkah, he may lay the *schach*.

30. If, after constructing the walls and placing the *schach* upon them, the walls collapsed and one re-erected them, the sukkah is kosher, and there is no need to move or shake the *schach*.

## Decorations of the Sukkah

31. It is a mitzvah to make the sukkah beautiful and adorn it with decorations. One who hangs chains, ribbons, or pictures under the *schach* must be careful to hang them within four *tefachim* [32 cm] of the *schach*. However, regarding a lamp, the Sages permitted hanging it lower than four *tefachim* from the *schach* even *lechatchilah*, due to fire hazard.

32. It is forbidden to use or derive personal benefit from decorations hung in the sukkah to beautify it throughout the days of Chag HaSukkot and Simchat Torah, until the conclusion of Simchat Torah. Therefore, it is forbidden to eat fruits of the *Shivat HaMinim* (Seven Species) or the like hung in the sukkah. However, if one hangs myrtle branches in the sukkah, it is permitted to smell them, as they were not designated away from the enjoyment of their scent; some *poskim* are stringent in this matter.

33. Likewise, it is forbidden to make personal use of or derive benefit from the walls of the sukkah or the *schach* upon it; it is forbidden even to take a small splinter from them to use as a toothpick.

34. On Shabbat and Yom Tov, it is forbidden to move the sukkah decorations, walls, or *schach* due to the prohibition of *muktzeh*.

35. The prohibition against using the sukkah wood or decorations applies even if the sukkah collapsed during the festival and one has no intention of rebuilding it.

## The Mitzvah of Dwelling in the Sukkah on the First Night of the Festival

36. It is a positive commandment from the Torah to eat a *kezayit* (olive-sized portion) of bread in the sukkah on the first night of Chag HaSukkot. Before eating, one must intend to fulfill the positive Torah commandment of dwelling in the sukkah as a remembrance of the Exodus from Egypt (*Yetziat Mitzrayim*). It is also good to intend that one sits in the sukkah in remembrance of the Clouds of Glory with which *Hakadosh Baruch Hu* surrounded the Jewish people when they left Egypt, protecting them from heat and sun. If one did not have this specific intent, but merely intended to fulfill the mitzvah, he has fulfilled his obligation.

37. It is forbidden to eat a meal on Erev Sukkot starting three halachic hours (*sha'ot zemaniyot*) before nightfall (*tzet hakochavim*), so that one will be able to eat the *kezayit* of bread in the sukkah with an appetite. This restriction applies only to eating bread or *pat haba'ah bekisnin* (baked goods made of grain) in the amount of a *kebetzah* (egg's volume, approximately 56 grams). However, consuming less than a *kebetzah* is strictly permitted; nevertheless, one should not be lenient in this regard except in cases of great need.

It is permitted according to the strict law to eat fruits, vegetables, and meat dishes even within three hours before *tzet hakochavim*, provided one is careful not to fill himself so much that he cannot eat the *kezayit* of bread with an appetite on the night of the festival.

38. It is proper to be stringent not to recite Kiddush on the night of Chag HaSukkot before *tzet hakochavim*, which is approximately fifteen minutes after sunset (*shkiyah*). In any event, the *kezayit* of bread eaten in the sukkah must be eaten after *tzet hakochavim*. It is commendable to be stringent and eat the *kezayit* of bread after an hour and twelve minutes (72 minutes) from sunset.

39. During the Kiddush on the first night of Sukkot, after the blessings of *Borei Peri HaGefen* and *Asher Bachar Banu*, one recites the blessing of *Lishev BaSukkah*, sits down, recites *Shehecheyanu*, and drinks a *revi'it* from the cup. If one cannot drink a full *revi'it*, he should drink a cheekful (*melo lugman*), which is the majority of a *revi'it* for an average person [44 ml].

40. It is proper that women should not answer *amen* during Kiddush after the blessing of *Lishev BaSukkah*. After Kiddush, when one washes hands and recites *HaMotzi*, he does not repeat the blessing of *Lishev BaSukkah*.

41. The measure of a *kezayit* of bread eaten in the sukkah on the first night of Sukkot is approximately 30 grams by volume.

42. One must eat it without interruption. He should complete eating the *kezayit* within the time span of *kedei achilat peras* [approximately 7.5 minutes]. Ideally, it is proper to be stringent and finish eating the *kezayit* within four minutes.

43. Strictly speaking, it is permitted to eat the bread with a spread of salad or fish, or to dip it in soup. Nevertheless, it is good to be stringent and eat it without any dipping or accompaniments at all.

## If Rain Falls on Sukkot

44. If rain falls on Sukkot to the extent that it would spoil a cooked dish, according to the custom of the Sepharadim who follow the rulings of Maran the *Shulchan Aruch*, even if this occurs on the first night of Sukkot, one is exempt from the sukkah and should eat his festival meal inside his home. Nevertheless, if one sees that the rain will stop shortly, it is good to wait a little while and eat a *kezayit* of bread in the sukkah to fulfill the positive Torah commandment. But if he sees that waiting will take a long time, he should not wait at all, so as not to neglect the mitzvah of rejoicing on the festival (*simchat Yom Tov*).

45. If the rain stopped after one finished his meal and recited *Birkat Hamazon*: if it is before halachic midnight (*chatzot*), he should wash his hands, enter the sukkah, recite *Lishev BaSukkah*, and eat a *kezayit* of bread in the sukkah. If it is after *chatzot*, he should not recite *Lishev BaSukkah* unless he eats more than a *kebetzah* of bread [approximately 60 grams].

46. Anyone who is exempt from the sukkah due to rain is not permitted to act stringently upon himself. Concerning one who is stringent upon himself in this situation, *Chazal* stated: "Whoever is exempt from a matter and performs it is called an ignoramus (*hedyot*)."

## One Who Forgot to Say 'Ya'aleh VeYavo' in Birkat Hamazon on the First Night

47. If one forgot to say *Ya'aleh VeYavo* in *Birkat Hamazon* on the first night: if he remembered after saying "*Baruch Atah Hashem*" but before concluding "*Boneh Yerushalayim*," he should say "*Lamedeni chukecha*" and return to say *Ya'aleh VeYavo*. If he already concluded "*Boneh Yerushalayim*," he should add a blessing with Hashem's Name and Sovereignty (*Shem U'Malchut*) using this text: "*Baruch Atah Hashem, Elokenu Melech HaOlam, asher natan yamim tovim le'amo Yisrael le'sason u'le'simchah, et yom Chag HaSukkot*

*hazeh, et yom tov mikra kodesh hazeh, Baruch Atah Hashem, mekaddesh Yisrael ve'hazemanim.*"

If he remembered after beginning the fourth blessing and said "*Baruch Atah Hashem Elokenu Melech HaOlam*," he should continue with "*asher natan yamim tovim...*" etc. But if he already continued with "*lo'ad HaEl Avinu Malkenu*," even if he said only the word "*lo'ad*," he must return to the beginning of *Birkat Hamazon*.

## One Who Forgot 'Ya'aleh VeYavo' in Birkat Hamazon During the Rest of the Festival

48. If one forgot to recite *Ya'aleh VeYavo* in *Birkat Hamazon* during the daytime Yom Tov meal, or during the meals of Shemini Atzeret: if he remembered before beginning the fourth blessing, his law is the same as one who forgot on the first night of Sukkot. But if he already began the fourth blessing and said "*lo'ad HaEl Avinu Malkenu*," even if he said only the word "*lo'ad*," he does **not** repeat *Birkat Hamazon* at all.

49. If one forgot to say *Ya'aleh VeYavo* during the meals of Chol HaMoed (during which eating bread is optional), and remembered after saying "*Baruch Atah Hashem*" before concluding "*Boneh Yerushalayim*," he should conclude "*Boneh Yerushalayim*" and then say **without** *Shem U'Malchut*: "*Baruch shenatan mo'adim tovim l'amo Yisrael l'sason u'l'simchah, et yom Chag HaSukkot hazeh, et yom mikra kodesh hazeh, Baruch mekaddesh Yisrael ve'hazmanim.*" If he remembered after concluding "*Boneh Yerushalayim*" and had already said "*Baruch Atah Hashem*" of the fourth blessing, he does not repeat at all.

## Dwelling in the Sukkah During the Rest of the Days of Sukkot

50. How is the mitzvah of dwelling in the sukkah fulfilled? One eats, drinks, sleeps, relaxes, and lives in the sukkah all seven days just as he lives in his home throughout the year, making his permanent residence in the sukkah and his home temporary. Likewise, one should study Torah in the sukkah. Nonetheless, if it is more comfortable for him to study in his study or library at home, he may study at home.

51. One may not perform degrading tasks in the sukkah; therefore, one should not wash dishes or the like inside the sukkah.

52. Every person must be careful not to engage in idle chatter, frivolity, lightheadedness, *lashon hara* (gossip), or slander in the sukkah. While these are forbidden throughout the year, they are all the more severe in the sukkah.

53. It is forbidden to sleep outside the sukkah, even for a brief nap (*shenat ara'i*), unless one is sensitive to the elements (*istenis*) and fears falling ill if he sleeps in the sukkah, in which case he is considered one who suffers discomfort (*mitzta'er*) and is exempt from the sukkah.

54. It is permitted to eat a snack (*achilat ara'i*) outside the sukkah. A snack is defined as consuming up to a *kebetzah* of bread or *pat haba'ah bekisnin* [up to 54 grams by volume].

## The Blessing of 'Lishev BaSukkah'

55. One recites *Lishev BaSukkah* only over bread. Over *pat haba'ah bekisnin*, one does not recite the blessing unless he eats an amount required for establishing a meal (*kevi'at se'udah*, approximately 230 grams), in which case he washes hands, recites *HaMotzi* and *Lishev BaSukkah*, and recites *Birkat Hamazon* afterward. It is commendable that whenever one recites *Lishev BaSukkah*, even over bread, he should eat approximately 60 grams or more.

56. One who eats a cooked dish made from the five species of grain, such as noodles or pasta: if he eats more than a *kebetzah*, he must eat it in the sukkah, but does not recite *Lishev BaSukkah*. If he eats the amount of *kevi'at se'udah* [approximately 230 grams], he recites the blessing.

57. One who eats cooked rice or other foods is not halachically obligated to eat them in the sukkah, even if he eats a large quantity. Likewise, one who eats fruit, even of the *Shivat HaMinim*, is not halachically obligated to eat it in the sukkah. Similarly, one who drinks beverages—whether intoxicating, like wine and spirits, or non-intoxicating—is not obligated by law to drink in the sukkah. In all these cases, if one chooses to be stringent and eat or drink them in the sukkah, he is not permitted to recite *Lishev BaSukkah* according to the custom of the Sepharadim. Whoever is stringent upon himself not to eat or drink anything outside the sukkah is praiseworthy.

58. Although it is strictly permitted to eat a snack outside the sukkah, if one is in the middle of a meal established in the sukkah, it is forbidden to eat any food or drink any beverage, even water, outside the sukkah.

59. When reciting *Lishev BaSukkah* during a meal in the sukkah, it is preferable to recite *Lishev BaSukkah* first and then recite *HaMotzi*. Some have the custom to recite *HaMotzi* first and then *Lishev BaSukkah*; each community should follow its established custom.

60. If one forgot to recite *Lishev BaSukkah* at the beginning of the meal, he may recite it as long as he has not finished his meal. Even if he finished eating bread, as long as he is still eating or drinking other items of the meal, he may recite *Lishev BaSukkah*.

61. One who visits his friend's sukkah is not permitted to recite *Lishev BaSukkah* according to the custom of the Sepharadim unless he eats a meal of more than a *kebetzah* of bread there, or establishes a meal on *pat haba'ah bekisnin*, as mentioned above.

62. Women are exempt from the mitzvah of sukkah. If they wish to be stringent upon themselves, blessing will come upon them. However, they are not permitted to recite the blessing of *Lishev BaSukkah*, even if they eat the amount of *kevi'at se'udah*.

63. It is a mitzvah to train young boys to eat in the sukkah and to recite the blessing of *Lishev BaSukkah* with *Shem U'Malchut*.

## Rejoicing on the Festival

64. Those who go on trips or excursions during the intermediate days of the festival (*Chol HaMoed*) are obligated in the mitzvah of sukkah, and they are not categorized as travelers (*holechei derachim*) who are exempt from the sukkah.

65. It is fitting and proper for every person to dedicate his time on Chol HaMoed to Torah study, as *Chazal* stated in the *Talmud Yerushalmi*: "Work was forbidden on Chol HaMoed only so that people would eat, drink, and engage in Torah."

66. It is a mitzvah to honor the days of Chol HaMoed by eating meat and drinking wine, and to gladden women with colorful clothing and jewelry. It is good to be stringent and eat bread during both the night and day meals of Chol HaMoed.

67. It is customary nowadays to commemorate the Bet HaMikdash by rejoicing in *Simchat Bet HaSho'evah* on every night of Chol HaMoed Sukkot, with Sifrei Torah, accompanied by musical instruments, singing and dancing in honor of the Torah.

## Prayers of the Night of Chag HaSukkot

68. It is the Jewish custom to recite the festival prayers with melody, song, and chant, which is part of the mitzvah of rejoicing on the festival.

69. When the festival falls on Shabbat, it is customary to recite *Kabbalat Shabbat* with the *piyyut* of *Lecha Dodi*, and *Mizmor Shir LeYom HaShabbat* before reciting the festival psalm. *Bameh Madlikin* is omitted.

70. When the festival falls on Shabbat, the verses of *Ve'Shameru Bnei Yisrael et HaShabbat* precede the

verses of *Ellel Mo'adei Hashem*.

**71.** If one erred in the festival prayer on Shabbat and concluded “*Mekaddesh Yisrael ve’hazemanim*” without mentioning Shabbat: if he remembered within the time of *toch kedei dibur* [the time it takes to say the words “*Shalom alecha rebbi*”], he should correct it and say “*Mekaddesh HaShabbat ve’Yisrael ve’hazemanim*.” If more than *toch kedei dibur* elapsed, he does not repeat the prayer, since he already mentioned Shabbat in the middle of the blessing. The same applies if he erred and concluded only “*Mekaddesh HaShabbat*”; if he remembered after *toch kedei dibur*, he does not repeat, since he mentioned the festival in the middle of the blessing.

**72.** In a year when the second night of Yom Tov falls on Motzai Shabbat [for residents of the Diaspora], one recites *VaTodi’enu* in the blessing of *Attah Bechartanu*. If one forgot and remembered in the middle of the blessing, he returns and recites it. If he concluded “*Baruch Atah Hashem*,” even if he has not yet finished “*Mekaddesh Yisrael ve’hazemanim*,” he does not return, since he can perform Havdalah over the cup of wine afterward. Women who forgot and did not say *VaTodi’enu* in prayer must say before lighting candles prior to the meal: “*Baruch hamavdil ben kodesh le’kodesh*” without *Shem U’Malchut*.

**73.** When the first day of Yom Tov falls on Shabbat, after the *Amidah*, the congregation recites *Vaychulu*, followed by the *shaliach tziibur* reciting the blessing of *Magen Avot* (*Berachah Me’ein Sheva*) and *Kaddish Tiktabal*. After *Kaddish*, it is customary to recite the psalm *Shir HaMa’alot* l’*David Samachti b’Omrin Li*.

**74.** One who is praying on Yom Tov and, upon reaching the blessing of *Modim*, doubts whether, after finishing *Ya’aleh VeYavo* in the middle of *Attah Bechartanu*, he continued properly with *VeHassi’enu* and concluded the blessing, or whether he slipped into saying *HaMachazir Shechinato Le’Tziyon* as he does on Rosh Chodesh and Chol HaMoed (meaning he did not conclude the blessing of *Attah Bechartanu* at all): he must return to *V’Hassi’enu* and continue in order from there. We do not apply the rule of *safek berachot lehakel* here, since people normally conclude *HaMachazir Shechinato Le’Tziyon* after *Ya’aleh VeYavo*.

**75.** Communities that are accustomed to reciting Kiddush in the synagogue on Friday nights and Yom Tov should not recite Kiddush on the night of Chag HaSukkot, because on this night one must eat a *kezayit* of bread in the sukkah, and Kiddush is valid only in the place of a meal (*ein Kiddush ella bimkom se’udah*). If there is a sukkah in the synagogue courtyard where people eat, Kiddush may be recited in that sukkah.

### Prayers of the Day of the Festival

**76.** On Chag HaSukkot, the complete Hallel is recited with a blessing on all days of the festival. This is also the case on Shemini Atzeret, and in the Diaspora, on the second day of Yom Tov as well.

**77.** In a year when the first day of Yom Tov falls on Shabbat, *Hoshanot* are not recited on that day.

**78.** On the days of Chol HaMoed, after completing Hallel, a Sefer Torah is removed from the *hechal*, placed on the *tevah*, and the *Hoshanot* are recited. During the recitation of the *Hoshanot*, the *tevah* is circled once. On the day of Hoshana Rabbah, the *tevah* is circled seven times.

**79.** After reciting the *Hoshanot*, the *shaliach tziibur* recites *Kaddish Tiktabal*. Some have the custom to recite it after Hallel before the *Hoshanot*; the first custom is more correct.

### Those Obligated and Exempt from the Mitzvah of the Four Species

**80.** Women are exempt from taking the lulav, because it is a time-bound positive commandment (*mitzvat aseh shehazman gerama*). If women wish to take the lulav, they are permitted to do so. However, according to the Rambam and Maran the *Shulchan Aruch* whose rulings we follow, they are **forbidden** to recite the blessing on the *lulav*, as they were not commanded in this mitzvah; reciting the blessing would be a blessing in vain (*berachah levatalah*). They are likewise forbidden to recite the blessing of *Shehecheyanu*.

**81.** When a minor reaches the age where he knows how to wave the lulav, his father is obligated to educate him in this mitzvah and purchase the *Arba’at HaMinim* for him so that he can fulfill the mitzvah.

### The Time for Taking the Lulav

**82.** The ideal time for the mitzvah of taking the lulav is from sunrise (*hanetz hachamah*) until sunset (*shkiyah*). Post facto (*bedieved*), if one took it after dawn (*alot hashachar*), he has fulfilled his obligation. Therefore, in a time of pressing need, one may take it starting from *alot hashachar*.

**83.** If one did not take the lulav during the entire day and the sun has already set, he should take the lulav during twilight (*ben hashmashot*, within 13.5 minutes after sunset). However, he should not recite a blessing on taking it during *ben hashmashot*.

**84.** Some have the custom to take and bless upon the lulav early in the morning in the sukkah before the *Shacharit* prayer, and afterward in the synagogue they wave it during Hallel and the *Hoshanot*. Others say that one should pray *Shacharit* before blessing on the lulav, based on the principle of *tadir v’she’eno tadir, tadir kodem* (the more frequent practice takes precedence).

**85.** It is forbidden to eat prior to taking the lulav starting half an hour before the time of the mitzvah arrives. If one has not yet prayed *Shacharit*, eating is forbidden in any event before prayer. Nonetheless, the prohibition against eating prior to taking the lulav applies only to eating more than a *kebetzah* of bread [approximately 55 grams] or more than a *kebetzah* of baked grain products (*pat haba’ah bekisnin*); consuming up to a *kebetzah* is permitted. Regarding other foods—such as fruits, vegetables, meat, fish, and cooked dishes not made from the five species of grain—it is permitted to eat them before taking the lulav. Likewise, it is permitted to drink tea, coffee, or soft drinks before taking the lulav. It is commendable as an act of piety (*middat chasidut*) to taste nothing at all prior to taking the lulav.

### The Requirement of “Lachem” – From Your Own

**86.** On the first day of the festival, one does not fulfill his obligation with *Arba’at HaMinim* (or any one of them) that is borrowed or rented from his friend, unless it was given to him as a complete gift (*matanah gemurah*). In a year when the first day of Yom Tov falls on Shabbat and the *Arba’at HaMinim* are taken only during the days of Chol HaMoed—making the mitzvah of lulav entirely Rabbinic (*de’rabbanan*)—one fulfills his obligation *lechatchilah* even when one or all of the species are borrowed from his friend.

### Laws of the Lulav

**87.** The finest way to perform the mitzvah (*mitzvah min hamuvchar*) is for the leaves of the lulav not to be separated from one another. If they separated but did not droop like the leaves of branches, it is kosher. If the leaves fell off to the point that there is an area on the spine (*shidrah*) of the lulav uncovered by leaves, it is invalid. Likewise, a lulav whose leaves have broken loose—meaning the leaves have detached from the spine to the point that they hang downward and do not rise with the lulav—is invalid.

**88.** A lulav whose majority of leaves have dried up, or whose spine has dried up, is invalid.

**89.** The natural growth of lulav leaves is that each leaf is doubled and joined at its back. The central upper leaf emerging from the spine at the top of the lulav is called the *tiyomet*. It is an enhancement of the mitzvah (*hiddur mitzvah*) for the *tiyomet* to be completely closed. Some lulavim have two *tiyomot*.

**90.** A lulav whose tip was severed—meaning the majority of the upper leaves emerging from the top of the spine were broken off—is invalid. Likewise, if it split—meaning its two central halves separated from each other to the point that they appear as two—it is invalid. Therefore, one must be very careful when inspecting the lulav and holding it not to split the upper leaves at the top of the lulav.

**91.** A lulav whose tip is bent forward like a reed is invalid, even if its body is straight. This applies specifically when it is bent at its spine; however, if only the leaves extending beyond the spine are bent, it is kosher, though some are stringent even regarding the leaves. A lulav whose body is bent like a sickle, making its

spine like a hunchback, is invalid. This applies when it is bent forward or to either side; however, if it is bent backward, it is kosher.

**92.** Lulavim that grow on palm trees that do not bear fruit at all, such as those growing on a Canary Date Palm, are kosher for the blessing, and one fulfills the mitzvah with them. Such is the common custom to be lenient. Whoever is stringent to take a lulav that comes from a fruit-bearing palm tree will receive blessing.

**93.** The minimum length of the spine of the lulav is four *tefachim* [32 cm; it is good to be stringent that it measures 40 cm]. This measurement must be in the spine of the lulav itself; the leaves extending beyond it do not count toward this measurement.

**94.** The spine of the lulav must extend at least one *tefach* above the myrtles (*hadasim*) and willows (*aravot*) after they are bound together. [The required length of the *hadasim* and *aravot* is three *tefachim*, as will be explained].

### Laws of the Hadas

**95.** The “branch of a braided tree” (*anaf etz avot*) mentioned in the Torah is the hadas whose leaves cover its wood. It is not called *avot* (braided) unless three or more leaves emerge from each row (*ken*), aligned evenly around the stem in a single circle, even if each leaf emerges from a distinct stem, provided none of the three leaves is higher or lower than the other two. This is called a *hadas meshulash* (a triple-leaved myrtle).

**96.** If one of the three leaves is higher or lower than the other two, this hadas is not called a *hadas meshulash*, but a *hadas shoteh* (a wild myrtle), and one does not fulfill his obligation with it even in a time of pressing need.

**97.** A hadas grafted onto another species is subject to a dispute among the *poskim*; it is proper to take the stringent view into account. However, one should disqualify only a hadas that is known with certainty to be grafted; if it is not known to be grafted, but its appearance is slightly unusual, it should not be disqualified.

**98.** A hadas whose leaves have completely dried up is invalid. If its leaves have withered, it is kosher. “Dried up” means that the leaves have turned white and crumble when scratched with a fingernail. As long as they remain green, they are not considered dry.

**99.** A hadas whose tip was severed (broken) is kosher. Nevertheless, if one can find another hadas, it is good to be stringent.

**100.** The *Acharonim* disagree regarding one who has only one or two *hadasim*, whether he may recite the blessing of *Al Netilat Lulav*. Therefore, one should not recite the blessing, following the rule of *safek berachot lehakel* (when in doubt concerning blessings, rule leniently).

**101.** If one wishes to add more than three *hadasim* to the lulav, strictly speaking, he is permitted to do so. Some *Rishonim* are stringent in this regard; those who are meticulous do not add beyond three *hadasim*. Strictly speaking, if one wishes to add *hadasim shotim* (which are invalid for the blessing) to the three kosher *hadasim*, he may do so, especially if he does not intend them for the mitzvah, but merely for beauty. The same law applies to the *aravot*.

**102.** The required length of the hadas is three *tefachim* [24 cm; it is good to be stringent that it measures 30 cm]. If the hadas was much longer, it is kosher, provided the spine of the lulav extends one *tefach* above the hadas after they are bound together.

**103.** Ideally, the hadas should be triple-leaved (*meshulash*) throughout its entire length from bottom to top. Strictly speaking, as long as the majority of its length is triple-leaved, it is kosher.

**104.** Even if the hadas is very long and the majority of its total length is not triple-leaved, as long as it is triple-leaved for the majority of the required minimum length—meaning more than a *tefach* and a half [approximately 16 cm]—it is kosher. Some validate it even if this majority of triple-leaved rows is not concentrated in one place, but scattered along the length of the hadas; some express doubt about this, and it is proper to be stringent.

**105.** A hadas from which some leaves have fallen: as long as two leaves remain in each row, it is kosher. Some are stringent in this regard, and it is proper to take their words into account. It is an act of piety (*middat chasidut*) to be stringent even if a single leaf has fallen from the majority of its required length. If two leaves have fallen from each row along the majority of its required length, it is invalid.

### Laws of the Aravah

**106.** The “willows of the brook” (*arvei nachal*) mentioned in the Torah are willows whose leaves are drawn out like a brook, the edges of their leaves are smooth without serrations, and their stems are reddish. It is not necessary for the willows to grow specifically by a brook; even if they grew on mountains or in the desert, they are kosher. Because most willows grow by a brook, they are called *arvei nachal*.

**107.** An aravah whose tip has been severed (cut), even by the slightest amount, is invalid. Therefore, some are careful to take an aravah that has a fresh bud (*liviv*) at its very tip.

**108.** A dry aravah is invalid. This means that the majority of its leaves along its required length have dried to the point that they are no longer green at all. However, a withered aravah—meaning it is neither fully moist nor completely dry—is kosher.

**109.** An aravah whose leaves have fallen from the majority of its required length is invalid. It is good to enhance the mitzvah by ensuring that not even a single leaf falls from the aravah along its entire required length.

**110.** The required length of the aravah is three *tefachim* [24 cm; it is good to be stringent that it measures 30 cm]. If the aravah was much longer, it is kosher, provided the spine of the lulav extends one *tefach* above the aravah after they are bound together.

### Laws of the Etrog

**111.** A lemon, although similar in appearance to an etrog, is invalid even in a time of pressing need, as we have a tradition that the “fruit of a beautiful tree” (*peri etz hadar*) stated in the Torah is specifically the etrog. Therefore, a grafted etrog (*etrog murkav*) is invalid even in a time of pressing need, and many *poskim* hold that a grafted etrog is invalid by Torah law (*de’orayta*).

**112.** Even an etrog that is doubtful whether it is grafted is invalid, and one may not recite a blessing on it at all. It is known that most etrogim found nowadays are presumed to be grafted. Therefore, a God-fearing person should not purchase an etrog unless it comes from someone he knows personally, who testifies that it was picked from an orchard with a clear tradition of being non-grafted, or he should purchase an etrog with a reliable *hechsher* (rabbinical certification) from an expert halachic authority who verified its lineage and origin.

**113.** Even if an etrog has certain physical signs indicating it is non-grafted, one cannot rely on these signs, particularly in our time when growers have become very sophisticated and know how to produce grafted etrogim that appear internally and externally identical to non-grafted etrogim.

**114.** The minimum size of an etrog is no less than a *kebetzah* [54 cc]. If it has the volume of a *kebetzah*, but is still unripe, it is kosher, provided it does not have the deep green color of a leek (*karti*). An etrog smaller than a *kebetzah* is invalid throughout all seven days of the festival. However, an etrog that is extremely large is kosher.

**115.** If an etrog initially measured a *kebetzah* and subsequently shriveled to less than a *kebetzah*, some invalidate it while others validate it. Halachically, if one has no other etrog, he should take it without a blessing. It is proper not to take an etrog that measures exactly a *kebetzah*, but rather to select an etrog somewhat larger than a *kebetzah*.

**116.** An etrog perforated by a hole that penetrates all the way through, even if it is very small, is invalid.

Some are stringent regarding a penetrating hole even if no mass was missing from the etrog, while others permit a penetrating hole as long as no mass is missing; it is proper to take the stringent view into account. Regarding what is defined as a penetrating hole: some say it means a hole piercing from one side to the other, while others say that even if it penetrates only until the seed chamber, it is considered a penetrating hole.

**117.** In a year when the first day of Yom Tov falls on Shabbat, one may take an etrog that is missing some of its mass during Chol HaMoed, provided the majority of it remains intact and it still measures at least a *kebetzah*. In a time of pressing need, one may also be lenient regarding this on the second day of Yom Tov in the Diaspora.

**118.** An etrog whose *pitom* (upper tip) was removed is invalid. This applies specifically when it originally had a *pitom* and it was severed; however, an etrog that never grew a *pitom* is kosher. It is well known that most etrogim found nowadays naturally grow without a *pitom* at all.

**119.** If the stem (*oketz*)—the woody stem by which the etrog is connected to the tree—was removed, the etrog is invalid. Some are lenient and permit reciting a blessing on an etrog whose *pitom* or stem was removed during the days of Chol HaMoed; where no other etrog is available, one may rely on their opinion.

**120.** A dried-out etrog is invalid even during the days of Chol HaMoed. As long as it emits no moisture when a needle is inserted into it, it is considered dry.

**121.** An etrog that is green like a leek, if it is known that the fruit is fully formed and not stunted, and if placed near other fruits it would turn yellow, is kosher even *lechatchilah*. It is not necessary to actually place it near fruits to turn it yellow, and it is kosher even while still green.

**122.** An etrog upon which water was spilled causing it to swell, or an etrog that has rotted, or was pickled in vinegar, or was soaked in water or other liquids for 24 hours, or was cooked, or is spotted (*menumar*), is invalid. Regarding “spotted”: some say it means having discolored marks in two or three places; others say it applies even with valid colors if it is spotted with different shades.

**123.** An etrog that is round like a ball is invalid, because it lacks *hadar* (beauty), as it is not the natural form of an etrog to be spherical.

### Binding the Lulav with the Hadasim and Aravot

**124.** It is a mitzvah to bind the lulav together with the two aravot and three hadasim for the sake of beauty and enhancement of the mitzvah (*joy ve'hidur mitzvah*).

**125.** It is customary to bind the lulav with its own species, namely, with lulav leaves. It is permitted to tear a leaf from the lulav to bind that specific lulav. It is proper not to take a leaf from one lulav to bind another, as it was already designated for its own mitzvah. If it is a long lulav whose spine exceeds the required four *tefachim*, and one takes a leaf growing below the four *tefachim*, one may be lenient even *lechatchilah*.

**126.** The order of binding the lulav according to the Sepharadic custom is as follows: One places the lulav, hadasim, and aravot in their natural direction of growth—their tips pointing upward and their cut base pointing downward. The spine of the lulav should face the person binding it. One places the three hadasim: one to the right of the lulav, one to its left, and one on the spine of the lulav. Then, one places the aravot over the hadasim on both sides of the lulav, and binds them securely together with lulav leaves using two knots, one on top of the other. One should bind them in several places along their length so the binding does not come loose and they remain held together.

**127.** One must ensure that the spine of the lulav extends at least one *tefach* above the hadasim and aravot, as explained above.

### Order of Taking the Lulav and Its Blessings

**128.** The mitzvah of lulav applies from the Torah on the first day of the festival only, except in the Bet HaMikdash, where the mitzvah applied all seven days. After the destruction of the Bet HaMikdash, the Sages instituted taking the lulav all seven days everywhere as a commemoration of the Temple (*zecher laMikdash*). In a year when the first day of Yom Tov falls on Shabbat, the lulav is not taken on the first day, but on the second day, and *Shehecheyanu* is recited only on that second day.

**129.** If one forgot to recite the blessing before taking the lulav, he may recite it post facto (*bedieved*) as long as he has not finished reciting the *Hoshanot*, because the performance of the mitzvah has not yet fully concluded. But after completing the *Hoshanot*, he may no longer recite the blessing on the lulav on that day; if he recites it, it is a *berachah levatalah*. Furthermore, one who takes the lulav multiple times during the day may recite the blessing only the first time.

**130.** Even if one forgot to recite the blessing of *Shehecheyanu* until the seventh day (Hoshana Rabbah) and remembered, he should recite *Shehecheyanu* on that seventh day.

**131.** One must stand while reciting the blessing on the lulav and while taking it. Post facto (*bedieved*), if one recited the blessing and took the lulav while seated, he has fulfilled his obligation. An elderly or infirm person who finds it very difficult to stand may recite the blessing and take the lulav while seated.

**132.** If one did not have a lulav before Hallel and one was brought to him in the middle of Hallel, he should pause between the sections of Hallel, recite the blessing on the lulav, wave it, and then resume reciting Hallel.

**133.** The *Arba'at HaMinim* are mutually dependent (*me'akvin zeh et zeh*); if one species is missing, one has not fulfilled the mitzvah at all. It is a mitzvah to take all four together, with the lulav, hadasim, and aravot bound together, and the etrog held separately. Post facto (*bedieved*), if one took each species individually one after another, he has fulfilled his obligation.

**134.** Before reciting the blessing on the lulav, one takes the lulav in his right hand while bound with the hadasim and aravot. However, he should not take the etrog in his hand until after reciting the blessing, in order to recite the blessing immediately prior to performing the mitzvah (*over la'asiyatan*); if he holds the etrog together with the other species, the mitzvah is already fulfilled upon lifting them, and the blessing would not be prior to its performance.

**135.** One holds the lulav, aravot, and hadasim in their natural direction of growth—their tips pointing upward and their cut base pointing downward. One holds them at the place where they are bound together, and not above the binding.

**136.** After taking the lulav in his right hand, he recites the blessing *Al Netilat Lulav* [and on the first day of taking it, he also recites *Shehecheyanu*, as mentioned above]. Afterward, he takes the etrog in his left hand in its natural direction of growth—the *pitom* pointing upward and the stem (*oketz*) pointing downward—brings his hands together so the etrog touches the other species, and waves them.

**137.** If one wishes to hold the etrog before reciting the blessing, he may do so by holding it upside down—with the *pitom* downward and the stem upward—and after concluding the blessing, turn the etrog right side up, with the *pitom* upward and the stem downward. Some say it is preferable to hold all four species before the blessing in their natural direction of growth, with the lulav in his right hand and the etrog in his left, and explicitly intend not to fulfill the obligation until after concluding the blessing. The accepted custom is according to the first method, where one does not take the etrog into his hand until after reciting the blessing.

**138.** A left-handed person also takes the lulav in the manner of all people—holding the lulav in what is the right hand of most people, and the etrog in what is the left hand of most people. Post facto (*bedieved*), however one held them, he has fulfilled his obligation, as this does not invalidate the mitzvah. It is good to take them again properly without a blessing. One who is ambidextrous holds the lulav in the right hand and the etrog in the left according to all opinions.

**139.** If one is wearing gloves, he must remove them before reciting the blessing on the lulav; if he did not remove them, some say he has not fulfilled the mitzvah. If he has a ring on his hand, it is proper to remove it before blessing; nonetheless, according to the strict law, it does not invalidate the mitzvah, and if he did not remove it, he has fulfilled his obligation.

**140.** Although strictly speaking one fulfills the mitzvah simply by picking up and lifting the *Arba'at HaMinim*, nevertheless, one must also wave them (*na'anu'im*). Waving means holding them in his hands, extending them outward from his chest, and bringing them back toward his body, moving them back and forth three consecutive times. The waving is performed in the four directions of the world—south, north, east, west—and upward and downward. One should not wave them forcefully, but gently and moderately.

**141.** The custom of the Sepharadim is to perform the *na'anu'im* according to the Arizal: waving to the south, north, east, upward, downward, and west. However, the order of the directions does not invalidate the mitzvah, and if one altered the order, he has fulfilled his obligation.

**142.** When waving downward, one does not turn the lulav upside down so that its tip faces the ground; rather, he holds it in its natural direction of growth, lowers his hands, tilts it downward, and waves it in that manner.

**143.** When waving during the verse *Hodu LaHashem Ki Tov* at the end of Hallel, although the custom is to repeat the verse twice, one waves during the first recitation only.

**144.** It is proper and fitting for anyone who is able to take the lulav at the Western Wall (*Kotel HaMa'aravi*), which was certainly within the boundaries of Yerushalayim during the time of the Bet HaMikdash. In doing so, one fulfills the opinion of the Rambam, who holds that even in our time, the mitzvah of taking the lulav all seven days is a Torah commandment (*de'orayta*) exclusively in the Holy City of Yerushalayim (in the original Old City).

### Customs of Hoshana Rabbah

**145.** The seventh day of Chag HaSukkot is called Hoshana Rabbah, and its sanctity is very great. It is customary to stay awake the entire night, reading the Book of *Devarim* and the *Tikkun* printed in the *machzorim*. In the *Shacharit* prayer of Hoshana Rabbah, it is customary to circle the *tevah* during the *Hoshanot* seven times.

**146.** After *Shacharit* on Hoshana Rabbah, it is customary to fulfill the mitzvah of beating the aravah (*chavatat aravah*). This is an established practice of the Prophets (*minhag nevi'im*); therefore, we do not recite a blessing on beating the aravah, as one does not recite a blessing over a custom. Those who recite *Leshem Yichud* before beating the aravah should say within the text “*minhag nevi'im*” (a custom of the prophets), and should not say “*yesod nevi'im*” (a foundation of the prophets).

**147.** Based on the Mekubalim, it is customary to take five willow branches (*badei aravah*). If one cannot find kosher aravot, he may untie the binding of the lulav and take the aravot from the lulav, since the mitzvah of lulav has already concluded for the festival. However, one should not beat them while they are still bound to the lulav.

**148.** After one has beaten his aravot, his friend may use them to fulfill the mitzvah of beating the aravah, provided the aravah remains intact with at least the majority of its leaves.

**149.** It is fitting on the day of Hoshana Rabbah to read *Parashat VeZot HaBerachah* according to the practice of *Shenayim Mikra v'Echad Targum* (reading the Torah text twice and the Targum once). If one did not read it on Hoshana Rabbah, he should read it on the night of Simchat Torah, or on Yom Tov morning before the *Shacharit* prayer.

### Order of the Prayer of Shemini Atzeret

**150.** The eighth day of Chag HaSukkot is Shemini Atzeret, which is an independent festival (*regel bifnei atzmo*); therefore, one recites the blessing of *Shehecheyanu* during Kiddush on the night of Shemini Atzeret. One does not sit in the sukkah on this day in Eretz Yisrael. In the Diaspora, one sits in the sukkah on the first day of Shemini Atzeret, but does not recite the blessing of *Lishev BaSukkah*. A resident of the Diaspora visiting Eretz Yisrael who must observe two days of Yom Tov: if he has his own apartment, he sits in the sukkah without a blessing; if he is hosted by a resident of Eretz Yisrael, he does not sit in the sukkah at all, but eats in the house with the host.

**151.** In a year when Shemini Atzeret falls on Shabbat, Kabbalat Shabbat is recited, with the exception of *Bameh Madlikin*, which is omitted.

**152.** If one erred in the prayer of Shemini Atzeret and said “*et yom Chag HaSukkot hazeh*”—whether on the night of Shemini Atzeret or during the day, whether in Eretz Yisrael or in the Diaspora—he has not fulfilled his obligation. If he remembered in the middle of the blessing or in the blessings that follow, he returns to *Attah Bechartanu*. If he concluded his prayer, he must repeat from the beginning. The same applies to Kiddush: if he erred and said “*et yom Chag HaSukkot hazeh*,” he has not fulfilled his obligation.

### The Hakafot on Simchat Torah

**153.** After the *Arvit* prayer on the night of Shemini Atzeret [and in the Diaspora, on the second night, which is Simchat Torah], the Sifrei Torah are taken out from the *hechal*, the congregation circles the *tevah* for seven *hakafot*, singing, dancing, and rejoicing in honor of concluding the reading of the Torah portions. It is a mitzvah to clap hands, rejoice, and dance even when Yom Tov falls on Shabbat, as this is for the honor of the Torah, demonstrating our great love for our holy Torah.

**154.** It is customary to conduct the *hakafot* on Simchat Torah during the day as well, after the Musaf prayer. Some have the custom to conduct the *hakafot* before *Musaf*. Likewise, it is customary to dance and conduct *hakafot* after the *Minchah* prayer, and to conduct *Hakafot Sheniyyot* on Motzaei Yom Tov.

**155.** It is permitted to take Sifrei Torah out into the city streets to dance and sing in honor of the Torah on the day of Simchat Torah, and likewise on Motzaei Yom Tov for *Hakafot Sheniyyot*.

**156.** Musical instruments should not be brought to play during Yom Tov in honor of Simchat Torah. However, during *Hakafot Sheniyyot* conducted on Motzaei Simchat Torah, it is fitting and proper to bring musical instruments to increase the joy of the Torah.

**157.** It is forbidden to sit inside the synagogue while the congregation is carrying a Sefer Torah and dancing with it. Even between one *hakafah* and the next, it is forbidden to sit down to rest. However, an ill or elderly person who cannot stand for an extended period of time is permitted to sit between *hakafot*.