

HILCHOS SUKKOS!

1. Some Poskim rule that on the Yom Tov of Sukkos one should place a tablecloth only on his table in the Sukkah, and not on his table in the house--in order to indicate that the house is not his *dira* over Sukkos. Others, however, hold that one can put a tablecloth on even in the home LeKavod Yom Tov (Shulchan Aruch Orach Chaim 639, Dirshu Note 4).

2. [As we did, in fact, point out yesterday as an aside to kissing Seforim], some have the custom of kissing the Sukkah's walls when they enter and leave the Sukkah, as a sign of *Chibuv HaMitzvah...VeAshrei Me She'oved Hashem BeSimcha*--fortunate is the one who serves Hashem with joy! (ibid.; Shulchan Aruch Orach Chaim 477, Mishna Berurah seif katan 5, quoting the Shelah HaKadosh).

3. HaRav Nissim Karelitz, Shlita, rules that it is permissible to bring a trash container into the Sukkah when cleaning it, provided that he takes it out as soon as he has completed cleaning (SA, OC 639, Dirshu Note 6).

4. One is required to promptly remove used food containers from the Sukkah. Although when one finishes Shalosh Seudos close to the end of Shabbos during the year, one generally does not clean-off the table so that it is not a *hachana* for after Shabbos, HaRav Elyashiv, Z'tl, rules that it is permissible to remove the used utensils from the Sukkah in such a situation, because it is clear that one is doing so for the Kavod of the Sukkah--and not as a *hachana* for after Shabbos (ibid., Dirshu Note 7).

1. Although one is not required to drink water in the Sukkah, if one is close to the Sukkah and would like to drink some water, HaRav Shlomo Zalmen Auerbach, Z'tl, opines that it would appear that he should enter the Sukkah--for a Sukkah must be treated as a home, and just as a person close to home would wait until he gets home to drink, so too, should one enter the Sukkah to take the drink in order to fulfill the Halacha of *Taishvu Ke'ain Taduru*--dwelling in the Sukkah as one dwells in his home (Shulchan Aruch Orach Chaim 639, Dirshu Note 13).

2. If there is a Bris on Sukkos, both HaRav Auerbach Z'tl, and HaRav Elyashiv, Z'tl teach that it is preferable to make the Bris in a Sukkah, if it is possible.

1. One must eat at least a kezayis of bread in the Succah on the first night of Succos MeD'oraysah (in Chutz La'aretz one must eat a kezayis on the second night as well). *Lechatchila* one should eat this kezayis within two minutes, but in no event should one delay more than four minutes. There is a Machlokes HaPoskim as to whether we compare the eating of bread on the fifteenth of Succos to the eating of Matzah on the fifteenth of Nissan *to the extent* that one should taste the bread and should accordingly not dip it into honey. The *Yad Eliyahu* rules that one should not eat it with honey because it takes away the taste of the bread, just as we do not do anything to take away the taste of the Matzah on the night of the Seder. However, HaRav Chaim Brisker, Z'tl and HaRav Shlomo Zalmen Auerbach, Z'tl, rule that we do not take the limud from Matzah that far, as there the eating of the Matzah is the mitzvah itself, whereas on Succos the *Ikar Mitzvah* is sitting in the Succah *through* the eating of the bread. Indeed, to the contrary, there may be room to eat the Challah with honey to show *Chibuv Mitzvah* and perhaps for Simchas Yom Tov. For one who wants to be *choshesh* for the *shitah* not to eat with honey, he may eat a kezayis without honey, and then a kezayis with honey (Shulchan Aruch Orach Chaim 639:1, Dirshu Notes 29,30).

2. The G'ra holds that there is a Mitzvah to eat Matzah all seven days of Pesach. The Mishna Berurah writes that he has a *safeik* as to the opinion of the G'ra on Succos--i.e., as to whether there is also a Mitzvah Lechatchila to eat bread on each one of the seven days of Succos and to make the bracha of *Leisheiv BaSuccah* together with it (ibid., Mishna Berurah seif katan 24).

1. HaRav Yaakov Ettlinger, Z'tl, in his great work on Sukkos, the *Bikkurei Yaakov*, writes that person should act wisely when building his Sukkah so that he can fulfill the Mitzvah of Sukkah with greater ease--and allow himself the ability to stay in the Sukkah, rather than saying that he is '*patur*'--for one who adds on to his kiyum of Sukkah will have bracha added on to him *Min HaShomayim*. It is well known, for example, that the Chofetz Chaim, Z'tl, and HaRav Chaim Brisker, Z'tl, would bring a heater into the Sukkah in order to make it more comfortable, a more pleasant place to stay in, and a place where one could learn without difficulty (Shulchan Aruch Orach Chaim 639, Dirshu Note 34).

2. There is a question as to whether one should recite the bracha of *Leisheiv BaSukkah* when making Havdalah. Even if one is to recite a *Leisheiv BaSukkah* when reciting Havdalah, there are different opinions as to at what point it should be recited. One should accordingly consult with his Rav or Posek in this area. HaRav Shlomo Zalmen Auerbach, Z'tl, would, for example, make the bracha of *Leisheiv BaSukkah* before he made the bracha of Borei Pri HaGafen and then eat *mezonos* immediately after Havdalah, so that the bracha of *Leisheiv BaSukkah* would not only be on the drinking of the wine itself, but on the eating of a mezonos as well (ibid., Dirshu Note 37).

1. If one returns to the Sukkah after it rains, then upon return one must make a new bracha of *Leisheiv BaSukkah*, because he has had a *hesech hada'as*. Accordingly, upon returning, one should eat a little bit more than a *kebei'ah* of mezonos, and make a new bracha of *Leisheiv BaSukkah* (Shulchan Aruch Orach Chaim 639 Mishna Berurah seif katan 46, Dirshu Note 44). If one has a *sh'lak* on his Sukkah, rolls it out during the rain and remains in the Sukkah, then there is a machlokes haposkim as to whether one makes a new bracha of *Leisheiv BaSukkah* when he

unrolls the *sh'lak* after the rain stops (ibid., Dirshu Note 44). Note: The Rema writes that when one leaves the Sukkah because of the rain, he should walk out not angry--but humbled. In any event, one should not feel *tza'ar*, as this would adversely impact upon the Simchas Yom Tov. (SA OC ibid., 7, Dirshu Note 48).

2. If one is entering the Sukkah in order to go to sleep, it is best that he eats Mezonos so that he can make a *Leisheiv BaSukkah* on the food, which will cover his sleeping as well (SA OC 640, Dirshu Note 54). HaRav Shlomo Zalmen Auerbach, Z'tl, and HaRav Elyashiv, Z'tl, rule that one should not take a sleeping person out of the Sukkah under the pretense that he is not consciously performing a Mitzvah--for in fact the person is performing the Mitzvah of Yeshivas Sukkah even in his sleep! (ibid., Dirshu Note 47)

1. The Shulchan Aruch HaRav (Orach Chaim 639:13) writes that the Shiur of a *hefsek* after one has left the Sukkah before coming back is an hour or two, and a new bracha of *Leisheiv BaSukkah* (on more than a *kebeiyah* mezonos-- cake or the like, or, of course, bread) should then be recited. Even if one has not actually left for an hour to two, but intended to do so, that would also be considered a *hefsek* (Shulchan Aruch Orach Chaim 639, Dirshu Note 3).

2. The chiyuv of chinuch for a katan begins at the age of five or six (depending on level of intelligence or awareness of the Mitzvah). It would accordingly be prohibited for anyone to feed a katan of this age out of the Sukkah, or even to tell him to eat. According to some Achronim (and perhaps the Mishna Berurah), the age of the child may be as low as four if he is particularly bright (SA OC 640:2, Mishna Berurah seif katan 5, and Dirshu Note 4).

1. Yesterday, we noted that the *chiyuv* of a katan in Sukkah begins at an early age. What if it is late in the evening, and a father wants to eat or learn in the Sukkah, while his son wants to go to sleep--but cannot do so with the light on. HaRav Chaim Kanievsky, Shlita teaches that the father can stay in the Sukkah, and that the son can go to sleep in the house. Additionally, HaRav Kanievsky continues, the father does not have to awaken the child and bring him into the Sukkah when the father is ready to turn off the light--as the Halacha would be the same as someone who has gone to sleep inside the house because it is raining in the Sukkah (Shulchan Aruch Orach Chaim 640, Dirshu Note 3).

2. The Mishna Berurah appears to rule that when sleeping in the Sukkah at night, one should also have a table in the Sukkah as well (SA OC 640, Mishna Berurah seif katan 27). There are different opinions among the Achronim as to whether the Mishna Berurah means that the table actually has to be there and open all night. HaRav Shlomo Zalmen Auerbach, Shlita, for instance, writes that the text in the Mishna Berurah is a *ta'us sofer*--especially as the Mogen Avraham rules that one can remove a table from the Sukkah in order to sleep there. However, HaRav Moshe Shternbuch, Shlita, writes that the Chofetz Chaim did in fact keep his table in the Sukkah while sleeping there. HaRav Shternbuch explains the reason--the Sukkah has to be as a dwelling--which typically has *both* a table and a bed (ibid., Dirshu Note 24).

1. The *Rema* rules that one should commence building the Sukkah immediately after Yom Kippur, for he fulfills a Mitzvah in building the Sukkah as well. The *Bi'ur Halacha* writes that according to the Yerushalmi the building of the Sukkah is a separate Mitzvah (i.e., separate and apart from sitting in the Sukkah), and one would actually make the bracha of *Asher Kideshanu BeMitzvosav...La'asos Sukkah*; however, the Bavli disagrees, and holds that it is not the ikar Mitzvah. There is a Machlokes Achronim as to whether according to the Bavli it is still a Mitzvah to build to the Sukkah (and a person should preferably perform the Mitzvah on his own), or whether it is a hechsher Mitzvah--which prepares one to dwell in the Sukkah over Sukkos (Shulchan Aruch Orach Chaim 641, Dirshu Note 1).

2. A child who becomes Bar Mitzvah over Sukkos would not recite a Shehechyanu over the Mitzvah of Sukkah, as he already recited (or was Yotzei) the Shehechyanu prior to his bar mitzvah. With respect to a Ger who converts to Yiddishkeit over Sukkos, the *Bikurei Yaakov* is unsure whether he would make a Shehechyanu at that time, as the chiyuv came upon him together with all Mitzvos, and not as a special Mitzvah that only comes *MeZman LeZman*--at designated times during the year for which the Shehechyanu would be recited (SA, OC 641, Dirshu Note 8).

1. Why does the bracha of *Leishev BaSukkah* not have to be made while standing? The *Pri Megadim* writes that just like the bracha over *Hafrashas Challah* can be made sitting because through doing so it is going to permit one to eat, so too, the bracha of *Leishev BaSukkah* permits one to eat his meal in the Sukkah--and therefore it can be said sitting. The *Pnei Yehoshua* writes that only for a Mitzvah which is to be performed standing, need the bracha be recited standing, but for a Mitzvah which can be performed sitting, the bracha over the Mitzvah can be recited sitting as well. It does not appear that the *Mishna Berurah* would agree with the explanation of the *Pnei Yehoshua*, as he rules that Megillas Esther can be read sitting, although the brachos must be recited while standing. Note: The Rambam rules that the bracha of *Leishev BaSukkah* should be recited after Kiddush, both of which are said standing, and the person should then proceed to sit down (Shulchan Aruch, Orach Chaim 643, Dirshu Note 3)

2. If one had already eaten Mezonos and made a *Leishev BaSukkah*, and now wants to be Motzi others with the bracha of *Leishev BaSukkah* as they are about to make Kiddush and start a Seudah, HaRav Aharon Leib Shteineman, Shlita, rules that he may do so (ibid., Dirshu Note 7).

1. The spine of the Lulav (the shedra), and not the Lulav itself, must be at least sixteen inches, and must be one tefach (four inches) more than the Hadassim and Aravos when tied together (Shulchan Aruch, Orach Chaim 650:2). Many people think that only the Lulav need be taller, but actually it is the spine of the Lulav that must extend so that the Hadassim and Aravos must stop four inches **below** the highest point of the shedra--which is the point at which the centermost branch last splits.

2. All of the Daled Minim must be properly acquired--from the most expensive Esrog through the most reasonably priced Aravah. This means that when one 'is left with' purchasing fresh Aravos on Erev Sukkos, he must be sure that the person selling them has the authority to sell them and is of an age who can legally transfer ownership of an article that he has acquired. If one

is not careful with his Aravos in this regard, he will not be Yotzei the Mitzvah of the Daled Minim--notwithstanding that the other three minim may be perfect(!) (SA, OC 649) Sukkos:

1. One typically makes Kiddush on Yom Tov morning and recites a *Leisheiv BaSukkah*. If one will not be washing his hands in the Sukkah, but instead will be going back into his house, by going inside he has interrupted between his bracha of *Leisheiv BaSukkah* and eating Challah in the Sukkah, over which the *Leisheiv BaSukkah* has been recited. Although this may be acceptable *bedi'eved*, the *Sefer Sukkah KeHilchasa* provides other *eitzos*--either eating sufficient cake after Kiddush before one leaves the Sukkah, or drinking a revi'is of wine at the time of Kiddush (Shulchan Aruch Orach Chaim 643 Dirshu Note 10). One may want to consult with his Rav based upon his personal facts and circumstances.

2. On the first morning of Sukkos, one recites two brachos over the Daled Minim--*Ahl Netilas Lulav* and *Shehechyanu*. He should not shake the Lulav until after he has recited the *Shehechyanu*. The *Bikkurei Yaakov* writes that one should make the brachos over the Daled Minim before davening in the Sukkah *ahl pi kabbalah* and also to demonstrate *zerizin makdimin lemitzvos*. Certainly, even for those who have the custom to wait until immediately prior to Hallel in Shul to recite the brachos, it is best to daven *K'Vasikin* so that one can perform the Mitzvah as close to sunrise as possible. However, even if one is not davening *K'Vasikin*, the *Seder HaYom* writes that if it is the Minhag of one's Shul to recite the bracha in Shul together before Hallel, one should not deviate from the Minhag. The *Bikkurei Yaakov* adds that in such an instance it is best for a person to come home after davening and shake the Lulav in the Sukkah (SA OC 644, Mishna Berurah seif katan 3 and Dirshu Note 1).

1. It is forbidden to place the *sechach* down before putting up the walls of the Sukkah, as the placement of the *sechach* should be the final act which makes the Sukkah *kasher*. It is likewise of utmost importance that when placing the *sechach* on the Sukkah any *shlak* or awning is rolled up. After the *sechach* has been fully placed on the Sukkah and the Sukkah is *kasher*, one may then roll the *shlak* or awning on it (Kitzur Shulchan Aruch 134:8). No trees may be directly above the Sukkah. However, if the branches of trees next to the Sukkah (but not on top of the Sukkah) block the sunlight from reaching the Sukkah, the Sukkah is still *kasher* (Shulchan Aruch, Orach Chaim 626:1, Bi'ur Halacha d'h *Tachas*).

2. In order to be *yotzei* the Mitzvah of Daled Minim per se, one need merely pick up the Minim and put them down, without even performing *na'anuim*. If one has done so, it is still better to at some point pick them up again and shake them in accordance with his Minhag. In all event, the more one holds the Minim because they are precious to him, the more he demonstrates his *Chibuv HaMitzvah* (it is for this reason that some do not put the Minim down immediately after Hallel, but keep holding the Minim until after *Kaddish Shaleim* following Hallel). When one holds the Minim in a holder, it is considered as if he is holding them directly, as he is doing so to demonstrate honor and respect for the Mitzvah. (SA OC 652:1, Rema; Dirshu Notes 8 and 11).

1. Although there is an opinion that one should not pick up his Lulav and Esrog the first night of Sukkos, as it is not yet time for the Mitzvah to be performed and they would otherwise be

Muktzah, most Poskim rule that the Daled Minim may be picked up and moved on the first night. In fact, it is known that the Ba'al Shem Tov, Z'tl and Rebbi Yisroel Salanter, Z'tl, would practice the *na'anuim* on the first night of Sukkos in preparation for the morning. Rebbi Yisroel explained that we should look at the military which undergoes training and exercises in preparation for the actual battle, so that when the time comes, their actions are conducted with care and precision. Most certainly, he continues, should we do the same for the *na'anuim*, which is an "Avodah Gedolah LeYotzreinu Bechol Tenu'ah U'Tenu'ah--a great service to our Creator--with each and every movement!" (Shulchan Aruch Orach Chaim 658, Dirshu Note 4). Hakhel Note: Let us remember that we are performing an *Avodah Gedolah* during the *na'anuim*!

2. The *Bikkurei Yaakov* writes that the Old City of Yerushalayim has, according to the Rambam, the Halachos of the Beis HaMikdash as to Lulav--which would mean that on all seven days of Sukkos, even in our time, it is a Mitzvah D'Oraysa to take the Daled Minim there. HaRav Shlomo Zalmen Auerbach, Z'tl, when going to the Kosel on Sukkos day [apparently, other than the first day], would accordingly take the Daled Minim a second time--for perhaps he was now fulfilling a Mitzvah D'Oraysa of Daled Minim--in addition to a Mitzvah D'Rabanan of Daled Minim he had performed earlier in the day. It is reported that HaRav Elyashiv, Z'tl, was *nota lehachmir* to the opinion of the *Bikkurei Yaakov*. The Chazon Ish, Z'tl, ruled not to enter into the Old City because of this *safek*, because perhaps one would have a Mitzvah D'Oraysa to fulfill the Daled Minim, and his Daled Minim would not be *kasher*--resulting in his voidance of the Mitzvah. HaRav Moshe Feinstein, Z'tl, disagrees with the premise of the *Bikkurei Yaakov*, and writes that even according to the Rambam, the Mitzvah D'Oraysa is only in the Beis HaMikdash--and not in Yerushalayim--which would mean that the Old City outside of the Beis HaMikdash has no special rule in our day with respect to the Mitzvah of Daled Minim (ibid., Dirshu Note 1).

1. As we all know, the Rema writes that one should begin building his Sukkah on Motza'ei Yom Kippur so that he leaves one Mitzvah and enters another. If one finds it difficult to begin the actual building either because he is weak from the fast or he needs the help of others, the *Kaf HaChaim* writes that he should at least speak with his household members regarding the Sukkah. In a similar vein, the *Aruch HaShulchan* writes that one unable to build a Sukkah should be involved in learning Mesechta Sukkah or the Halachos of Sukkah. Likewise, the *Mateh Ephraim* writes that if one has purchased his Lulav and Esrog prior to Yom Kippur, he should check them on Motza'ei Yom Kippur to make sure that everything is in order (Shulchan Aruch Orach Chaim 624; and 625, Dirshu Notes 3 and 4).

2. One should physically join together the Lulav and Esrog when reciting the bracha and when shaking them. The *Aruch HaShulchan* rules that one should join them together when reciting Hallel and the Hoshanos as well. The *Kaf HaChaim* brings from the Radvaz that one's fingers around the Lulav or around the Esrog would be considered a *chatzizah*, a separation between the Lulav and the Esrog, and that accordingly, one's fingers should not be totally wrapped around them (SA OC 651:11, Dirshu Note 80).

1. When eating one's kezayis or preferably more than a *kebeiyah* of challah in the Sukkah on the first night of Sukkos [or in Chutz La'aretz on both nights of Sukkos], one should lechatchila

have in mind that he is doing so *Zecher Leyetziyas Mitzrayim* and *Zecher Le'ananei Kavod*, which surrounded us and protected us from the elements around us in the desert (Shulchan Aruch Orach Chaim 626, Mishna Berurah seif katan 1). According to Rebbi Akiva, the Sukkah is actually a remembrance to the actual physical Sukkos or huts that every family of K'lal Yisrael possessed in the Midbar. Rabbi David Ashear, Shlita (Emuna Daily), in the name of HaRav Yitzchak Scher, Z'tl, asked what is so remarkable about our dwelling in simply huts, that brings us to commemorate it with the Sukkos holiday. HaRav Scher answers that the great miracle of the huts is the personal **Hashgacha Pratis** that each family experienced in the Midbar--**a miracle which continues through our day!** As we sit in the Sukkah on the first night(s) of Sukkos--let us revel in Hashem's Hashgacha Pratis over us!

2. When one places his esrog back in a nylon or plastic container on Yom Tov, isn't he being *molid reiach*--creating an esrog odor in the lining and in the box? The *Be'er Moshe* rules that it is not--for it is not the *derech b'nei adam* to benefit from the minimal amount of fragrance that the temporary containers absorb and emit (see SA OC 658, Mishna Berurah seif katan 7 and Dirshu Note 7).

1. The *Elef HaMogen* (in the Sefer Mateh Ephraim (626:18) writes that **every minute** that one spends in the Sukkah is a separate Mitzvas Asei M'Doraysa. (See also Yesod V'Shoresh HoAvoda for a moving discussion as to how much one should treasure his moments in the Sukkah.)

2. On Yom Tov, we will be reciting the Bracha of Shehechyanu both in the Sukkah and over the Arba Minim. It is important to once again review the words of the Sefer *Ma'aseh Nisim* (Rebbi Yaakov MiLisa, also known as the Nesivos), who explains the difference between the three words Shehechyanu, Kiyemanu, and Higiyanu. The word "*Shehechyanu*" refers to the physical life Hashem is granting us in spite of the difficulties and dangers of Galus. The word "*Kiyemanu*" refers to our eternity--Hashem has given us the opportunity of eternal existence through the performance of Mitzvos in this world. The word "*Higiyanu*" expresses our acute awareness that we are only here at the moment of the Bracha because of the true Chesed of Hashem. It is no small wonder then, that we are urged to recite this very meaningful Bracha with great Simcha and thanks to Hashem for bringing us to this moment so special in so many ways!

1.. Reminder! A boy above the age of five or six is required to eat all those foods in the Sukkah that his father would be required to eat in the Sukkah (Shulchan Aruch, Orach Chaim, 640:2).

2. It is a Hidur Mitzvah to use new aravos every day of Chol HaMoed (Kitzur Shulchan Aruch 137:6).

3.. A Lulav is Muktzah on Shabbos, and one may *not* move it *l'tzorech gufo u'mekomo*--even if one needs the place that it is in (ibid. 137:7).

4.. We present below several Shailos asked of HaRav Chaim Kanievsky, Shlita, as presented in the Sefer *Ma'aseh Rav*:

A. *Question:* One is permitted to place a sheet within 4-*tefachim* of his *Sechach* to decorate the Sukkah and it does not invalidate his *Sechach*. This being the case, one can simply spread a sheet directly under his *Sechach*--and he will be able to eat in the Sukkah--even when it is raining--why don't we all do so?! [See Mishna Berurah to Shulchan Aruch Orach Chaim, 629, seif katan 58].

Answer: The Torah did not obligate us to do so.

B. *Question:* Is it better to stay in the Sukkah longer and not be one of the first 10 in Shul for Minyan, or should one leave the Sukkah in order to be one of the first 10?

Answer: There are two possible responses: The rule of *Taishvu Ke'Ain Taduru* which would seem to dictate that it is better to be one of the first 10--as is the case the rest of the year and as brought in Shulchan Aruch Orach Chaim 90:14. The other possibility is *DeOvid K'Mar Ovid*, *DeOvid KeMar Ovid*--either way would be a responsible approach.

C. *Question:* Is it permissible to give a Shiur on Sukkos if you know people will fall asleep at the Shiur?

Answer: One can give the Shiur--but must first warn the people that it is forbidden to sleep outside of the Sukkah!

D. *Question:* One wants to fulfill the mitzvah of *Yeshivas Sukkah* but does not have anything to make a bracha of *Laishaiv BaSukkah* on. Is it better for him to enter and stay in the Sukkah without making a bracha--or not to enter for he will not be able to make the bracha?

Answer: One should enter the Sukkah even though he cannot make a bracha over the Mitzvah at that time.

E. *Question:* On Hoshanah Rabba, need one be careful not to step on the broken off Aravos leaves?

Answer: One should be careful.

We present below several rulings of HaRav Elyashiv, Z'tl, relating to Shabbos and Sukkos, as excerpted from the Sefer *Ashrei Halsh* (Volume III):

1. If a person makes a Sukkah on top of a car, the car has Kedusha, and one cannot take down the Sukkah and use the car for other purposes--even if one initially had only intended to use the Sukkah for a short time, no *tenai* will help regarding the Sukkah itself (as a *tenai* only helps for the *Noi Sukkah*).

2. A large Sukkah is not more of a *Hidur* than a small Sukkah--if one does not need a large Sukkah. If a Sukkah is too small, it is a *Chiyuv Gamur* to make it larger for one's family to fit--not a '*Hidur*'.

3. Although it is not nice (*mechu'ar*) to use items created for *akum* celebrations as *Noi Sukkah*, it is nevertheless permissible to do so *Al Pi Halacha*. The Halachos of *Noi Sukkah* apply only to something attached to the Sukkah--not to a plant, flowers or the like, which do not have any restrictions relating to taking them out of the Sukkah.
4. If snow falls on the Sukkah, it is *batel* to the Schach, and the Sukkah may be used.
5. One may not nail down the Schach even if he is worried that the Schach may fly up in a high wind. One should instead tie boards next to the Schach to weigh it down, or tie the Schach loosely with something that is not *mekabel tumah*. If Schach did fly off on Shabbos or Yom Tov, one can have an *akum* put it back, telling him to do so *L'Shem Tzel*--for the sake of shade. Note: Based upon this ruling, if the Schach flew up and flew back down itself, a question may be whether it has been placed back on the Sukkah *L'Shem Tzel*. One should consult his Rav in this event.
6. If a child under Bar Mitzvah put up the Schach, one should preferably place the Schach down again.
7. If a woman made a Shehechyanu on Hadlakas Neiros, she can still answer "Amen" to the Shehechyanu in Kiddush, because the Shehechyanu in Kiddush applies to other Mitzvos as well (such as building the Sukkah and dwelling in it).
8. If one in the past had been *makpid* not to even eat *Achilas Ar'ae* out of the Sukkah, and wants to stop this practice, it would be better for him to be *Matir Neder*.
9. If one is eating meat, fish or cheese as a meal, he must eat it inside the Sukkah.
10. If one takes a drink in the Sukkah, drank a little bit and then went into his house for something, when he comes back to the Sukkah, he must make a new bracha--for this would be considered *akira mibayis l'bayis*.
11. In Kiddush, one makes a bracha of *Borei Pri HaGafen* and then *Leisheiv BaSukkah*, for he will surely continue to eat immediately, as one must eat immediately after Kiddush.
12. If one has a Sukkah in his kitchen, he must have a Mechitzah between the area of the pots and pans, and the area of the Sukkah. Even in a public Sukkah, one should be careful to take out dirty dishes right away, so as not to leave the Sukkah in a *mevuzeh* (disgraceful) state.
13. Outside of the Sukkah, if a person feels that he is going to fall asleep if he sits down on a certain chair, then it is not considered an 'accident' that he fell asleep outside the Sukkah; accordingly, it is not permissible--and one should wake him up. If one did not realize that he would fall asleep outside of the Sukkah and he does, then he has not done an *issur*.
14. One can do the *na'anuim* in Shul differently than others in Shul may be doing them, as everyone knows that there are different Minhagim. A woman does not have to hold the *Daled*

Minim during Hallel. If one had used palm tree leaves for Lulav knots (it being clear that they were used for the Lulav), one should not throw them out in a disrespectful way.

15. The basis for the Minhag of bringing instruments into Shul for a *Simchas Beis Hashoeivah* is *Zecher L'Mikdash*. Hakhel Note: Let us treat a *Simchas Bais Hoshoeivah* accordingly!