

בס"ד. ערב חג הסוכות ה'תשפ"ה

To the families of *Anash* שיחיו of the community at the EU - Brussels

And [virtualcommunity@sichos.online](mailto:virtualcommunity@sichos.online)

### Reminders for the Last Days of Sukkos – 5785

**[May not be posted on any website or shared on WhatsApp groups without prior consent from the author]**

- \* Please post this on the refrigerator or another central location.
- \* Experience has shown that it is best if both husband and wife (and children...) review this each day thoroughly so that miscommunications and last-minute panics can be avoided, and Yom Tov can truly be celebrated joyfully.
- \* All the sources are in the Hebrew section of the Reminders.

\* Important note: It has been stressed many times that these are “Reminders” to be able to see things “at a glance” and they are not a compilation of *Halocho*.

However, Since there are several *Halochois* that require elaboration, the format of the “Reminders” has been kept, the additional details are included at the end of this document, in the “**Laws and Customs**” by Rabbi Lesches, with his permission. They include the *Halochois* of:

*Hosha’annah Rabbah in the evening – Hosha’annah Rabbah Davening – Hosha’annah Rabbah Daytime – Candle lighting (before Yom Tov) – Shmini Atzeres and the Sukkah – Hakafos both evenings – Seudas Yom Tov both evenings – Yaale Veyavo in Bentching – Hallel both days – Shmini Atzeres Davening Musaf (Mashiv Horuach etc.) – Shmini Atzeres afternoon – Simchas Torah Evening – Simchas Torah day – Shabbos Preparations - Simchas Torah afternoon – Shabbos Bereishis/Mevorchim – After Yom Tov.*

\* On the last page there is a listing of the times (*Zmanim*) for the NY area.

***Wishing you a true Simchas Yom Tov, which we will celebrate in the Bais Hamikdosh Hashlishi!***

Rabbi Levi Yitzchok Garelik

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#### **In preparation for *Hosha’ana Rabbah***

Ensure that you have all the following items:

1. **Arovois for *Hosha’anos*** – Ensure that everyone (even young children) have *Arovois* to use for *Hosha’anos* the next day (*Hosha’ana Rabbah*).
2. ***Kreplach*** – Prepare *Kreplach* for the *Seudah* of *Hosha’ana Rabbah*.
3. **Honey** - Ensure that there is honey to be used for *Hamotzi* on *Hosha’ana Rabbah*.
4. **Wine:** for the *Kos* that we drink on *Hosha’ana Rabbah*, like every day of *Chol Hamoed*, and for *Kiddush* for the next two days of *Yom Tov* and *Shabbos*.
5. **Long-lasting candles** (like *Yahrzeit Licht*) – If one does not have a gas fire lit for the duration of *Yom Tov*, buy two *Yahrzeit Licht* (or one *Licht* that lasts several days) that will last for a minimum of 26 hours each, in order to be able to light candles the second night of *Yom Tov*, and Friday evening (*Shabbos* candles) etc. Additionally, those who plan to have a gas fire lit and have hired help should light a *Licht* as a precaution because sometimes the gas flame is inadvertently turned off...
6. **Carbon monoxide detector:** Those who have the gas on for a prolonged time during *Yom Tov* should ensure that they have proper ventilation and that they have a proper carbon monoxide alarm system in place. Make sure to test it a couple of days before *Yom Tov*.

7. **Candles and Neironim (glass holders):** Ensure that you have enough candles for both days of *Yom Tov* and for *Shabbos*. Those who use glass holders for their candles that must be cleaned before each use, should make sure to have enough clean holders to last for three nights: both nights of *Yom Tov* (as there is a *Shailo* whether you are permitted to remove the metal washer on *Yom Tov*) and *Shabbos*. (You may also prepare tea lights for just in case).
8. **Flags and/or Sifrei Torah:** for the children to hold during *Hakofois*.

### **Erev Hoshana Rabbah – Tuesday night**

**Ushpizin (guests):** The *Ushpizin* tonight and tomorrow are **Dovid Hamelech** and **The Rebbe Rashab**. The commonality between them is *Sefiras Hamalchus*; *Dovid* is called **Hamelech**, and the *Rebbe Rashab* was born in the year שנת בטר"א. (“*Kisro*” in Aramaic means a crown, the symbol of *Malchus*).

- **Simchas Beis Hashoeiva:** We participate in *Simchas Bais Hashoeiva* even though time is limited.
- **Devorim:** Before *Chatzos*/midnight (see local calendar or at the end of the reminders) the men (and older boys) say the whole *Chumash Devarim* (which is called *Mishneh Torah*.) This may be said at home or in the *Sukkah* (it takes an average of 1½ to 2½ hours).
- **Tehillim:** After *Chatzos* (see local calendar. In 770 – at 1 am) the men (and older boys) go to *Shul* to recite the whole *Tehillim* (The *Arizal* explains the reasons why tonight we recite *Chumash Devarim* and the *Tehillim*). It is recited while wearing a *Gartel*. After each *Sefer*, the *Yehi Ratzon* of *Shabbos* and *Yom Tov*, *Hoshana Rabbah* and after Moon rise, are all recited, and then *Kadish*. (The *Rebbe* mentioned regarding reciting the *Zohar* which is in the *Tikun*).
- **Apples and honey:** During *Tehillim* it is customary that everyone receives sweet apples from the *Gabbai*. These can be eaten either in one’s own *Sukkah* or the *Sukkah* of the *Shul* – **dipped in honey!**

### **Hoshana Rabbah – Wednesday—21 Tishrei**

- **Latest time for Krias Shma:** (see local calendar or at the end of the reminders).
- **Netilas Lulav** – We *Bentch* with the *ד' מינים* in the morning in the *Sukkah* (if possible; if not - in the house or in *Shul*) like the previous days.

### **Shacharis**

- Inform the family that today *Davening* will take at least a half hour longer than the other days of *Chol Hamoed* because of *Hoshana Rabbah*.
- Take the *Talis*, the *Daled Minim*, and the *Hoshana Rabbah* (and *Tzedoko* money) to *Shul*.
- For all the details regarding *Davening* in *Shul*, kindly see the **Laws and Customs**.
- Before *Hallel* we take off the two upper rings of the *Lulav* (that are hidden under the *Hadasim* and *Aravos*).
- After *Hallel* we say *Hoshana Rabbah* and then we “*Klap Hoshana Rabbah*.”
- Those who daven at home can “*Klap Hoshana Rabbah*” at home. [The father or mother help the little children to do it].
- After one is finished with the *ד' מינים*, there are those that leave it in *Shul* while others bring them home. They do so in order to put the *Aravos* in the oven when they bake *Matzos*, or burn them with the *Chometz*, etc. Either way, it should be put away before *Shemini Atzeres* in order not to have any questions concerning *Muktzah* on *Yom Tov* and *Shabbos*.
- The *Frierdiker Rebbe* related that on *Hoshana Rabbah*, it was the custom of our *Rebbeim* to give their children a light tap with the *Hoshana Rabbah*. To those who were over eighteen years old they would do this three times on the shoulder, and they would say, *Gevuros Memusakos*. I.e., “May any severe verdicts be sweetened.” (See the *Yehi Ratzon* that is said at the end of the readings on the morning of *Hoshana Rabbah*). Younger children would be tapped one time more than the number of their years at the time.

**Throughout the day** of *Hosha'anah Rabbah*

- **Apple in honey** – if not done yet, we eat the apple (in honey) that we received from the *Gabbai*.
- **Tzedaka (1):** We add in giving *Tzedaka* - especially to those who need necessities for *Yom Tov* (like *Maos Chitim* for *Pesach*).
- **Tzedaka (2):** Since there are two days of *Yom Tov* and *Shabbos*, prepare enough *Tzedaka* to be given before candle lighting for **three** days.
- **Flags and Sifrei Torah:** Prepare flags and/or “*Sefer Torahs*” for the children to hold during *Hakofois*.
- **Shabbos Clocks:** Set the “*Shabbos clocks*” for the two days of *Yom Tov* and *Shabbos*.
- **Tevila:** The men go to the *Mikvah* on *Erev Yom Tov*.
- **Mivtza Lulov:** We go on *Mivtza Lulov* for the last time this year.

**Eruv Tavshilin:** This year *Shabbos* falls out in proximity to *Yom Tov*. In order to be able to cook on Friday (which is *Yom Tov*) for *Shabbos* and light *Shabbos* candles etc. we have to make an *Eruv Tavshilin*.

**REMEMBER TO MAKE AN *Eiruv Tavshilin!***

1. The *Eiruv Tavshilin* allows one to cook and light *Shabbos* candles on *Yom Tov* (Friday) for *Shabbos*.
2. For all the laws of *Eiruv Tavshilin* see “Laws and Customs” at the end of this document.
3. If one forgot to make an *Eiruv Tavshilin*, you must contact the *Rov*.
4. **Important reminder:** The *Eiruv Tavshilin* is **not** only for **cooking** from *Yom Tov* to *Shabbos*, **but also for lighting candles on Friday evening**. Therefore, those who will not be eating at home on *Shabbos*, should light where they will be eating or should at least put up some water to cook for *Shabbos* to enable them to make an *Eruv Tavshilin*. If they are not putting up anything to cook but they are lighting candles at home (from a pre-existing flame), should make an *Eruv Tavshilin* as explained in detail in the “Laws and Customs”.

**The Seudah** of *Hosha'anah Rabbah* – preferably before *Chatzos*

- [The *Seudah* takes place before *Chatzos* (mid-day – see local calendar or at the end of the reminders) or at least before the “*Tenth Hour*”].
- **Hamotzi:** We dip the *Hamotzi* in honey (for the last time this *Tishrei*). Salt is also placed on the table.
- **Kreplach:** We eat *Kreplach* (in the soup).
- **Wine:** Drink a *Kos* of wine (like every day of *Chol Hamoed*).

**Mincha**

- In *Minchah* we recite "לדוד ה' אורי" for the last time (this *Tishrei*) during *davening*.

**Evening of Shimini Atzeres – Wednesday evening**

**At the start of Yom Tov**

- Ensure that the *Lulav* and *Esrog* etc. are put away so there is no question with *Muktzah*.
- If there will not be a gas fire lit throughout *Yom Tov*, light the long-lasting candle(s). Those who plan to have a gas fire lit and have hired help should also light that candle as a precaution.
- Ensure that the “*Shabbos clocks*” have been set for both days of *Yom Tov* and for *Shabbos*.
- **Electric ignition:** If one has a range or oven that when turning the dial it ignites (by an electric spark), and wants to turn it on - on *Yom Tov* (by igniting it with a pre-existing flame), they need to disconnect the plug from the socket **before** *Yom Tov* and only then may use this oven (on *Yom Tov*).

**Candle lighting** for *Shmini Atzeres*

1. In *Chabad* we do not have the custom to light a “*Yizkor* candle” for the *Yizkor* which will be recited tomorrow.
2. Candle lighting time is 18 (or 23) minutes before *Shkiah* (sundown – see local calendar or at the end of the reminders). If it is possible, one should light in the *Sukkah*. [If one missed the proper lighting time, the candles may be lit later but only from a pre-existing flame!]
3. **Those that are eating elsewhere: do not forget to light candles in your own home or at the home of your hosts.** If one missed lighting candles, the *Rov* should be contacted after *Yom Tov* to determine what should be done for the future.
4. *Tzedaka* is given for three days.
5. The two *Brochos* said are: **1.** להדליק בר של יום טוב. **2.** שהחיינו.
6. [A man that lights candles, does not recite the *Brocho* of *Shehecheyonu* now, he will do so at *Kidush*].

\* \* \*

The Frierdiker Rebbe said: **“One must treasure the forty-eight hours of *Shemini Atzeres* and *Simchas Torah*. At each moment it is possible to collect buckets and barrels both *B’Gashmius* and *B’Ruchnius* - and this is done by dancing.”**

\* \* \*

***Ushpizin* (guests):** The main *Ushpizin* of *Shemini Atzeres* are ***Shlomo Hamelech*** and ***The Frierdiker Rebbe***. The commonality between them is that they each went from a temporary to a permanent dwelling; and both were involved in בירור העולם.

***Ma’ariv*** *Shmini Atzeres* at night

- We begin from שיר המעלות.
- We recite the *Amidah* for *Sholosh Regolim* followed by *Kadish Tiskabel*.
- **Before עלינו לשבח :**
  - a. [mourners say *Mishnayos* and *Kadish Derabonon*]
  - b. We take a break. We make *Kiddush* in the *Sukkah* (*Askinu* (of *Yom Tov*), *Hagofen*, *Asher Bochar Bonu*, *Shehecheyonu* and NOT *Leishev Basukah*) and a *Farbrengen* -
  - c. And afterwards we go to *Hakofois* **with great joy!!**
- After *Hakofois* we say עלינו לשבח.
- For all the details about *Hakofois* kindly see the **Laws and Customs**.

**The Night *Seudah*** of *Shmini Atzeres*

- *Shmini Atzeres* we eat in the *Sukkah* just like on *Sukkos* (but the *Brocho* of *Leishev Basukah* is not recited).
- ***Kiddush*:** The order is: *Askinu* (of *Yom Tov*), *Hagofen*, *Asher Bochar Bonu*, *Shehecheyonu*.
- [*Shehecheyonu*: If a woman makes *Kidush*, she does not say *Shehecheyonu* as she did so at candle lighting].
- We **do not** recite the *Brocho* of לישב בסוכה.
- We dip the *Challah* in salt and we **don’t** dip the *Challah* in honey.
- In *Birchas Hamozoin* we add:
  - יעלה ויבוא (If one forgot and did not yet begin the next *Brocho*, he says the ....ברוך אשר נתן. which is in the *Siddur*. However if one already began the next *Brocho*, he returns to the beginning of *Birchas Hamozoin*.)
  - *Horachamon* for *Yom Tov*.
  - We **don’t** say *Horachamon* for *Sukkos*.

### **Shmini Atzeres by day** - Thursday

- **Sof Zman Krias Shma:** (see local calendar or at the end of the reminders).
- **Tevila:** The men go to the *Mikvah*.
- **Birchas Kohanim:** Arrange that the children who are able to go to *Shul* should go for *Birchas kohanim* towards the end of *Musaf*.

All the *Halochois* pertaining to *Davening* are in the **Laws and Customs**. Here are some basic details:

- After the *Amidah* for *Sholosh Regolim* we recite the entire *Hallel*, but do not say *Hosha'anos*.
- **Hallel:** The *Rabbeim* were always punctilious about being up to *Hallel* when the *Minyan* recited it on *Yom-Tov*.

**Yizkor:** Is recited after the reading of the *Torah* and the *Haftorah*, before *Musaf*.

1. In *Chabad* we do not have the custom to light a "Yizkor" candle.
2. Those that are unable to go to *Shul* for *Yizkor* may recite it at home.
3. Mourners, in their first year, stay inside the *Shul* for *Yizkor* but they do not recite it.
4. If they are in their 13<sup>th</sup> month and it is still before the *Yahrzeit*, they recite *Yizkor*.

\* In *Musaf* we begin saying "משיב הרוח ומוריד הגשם":

1. Those who are *davening* at home should assume the time when the *Shul* is *davening Musaf*, and then *daven* and say "משיב הרוח ומוריד הגשם".
2. If one accidentally said "מוריד הטל" he does not have to go back and continues the *Amidah*.

\* **Birchas Kohanim:** After *Mussaf* is *Birchas Kohanim*.

**Seudah** *Shmini Atzeres* by day

- The *Seudah* is eaten in the *Sukkah*.
- **Kiddush:** The order is: *Askinu* (of *Yom Tov*), *Eile Moadei*, *Hagofen*. However the *Brocho* of לישב בסוכה is NOT recited.
- We dip the *Challah* in salt and we **don't** dip the *Challah* in honey.

\* In *Birchas Hamozoin* we add:

1. יעלה ויבוא (If one forgot – see yesterday).
2. *Horachamon* for *Yom Tov*.
3. We **don't** say *Horachamon* for *Sukkos*.

**During the day** of *Shmini Atzeres*

- We are **מעביר סדרה** – שנים מקרא ואחד תרגום (each *Posuk* twice and the *Targum* once) the *Parsha* of הברכה.
- **Preparing for tonight:** It is not permitted to prepare on one day of *Yom Tov* for the next or for *Shabbos* even if one made an *Eiruv Tavshilin*. All the preparations for the night *Seudah* or for *Shabbos* start after *Tzeis Hakochovim* (see local calendar or at the end of the reminders).
- **Tahalucha:** In *Lubavitch* it is customary to go on "Tahalucha".

**Mincha** of *Shmini Atzeres*

- The *Amidah* recited is for *Sholosh Regalim*. Remember to say משיב הרוח ומוריד הגשם. (If you forgot, you don't have to go back or repeat the *Amidah*). *Tzidkoscho* is not recited. We recite *Oleinu*.
- **Last visit to the Sukkah:** Before the day is over we go into the *Sukkah* to eat something in order to say "good bye" to the *Sukkah* (we do not kiss the *Sukkah* nor say any special *Tefila* nor the *Brocho* of *Leishev Basukah* etc.).

### The night of Simchas Torah Thursday Night

- After *Tzeis Hakochavim*/nightfall (see local calendar or at the end of the reminders) it is permitted to begin preparing for the meal.
- **The order of the night:** *Ma'ariv* (until before *Aleinu* – see below in *Maariv*), *Kiddush* and *Farbrengen* (in *Shul* or in a house but not in the *Sukkah*), *Hakofois* (and then *Aleinu*).
- **Ushpizin:** "הוא היום התשיעי, לעיני כל ישראל".

[*Chasidim* say: The ninth of the "*Ushpizin*" is the Rebbe. As a matter of fact, we see that the day that the Rebbe was the most "*Behisgalus*" and physically with the *Chassidim*, was *Simchas Torah*: It started with *Maariv* (at approx. **7 pm**), then there was a *Farbrengen* from approx. **9:00 pm** until **midnight** (to give the *Bochurim* a chance to come back from the night *Tahalucha* and be able to participate in the Rebbe's *Hakofois*). At **12:45-1 am** *Hakofois* started which lasted until around **4 am**. Then everyone went to eat *Seudas Yom Tov*. (Until the year 5725) at around **5:00 am** the Rebbe returned to teach a new "*Nigun*" (and distribute *Lechaim* to all those that take upon themselves an extra shiur in the learning of *Chassidus*) until around **6:00-6:30 am**. At **10:00 am** was *Shacharis* with *Hakofois*, *Krias Hatorah*, *Choson Torah*, *Choson Bereishis* etc. which lasted until around **3:00 pm**. At approx. **5:30 pm** was *Mincha* followed by a *Farbrengen* that lasted past midnight. Then was *Maariv* with *Havdalah* and *Kos Shel Brocho* which lasted until about **4:00 am**!! In total: **Almost 23 hours together with the Rebbe!** !!!אשרי עין זכתה לכל אלה]

#### **Ma'ariv** of *Simchas Torah* evening

- We start from "*Shir Hama'alos*".
- The *Amidah* is for *Sholosh Regolim*. [After *Kadish Tiskabel* the *aveilim* say *Mishnayos* and *Kadish Derabonon*].
- Before *Aleinu* we break for *Kiddush* and *Hakofois*.
- *Kidush* takes place inside (the *Shul* or the home) and not in the *Sukkah*.
- After *Hakofois* we recite "*Oleinu Leshabeach*". [The mourners do not say *Mishnayos* as they already said them before].

#### **Candle Lighting** *Simchas Torah* evening

- We light the *Yom Tov* candles at home (in the house, not in the *Sukkah*) after *Tzeis Hakochavim*. Many have the custom to light the candles right before *Kiddush*.
- **Only light from a pre-lit flame.**
- The two *Brochos* said are: **1.** של יום טוב **2.** שהחיינו.
- [A man that lights candles, does not recite the *Brocho* of *Shehecheyonu*, he will do so at *Kiddush*].

#### **Before the Seudah**

- **Make sure all the women and girls (especially the guests) lit candles. If there aren't enough candles, get from the neighbors' etc. Make sure everyone lights before Kiddush.**

#### **Kiddush and the evening Seudah**

- The *Seudah* takes place inside the home (not in the *Sukkah*).
- **Kiddush:** *Askinu* (of *Yom Tov*), *Hagofen*, *Asher Bochar Bonu*, *Shehecheyonu*. If one already made *Kiddush* before *Hakofois* and now he is making *Kiddush* only for his family – see the details in **Laws and Customs**.
- [If a woman makes *Kiddush*, she does not recite *Shehecheyonu* as she already did so at candle lighting].
- We dip the *Challah* in salt (and not in honey).
- In *Birchas Hamozoin* we add:
  - יעלה ויבוא (If one forgot – see yesterday).
  - *Horachamon* for *Yom Tov*.

\* ***Krias Shma sheal Hamita:*** In *Sefer Hasichos* 5704 The Frierdiker Rebbe says: *It is known, that when one says Shma Yisroel in the Krias Shma Sheal Hamita of Simchas Torah, he has to take upon himself the total devotion to spread Torah with Mesirus Nefesh, in body, spirit and soul, and this has to be his whole essence!*

### Simchas Torah by day - Friday

- **Tevila:** The men go to the *Mikvah*.
- **Birchas Kohanim in Shacharis:** Those who send their children to *Shul* for *Birchas Kohanim* should remember that today it takes place during Shacharis, not in *Musaf*. (In a *shul* where they start *davening* at 10 am, *Birchas Kohanim* will be a little before 11:00 o'clock).
- **Aliya for children:** In addition, the children can also be brought for *Hakofois* and *Krias Hatorah* (which takes place after *Hakofois*) so they can be called up for an *Aliya* to the *Torah*!
- For all the *Halochois* pertaining to *Davening*, kindly see **Laws and Customs**.
- **Kiddush in Shacharis:** It is customary for the men to make *Kiddush* in *Shul* after *Shacharis* before *Hakofois*, so plan the day accordingly...
- **Hallel:** Like yesterday.
- After *Shacharis* (and *Kiddush*) we do *Hakofois* and then *Krias Hatorah* (including *Chosson Torah* and *Chosson Bereishis*), *Maftir* and *Musaf*. **Keep the Simcha going throughout the year!**

#### **Seudah** of Erev Shabbos/Simchas Torah day

- **Kiddush:** *Askinu* (of *Yom Tov*), *Eile Moadei*, *Hagofen*.
- We dip the *Challah* in salt and we don't dip the *Challah* in honey.
- In *Birchas Hamozoin* we add:
  - יעלה ויבוא (If one forgot – See yesterday).
  - *Horachamon* for *Yom Tov*.

#### **Preparations for Shabbos Bereshis**

- **שנים מקרא ואחד תרגום** – Those that normally are **מעביר סדרה** on Friday, and say שנים מקרא ואחד תרגום (each *Posuk* twice and the *Targum* once) should do so today for *פרשת בראשית*.
- **Chitas:** The *chitas* of today is: *Shishi* and *Shvi'i* of *וזאת הברכה* and until *Shvi'i* of *פרשת בראשית*. However, this should not replace the dancing... It should be done in the time when **anyway** one is not dancing....
- **Food for Shabbos:** Those who made an *Eiruv Tavshilin* should prepare all food necessary for *Shabbos* early in the day so that there is enough time to eat the food – **including the Cholent** - before *Shabbos*.

#### **Mincha** of Simchas Torah erev Shabbos Bereshis

- We do not recite *Hodu* like every Friday afternoon before *Mincha*, but we do recite *Posach Eliyohu* and *Yedid Nefesh*.
- *Korbonois*, *Ashrei*, *Uvo Letzion*, the *Amidah* for *Sholosh Regalim*, *Oleinu*.

### Motzoei Simchas Torah – Friday evening

#### **Before Sh'kiah**

- Until תשמ"ח the Rebbe would make a *Farbrenge* which began before *Sh'kiah*. After תשמ"ח (when The *Rebbetzin* was נסתלק) the Rebbe would make one *Farbrenge* on *Shabbos* afternoon (like every *Shabbos Mevorchim*) and another one at the end of the day of *Shabbos* (before *Shkiah*) as “a continuation to *Simchas Torah*” (see below).

#### **Candle Lighting**

- \* Candles should be lit **18 (or 23) minutes before sunset** like every Friday (see local calendar or last page of the reminders).
- \* Candles must be lit from **a pre-existing flame**.
- \* We recite only one *Brocho*: של שבת קודש.
- \* Those that are not eating at home should make sure to light candles at home 18 (or 23) minutes before sunset or to go to their hosts home early enough to light candles 18 (or 23) minutes before sunset. [Those who are unsure where they should light, should contact the *Rov*].
- \* [If one missed the proper lighting time, the candles may **not** be lit after sundown, unlike on *Yom Tov*].

**Kabolas Shabbos and Maariv** *Motzoei Simchas Torah – Friday evening Shabbos Bereshis*

- We begin from מזמור לדוד.
- In בואי בשלום we say – see note<sup>1</sup>
- [Those that sing the *Lecho Doidi* with the tune of “*Vesomachto*” and then they continue to sing after *Bo’i Vesholom*, should not sing it with the words of “*Vesomachto*” rather with the words of “*Uforatzto*”].
- The *Amidah* is like every *Shabbos*.
- Don’t forget to say משיב הרוח ומוריד הגשם (If you forgot you don’t need to go back).

**Kiddush and the Shabbos Seudah** *Motzoei Simchas Torah – Friday evening*

- It is a *Minhag* to use the *Challah* of the *Eiruv Tavshilin* as לחם משנה but not to (cut it and) eat it until tomorrow – see below in the *Shabbos* day *Seudah*.
- *Sholom Aleichem*, *Eishes Chayil*, *Mizmor Ledovid*, *Askinu* and *Kiddush* are recited as a regular *Shabbos*.
- Some have the custom to eat the cooked dish of the *Eiruv Tavshilin* tonight and some eat it tomorrow.

**Shabbos Bereishis**

- \* **Latest time for *Shema*:** (see local calendar or at the end of the reminders).
- \* ***Tehillim*:** *Shabbos* morning the entire *Tehillim* is recited just like every *Shabbos Mevarchim*.
- \* ***Birchas Hachodesh*:** Before *Mussaf* we ‘*Bentch the Chodesh*’ the month of *Mar-Cheshvan*.
- \* ***Molad*:** The *Molad* is Friday afternoon at 4 o’clock and 5 minutes and 14 *chalokim*.
- \* ***Rosh Chodesh*** is next Friday and *Shabbos*.
- \* ***Ov Horachamim*** is not recited.
- \* **Selling of “*Mitzvos*”:** On *Shabbos Bereishis* the *Gabai* gets up on the *Bimah*, puts on a *Shtreimel*, says a “*Dvar Torah*” and sells the “*Mitzvos*” for the whole year.
- \* ***Farbrengen*:** After *Musaf* there is a *Farbrengen* for *Shabbos Mevorchim/Bereshis*.
- \* ***Sicha*:** I suggest to learn the FIRST *Sicha* in *Likutei Sichos (Chelek alef)*, which is also available in English where the *Rebbe* has a beautiful explanation regarding the following quote:

**ווי מען שטעלט זיך אוועק שבת בראשית, אזוי פירט זיך א גאנץ יאר!**

**Kiddush and the Seudah** of *Shabbos Bereshis* in the afternoon

- *Kiddush* is that of regular *Shabbos*.
- It is a *minhag* to use the *Challah* of the *Eiruv Tavshilin* as לחם משנה. (There are those that keep it to eat at *Seuda Shlishis/Farbrengen* - see below – So if one knows that he will not use it for *Seuda Shlishis* he should use it now).
- Those who have not yet eaten the cooked item of the *Eiruv Tavshilin*, they eat it at this *Seudah* or later at the *Farbrengen* – see below.

**Mincha** of *Shabbos Bereshis*

- Like every *Shabbos*.
- We read in *Torah Parshas Noach*.
- We do not recite *Tzidkoscho*.

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<sup>1</sup> according to Luach Kolel Chabad וברנה ובצהלה. According to some Rabonei Chabad we say בשמחה ובצהלה.



**Farbrengen** at the end of *Shabbos Bereishis* – “continuation of *Simchas Torah*”

- Before *Shkiya* we wash for this *Farbrengen* [if the *Challah* of the *Eruv Tavshilin* was not eaten yet, it is eaten now].

When *Shabbos Bereishis* would occur right after *Simchas Torah* (like this year), there would be two *Farbrengens*; one after *Davening Musaf* (at 1:30 pm) just like every *Shabbos Mevorchim*, and one before the *Shkiah* as a ‘continuation of *Simchas Torah*’, and it would extend till the early hours of the morning....

As follows:

- The Rebbe would generally wash before *Shkiah*/sundown for the *Farbrengen* and –
- Would instruct the *Gabbai* to announce that all those who did not yet wash for *Hamotzi* should go wash; and –
- The Rebbe would say many *Sichos*, a *Maamor* etc.
- The Rebbe would remind everyone about:
  - a. *Mivtzoim*,
  - b. “*Keren Hashono*” (THIS YEAR (5785) THERE ARE 355 DAYS),
  - c. “*Kinus Torah*” - that takes place the day after *Simchas Torah*, and many times The Rebbe would say a *Sicha* as a participation in the *Kinus Torah* (which *Reb Yoel* would repeat at the actual *Kinus Torah*).
  - d. *Chitas* etc.
  - e. Sing *Hop Kozack*.
- At the end of the *Farbrengen* there was *Birchas Hamozoin*, *Maariv*, *Havdolo* and the Rebbe would distribute *Kos Shel Brocho* etc. which would last till the early hours of the morning....
- **Niggunim**: On *Simchas Torah* of 5750 the Rebbe requested that they sing the *Niggunim* from all the *Rabbeim*. Therefore:

Based on the above, today *Chassidim* follow the above conduct of The Rebbe, by washing for *Hamotzi*, saying *Lechaim*, *Chazering* a *Maamor*, share words of inspiration and sing the *Niggunim* from all the *Rabbeim* and *Reb Levi Yitzchok*, and lately they also sing the *Rebbe’s Nigunim* (the *Niggunim* that the Rebbe taught throughout the years).

Here is a list of **The Rebbe’s Niggunim**: 1. צמאה לך נפשי (the slow one); 2. והיא שעמדה. 3. דרכך אלקינו. 4. אסדר לסעודתא. 5. בי אנו עמך. (The one that we sing on *Yom Kippur* in *Davening*). 6. עך טי דורין מארקא. 7. צמאה לך נפשי.. 8. שאמיל. 9. רחמנא. 10. אתה בחרתנו. 11. אנהים זמירות. 12. סטאו יאפיטו. 13. הוא אלקינו. 14. כי אנו עמיך. (The slow one). 15. האדרת. והאמונה.

Followed by *Birchas Hamazon*, *Maariv*, *Havdolo* etc.

**Motzoei Shabbos Bereishis**

**In Maariv we say:**

- \* משיב הרוח ומוריד הגשם (if one forgot he does not need to repeat the *Amidah*).
- \* אתה חוננתנו.
- \* We still say "ותן ברכה" for a few more weeks (this year - until 3 *Kislev*).
- \* ואתה קדוש and ויהי נועם are both recited.

**Havdalah**

- *Havdalah* is as usual with בשמים and a candle. ויתן לך is recited as regular.

**In Lubavitch they used to announce on *Motzoei Simchas Torah*  
(and in a year like this year – on *Motzoei Shabbos Bereishis*)**

**ויעקב הלך לדרכו**

**Kinus Torah:** On Sunday/*Isru Chag* we participate in the “*Kinus Torah*”.

**Tachanun:** We do not say *Tachanun* until after *Rosh Chodesh Cheshvan*.

בברכה שבשנה זו נזכה לרקוד בביהמ"ק השלישי תומ"י ממ"ש.

With best wishes that this year we should dance *Simchas Torah* in the *Bais Hamikdosh Hashlishi!!*

Rabbi Levi Y. Garelik

[Sichos.online](http://Sichos.online)

**Zmanim/Times for the for the Last Days of Sukkos 5785**

Based on Chabad.org and *Luach Kolel Chabad*

Times are for the **New York Area ONLY**

**Tuesday night Chol Hamoed/Hosha'ana Rabbah**

*Chatzos* (Midnight): 12:41 am.

**Wednesday – Hosha'ana Rabbah**

*Alos Hashachar*: 5:55 am.

Latest *Shema*: 9:55 am.

*Chatzos*: 12:39 pm.

Candle lighting time (for *Shmini Atzeres*): 5:45 pm.

*Tzeis Hakochovim*: 6:31 pm.

**Thursday Shmini Atzeres**

Latest *Shema*: 9:56 am.

*Mincha Gedolah*: 1:07 pm.

*Shkia*: 6:02 pm.

Second evening (*Simchas Torah*): earliest candle lighting: 6:43 pm.

**Friday, Second day of Yom Tov (Simchas Torah)**

Latest *Shema*: 9:56 am.

*Mincha Gedolah*: 1:07 pm.

Candle lighting time for *Shabbos Bereshis*: 5:42 pm.

*Shkiah*: 6:00 pm.

*Tzeis Hakochovim*: 6:29 pm.

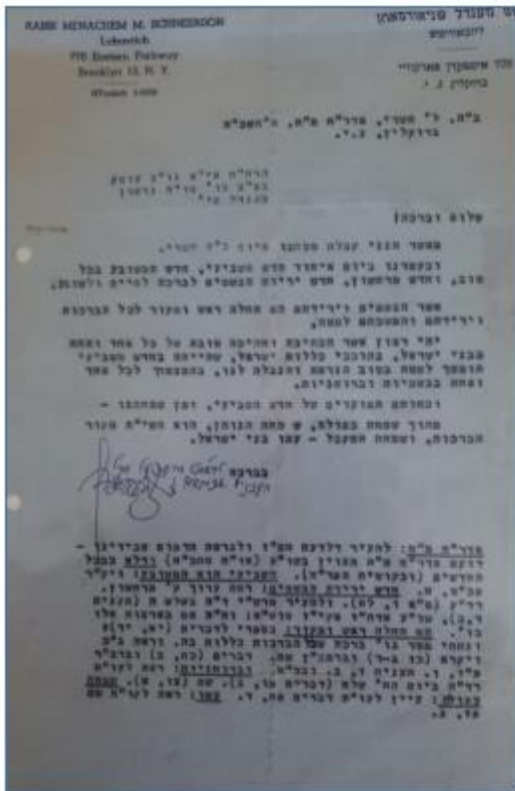
**Shabbos Bereshis**

Latest *Shema*: 9:57 am.

*Mincha Gedolah*: 1:07 pm.

*Shkiya*: 5:59 pm.

*Shabbos ends*: 6:41 pm.





# Hoshanah Rabbah – Shabbos Breishis

For the year 5785

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## HOSHANAH RABBAH EVENING

As on every *Erev Yom Tov*, one should not donate blood or undergo any procedures or tests involving blood loss. On *Hoshanah Rabbah*, this injunction applies even at night. [Of course, this does not apply in cases of great need, and certainly not when it is *Pikuach Nefesh*.]

One remains awake the entire *Leil Hoshanah Rabbah*.

*Hoshanah Rabbah* is an appropriate time to give more *Tzedakah* than usual.

Even though time is more limited on *Leil Hoshanah Rabbah*, one should still participate in a *Simchas Beis Hashoeva Farbrengen* and/or dancing.

The entire *Sefer* of *Devorim* is recited (individually) before midnight (see local calendar).

After midnight, the entire *Tehillim* is recited with a *Minyan*, but not at length. Married men recite *Tehillim* while wearing a *Gartel*.

After each *Sefer* of *Tehillim*, one recites both the *Yehi Ratzon* for *Hoshanah Rabbah* and the *Yehi Ratzon* for saying *Tehillim* after moonrise. [*Sefer Minhogim* states that the *Yehi Ratzon* for *Shabbos* and *Yom Tov* is not recited. However, in several *Sichos* in the later years, the *Rebbe* intimated that it is said.]

During or after the recitation of *Tehillim*, the *Gabboim* distribute apples. After *Tehillim*, these are dipped in honey and eaten in the *Sukkah*.

The *Rebbe* occasionally mentioned the custom of reciting selections from *Zohar*, as printed in *Tikun Leil Hoshanah Rabbah*.

## HOSHANAH RABBAH – DAVENING

A set of *Hoishanos* is prepared for each member of the family, including women and children – even those below the age of *Chinuch*. Preferably, one shouldn't use a set of *Hoishanos* already used by someone else. [One should purchase *Hoishanos* only from a reliable vendor who ensures that there is no concern of *Gezel*.]

Each set of *Hoishanos* consists of five *Aravos* bound together with a *Lulav* leaf. [Neither the *Aravos* nor the *Lulav* leaf should be obtained from one's set of *Daled Minim*, unless there is no other choice.]

The *Aravos* should measure at least three *Tefachim* (24cm) and meet the same standard as those used in the *Daled Minim*. It is preferable to use fresh *Aravos* with all leaves intact. In extenuating circumstances, it is acceptable if there is at least one leaf per stem.

Before *Hallel*, the two topmost rings of the *Lulav* are removed, leaving only the three bottom rings. This allows for a more prominent and joyous shaking of the *Lulav*.

For *Hosha'anos*, all the *Sifrei Torah* in the *Aron Hakoidesh* are held at the *Bimah* by congregants who do not have a set of *Daled Minim* (or by anyone in the year of *Aveilus* who doesn't circle the *Bimah*). If all present have a set, the *Sifrei Torah* are placed on the *Bimah*. The *Aron Hakoidesh* remains open throughout *Hosha'anos*.

One without a set of *Daled Minim* does not circle the *Bimah*. [It is best to borrow a set in order to participate.]

When each of the seven paragraphs of *Hosha'anos* are recited, the initial phrases are recited quietly whilst standing in one place, and each phrase is preceded with the word *Hosha'annah*. The phrases from the letter "*Samech*" or "*Ayin*" onwards are recited aloud after the *Chazzan*, and each phrase is preceded **and** followed with the word *Hosha'annah*. These phrases are timed to coincide with one complete circuit around the *Bimah*. At the end of each paragraph, the special *Possuk* for *Hoshanah Rabbah* is also said.

During *Hosha'anos*, the *Lulav* is held with the right hand and the *Esrog* with the left. The *Rebbe* would generally hold them joined together whilst touching his chest. The set of *Hoishanos* (i.e. the five *Aravos*) are not held at this time.

In the phrase *Shaarei shamayim pesach ve'otzarcha ha'tov lanu tiftach*, the words *ha'tov lanu* are read jointly without pause.

After *Hosha'anos* is completed, the *Sifrei Torah* are returned to the *Aron Hakoidesh* and the *Chazzan* recites *Kaddish*. The *Daled Minim* are then put aside and only then are the set of *Hoishanos* picked up. They are beaten exactly five times directly against the ground (and not another object), and put aside. This is followed by the special *Yehi Ratzon* printed in the *Siddur*. [There is no need to beat very forcefully, nor to make any of the leaves fall off.]

The *Daled Minim* and *Hoishanos* are *Muktzeh* on *Shmini Atzeres* and *Simchas Torah*, so they should be placed in a suitable place beforehand.

After *Shabbos Breishis*, the *Daled Minim* (including *Lulav* rings) and *Hoishanos* may not be discarded along with other trash without first being wrapped in plastic. They certainly should not be trod upon. [Some burn these items, especially at the time of *Buir Chometz* or when baking the *Matzos*. Others use the *Hadassim* for *Besomim* and make a jam with the *Esrog*. In Australia, one should first ensure that the *Esrog* does not need to be returned to quarantine, and that any fumigation has not rendered it hazardous to eat.]

## HOSHANAH RABBAH DAYTIME

*Sukkos* is the time of judgement for water – and by extension, all life forms that depend on water. *Hoshanah Rabbah* is the last day of judgement. Even so, *Sefer Minhogim* states that it is not our custom to use any special greeting (such as "*Gmar Chasima Tova*" or "*A Gutte Kvittel*"). [Nevertheless, the *Rebbe* discussed these expressions in several *Sichos* in later years.]

A *Yom Tov* meal is served. The *Challos* are dipped in honey. It is not necessary to have *Lechem Mishneh*. There is a custom to eat *Kreplach*.

Just like on *Erev Shabbos*, it is preferable to avoid starting a proper meal once the tenth *Halachic* hour of the day begins (see local calendar) in order to properly enjoy the *Yom Tov* meal at night. However, one may snack in small quantities.

One immerses in a *Mikvah* after midday.

Even though all *Shmini Atzeres* meals will be eaten in the *Sukkah*, nevertheless, a tablecloth should be placed on the table in the house, in honour of *Yom Tov*.

*Eruv Tavshilin* is performed – see separate [Halacha Guide](#).

One should give *Tzedakah* for the last two days of *Yom Tov* and *Shabbos Breishis*.

At *Mincha*, *L'Dovid Hashem Ori* is recited for the last time.

## CANDLE-LIGHTING

One should arrange a pre-existing flame from which to light the candles on *Simchas Torah* and *Erev Shabbos Breishis*.

Candle-lighting (Wednesday night) is at (see local calendar). The *Brochos* are *Lehadlik Ner Shel Yom Tov* and *Shehecheyanu*. [If one incorrectly concluded *Shel Shabbos Kodesh*, but realized within the time frame it takes to say three words, she corrects her mistake. Otherwise, she must repeat the *Brocho*. If one forgot *Shehecheyanu*, she should have in mind to be *Yoitzei* during *Kiddush*.]

The candles are lit in the *Sukkah* and kept there until the end of the meal. At the very least, they should be lit in the *Sukkah* and moved only after some time has elapsed and some benefit has been derived. If even this is not feasible or safe, the candles may be lit indoors, preferably in a place where they can be seen from the *Sukkah*, and one should ensure that practical benefit is derived from the candles after nightfall. If possible, the candles should be brought back to the *Sukkah* for the *Yom Tov* meal.

If lighting at home but eating the *Seudah* elsewhere, one must ensure that practical benefit is derived from the candles after nightfall (such as arranging for someone to eat by its light, or lighting in a location that needs to be used and would otherwise remain dark). One needs to be especially attentive to this on *Shmini Atzeres*, when it is common for the entire family to be at *Shule* until late.

Since it is *Yom Tov*, if one neglected to light at the proper time, one may – and should – light candles on *Yom Tov* itself, from a pre-existing flame.

When a man is required to light candles, he does not recite *Shehecheyanu*, as he will be doing so in *Kiddush*. [Therefore, it is best that he lights candles right before *Kiddush*, so that his *Shehecheyanu* is linked to both.]

### 🕯️ SHMINI ATZERES AND THE SUKKAH

During *Shmini Atzeres*, the *Brocho* of *Leishev Basukkah* is not recited, nor the *Horachamon* of *Sukkos* in *bentching*.

One should not make *Kiddush* before *Tzeis* (see local calendar), to avoid a dilemma as to whether the *Brocho* of *Leishev Basukkah* should be recited. [If one did make *Kiddush* early, *Leishev Basukkah* is not recited.]

Even on *Shmini Atzeres*, it is *Chabad* custom to refrain from eating or drinking anything – even minute quantities – outside the *Sukkah*, even in inclement weather. [When the Rebbe suffered a heart attack on *Shmini Atzeres* during *Hakafos*, he refused even a sip of water outside the *Sukkah*.]

### 🕯️ HAKAFOS – BOTH EVENINGS

The *Friediker Rebbe* – citing the *Rebbe Rashab* – states: “The forty-eight hours of

*Shmini Atzeres* and *Simchas Torah* should be dearly cherished. At each moment, it is possible to draw buckets and barrels of treasures, both material and spiritual, and all this is accomplished by dancing.” The joy of *Simchas Torah* is even more pronounced than that of *Simchas Beis Hashoeva* or *Yom Tov* in general.

The Rebbe explained that the concept of the daily *Ushpizin* and *Chassidische Ushpizin* continue during *Shmini Atzeres* and *Simchas Torah*. The *Ushpizin* of *Shmini Atzeres* are *Shlomo Hamelech* and the *Friediker Rebbe*.

After *Maariv*, *Aleinu* is not recited until after *Hakafos*. [However, a *Chiyuv* recites *Mishnayos* and *Kaddish Drabanan* now.] It is customary to participate in a *Kiddush* and *Farbrenge* in preparation of *Hakafos*.

**Shmini Atzeres:** During *Kiddush*, *Shehecheyanu* is recited, but *Leishev Basukkah* is **not** recited.

**Simchas Torah:** One should strive to make his own personal *Kiddush*, and not be *Yoitzei* from someone else. This is because the *Shehecheyanu* recited in *Kiddush* is connected not only with *Yom Tov*, but with the *Torah* itself. [If one cannot make *Kiddush* himself, he should ensure that the one making *Kiddush* is being *Moitzie* him.]

A woman who needs to make her own *Kiddush* does not say *Shehecheyanu*, as she already recited it at candle-lighting.

One drinks (a *revi'is* of) wine every day of *Yom Tov*. This should be paid special attention by those who do not make their own *Kiddush*.

Ordinarily, a *Sefer Torah* may not be moved to another location merely for one time use. However, if necessary, one may be lenient on *Simchas Torah*.

*Atoh Horeisa* (and *Av Harachamim*) is recited three times. Different people are honoured with leading the recital of each verse. In 770, the Rebbe was always honoured with the first and last verse of each *Atoh Horeisa*.

At the end of *Atoh Horeisa* and *Av Harachamim*, the *Possuk* of *Vehaya Zaracha* is recited three times as well. On occasion, the Rebbe would also include other *Pesukim*.

Only afterwards is the *Aron Hakoidesh* opened.

All the *Sifrei Torah* – even ones which are not *Kosher* – are brought out of the *Aron Hakoidesh* for *Hakafos*, with their crowns.

For each *Hakafah*, different people are honoured with holding the *Sifrei Torah*. [The *Torah* is held with the right hand and supported on the right shoulder.]

One may not refuse the honour of holding the *Torah* during a *Hakafah* (unless the *Torah* is too heavy for him), just as one may not refuse an *Aliyah*.

For each *Hakafah*, the *Sifrei Torah* circle the *Bimah* once, after which the congregation sings and dances until the *Gabbai* announces the end of the *Hakafah*. The *Sifrei Torah* are returned to the *Aron Hakoidesh* between each *Hakafah*.

Several *Nigunim* are regularly sung during *Hakafos*. These include: “*Vchol Karnei Reshoim*”, “*Al Haselah*”, and the *Nigun* of the Rebbe’s father.

The *Sifrei Torah* may be given to boys under the age of *Bar Mitzvah* during the dancing, but not for the actual circuit around the *Bimah*.

Children are given flags and encouraged to participate in the dancing.

A person in the year of *Aveilus* does not go to *Hakafos* alone, and is accompanied instead.

Ordinarily, one stands when the *Sifrei Torah* are outside the *Aron Hakoidesh*. However, it is common practice to permit sitting during *Hakafos*. It is still praiseworthy to stand when possible, especially during the actual *Hakafos* circuits around the *Bimah*. Either way, one should stand when the *Sifrei Torah* are being brought out of the *Aron Hakoidesh* and when they are returned.

After all the *Hakafos*, the *Sifrei Torah* are returned to the *Aron Hakoidesh*. After it is closed, *Aleinu* is recited (followed by *Kaddish Yasom*).

One who visits another *Shule* which is still performing *Hakafos* should rejoice and sing with them.

### 🕯️ SEUDAS YOM TOV – BOTH EVENINGS

After *Hakafos*, one eats the *Yom Tov* meal, unless he already did so before *Hakafos*.

If a man repeats *Kiddush* exclusively for a woman (or women), he should remember not to recite *Shehecheyanu*, as they already did so at candle-lighting.

From *Shmini Atzeres* onwards, the *Challah* is dipped in salt, and not in honey. [More than a *K’beitzah* (a measurement of volume equal to the displacement of 57ml of water) of *Challah* must be eaten, as per every *Shabbos* and *Yom Tov*.]

### 🕯️ YA’ALEH VEYAVO IN BENTCHING

If one forgets *Ya’aleh Veyavo* in *bentching*, but remembers before saying *Hashem’s* name at *Bonei Yerushalayim*, he goes back. If one remembered after that, but before beginning the next *Brocho*, he recites the extra *Brocho* as printed in the *Bentcher*. If one already began even the first word

(*Boruch*) of the next *Brocho*, one must begin *bentching* again.

The *Horachamon* for *Yom Tov* is recited.

## 🕊️ HALLEL – BOTH DAYS

Full *Hallel* is recited. When reciting *Hallel*, one may not interrupt it – other than for those things that one may respond to during the *Brochos* of *Krias Shema*. [I.e. If the *Chazzan* recites *Kedushah*, one responds *Kodosh*, *Boruch* and *Yimloch*. When the *Chazzan* says *HaE-I Hakodosh*, one answers *Omein*. When the *Chazzan* says *Modim*, one answers the three words *Modim Anachnu Loch*. When the *Chazzan* recites *Kaddish*, one answers *Omein Yehei Shmei* etc, and *Omein* to *d'amiran b'olmo*. One also answers *Borchu* and *Omein* when the *Brochos* are recited before and after an *Aliyah* or *Haftorah*.]

It is preferable to recite *Hallel* with the *Minyan*. If one is not up to the *Minyan*, this creates a dilemma; on the one hand it is appropriate to recite *Hallel* with the congregation, and on the other hand, it is appropriate that one *davens* in the correct order. For this reason, the *Rebbeim* were always punctilious about being up to *Hallel* when the *Minyan* recited it on *Yom Tov*.

If one forgot to recite *Hallel*, he should recite it with a *Brocho* any time he remembers, until *Tzeis Hakochavim*.

If one mistakenly recited half-*Hallel*, he must repeat the entire *Hallel* (without a *Brocho*).

## 🕊️ SHMINI ATZERES MUSAF

*Yizkor* is recited before *Musaf*. Those who leave the *Shule* for *Yizkor* may recite “*Av Harachamim*” after *Yizkor* if they wish to.

After the *Kaddish* right before *Musaf*, the *Gabbai* announces “*Mashiv HaRuach u'Morid HaGeshem*” (all four words). From then on, one recites “*Mashiv HaRuach u'Morid HaGeshem*” in *Shmoneh Esrei*.

If one heard this announcement before *davening Shacharis*, he recites “*Mashiv HaRuach u'Morid HaGeshem*” in the *Shmoneh Esrei* of *Shacharis* as well. [One should avoid such a situation.] This does not apply when one is *davening Shacharis* together with another *Minyan*.

Someone *davening* at home without a *Minyan* should recite *Musaf* only after he estimates that the *Gabbai* already made the announcement in *Shule*.

If one mistakenly said “*Morid HaTal*”, he continues *Shmoneh Esrei* and does not repeat it.

The *Chazzan* recites the special *Tefillah* of *Geshem* during *Chazaras Hashatz*. [The

*Chazzan* does not wear a *Kittel*.] The congregation quietly joins in for each of the six paragraphs that begins with *Zechor*. When the *Chazzan* concludes each of these paragraphs, everyone says the refrain out loud all together.

## 🕊️ SHMINI ATZERES AFTERNOON

One may **not** perform any preparations on *Shmini Atzeres* for *Simchas Torah*. Similarly, the *Eruv Tavshilin* does **not** allow one to prepare for *Shabbos* on Thursday.

After the *Seudas Yom Tov*, one brings the chairs and tables from the *Sukkah* back into the house and puts them in their usual place. However, when bringing back folding chairs or tables, one should not set them up until after *Tzeis Hakochavim*, unless this will cause one's home to appear uncomfortably messy. [Of course, one may also set them up if he will need to use them before sunset.]

It is preferable to avoid starting a full meal once the tenth *Halachic* hour of the day begins (see local calendar), in order to properly enjoy the meal of *Simchas Torah* night.

*Shnayim Mikro V'echod Targum* for *V'zos HaBrocho* is recited during the afternoon. [According to lenient opinions, *Simchas Torah* is also the final opportunity to catch up (preferably before *Krias Hatorah*) any *Parshiyos* missed throughout the year.]

In the late afternoon, one spends some time in the *Sukkah*, eating and drinking, in order to “take leave” of the *Sukkah*.

The *Rebbe* instituted the custom of *Tahalucha*, encouraging all *Chassidim* to visit community *Shules* and participate in their *Hakafos*. The *Rebbe* attached much importance to *Tahalucha*, and deferred the *Hakafos* in 770 to a very late hour, which allowed time for most *Chassidim* to return from *Tahalucha*.

## 🕊️ SIMCHAS TORAH EVENING

On the second night, the candles should be kindled with a pre-existing flame, and not before *Tzeis Hakochavim* (see local calendar). The *Brochos* are *L'Hadlik Ner Shel Yom Tov* followed by *Shehecheyanu*.

*Maariv* should not begin before this time, nor should tasks and preparations for *Simchas Torah* be performed before this time.

One should not make *Kiddush* before *Tzeis Hakochavim*, being that we no longer eat in the *Sukkah* on *Simchas Torah*. [This is aside from the standard reasons for not making *Kiddush* before *Tzeis Hakochavim* on any second night of *Yom Tov*.]

Candles must not be waxed into place, nor may the wicks be twisted. When necessary, one may remove the wax from the

previous night in a way that it falls directly into the bin.

If lighting at home but eating the *Seudah* elsewhere, one must ensure that practical benefit is derived from the candles after nightfall (such as arranging for someone to eat by its light, or lighting in a location that needs to be used and would otherwise remain dark). One needs to be especially attentive to this on *Simchas Torah*, when it is common for the entire family to be at *Shule* until late.

See section “Candle-Lighting” for further details, and section “*Hakafos* – Both Evenings” for *Hakafos* matters.

On *Simchas Torah*, one may eat in the *Sukkah* only if it is noticeably apparent that he is not doing so for the sake of the *Mitzvah*. This is achieved by bringing in items not normally allowed in the *Sukkah* during *Sukkos*.

*Krias Shma* before bed is an auspicious time for one to make a resolution to dedicate himself to spreading *Torah* with *Mesiras Nefesh*.

## 🕊️ SIMCHAS TORAH DAY

*Duchenen* is performed during *Shacharis* and not *Musaf*.

After *Shacharis*, it is customary to make *Kiddush* and participate in a short *Farbrengen* as a preparation for *Hakafos*. However, a full *Seudah* should not be eaten until after *Musaf*.

*Atoh Horeisa* is conducted in the same fashion as the previous night.

The seven *Hakafos* are recited consecutively, without the *Gabbai* announcing the end of each *Hakafah*. The *Sifrei Torah* are held by the same people throughout, and they circle the *Bimah* three and a half times in total; half a circuit per *Hakafah*.

There is no singing and dancing until after the circuits are all completed. After the dancing and singing, the *Sifrei Torah* are returned to the *Aron Hakoidesh*, which is then closed. The *Aron Hakoidesh* is then reopened for *Krias Hatorah*, and three *Sifrei Torah* are taken out.

During *Krias Hatorah*, everyone receives an *Aliyah*. This can be achieved:

- By forming several smaller *Minyanim*.
- By repeating the first five *Aliyos* multiple times, even though the entire *Minyan* has already heard these *Aliyos*. [Obviously, a *Minyan* must listen to *Kriah* the entire time.]
- Multiple people may be called up for each *Aliyah*; they all make the *Brocho* together. [This is the method practiced in 770.] The usual restriction of family

members receiving consecutive *Aliyos* does not apply, and they may even ascend to the same *Aliyah*. For *Kohen*, only *Kohanim* participate. Similarly, for *Levi*, only *Levi'im* participate.

The last *Aliyah* before *Chosson Torah* is designated as “*Kol Haneorim*”. All children participate, and an adult receives the *Aliyah* with them, making the *Brocho* on their behalf. [It is not our custom to recite “*Hamalach Hagoel*”. It is also not our custom to spread a *Tallis* over them, nor over the *Chosson Torah / Breishis*.]

The *Chosson Torah* or *Chosson Breishis* may be a *Kohen* or *Levi*. They may also be related to each other. One who received an *Aliyah* earlier may receive one of these *Aliyos*. [However, the same person should not be called up for both *Chosson Torah* and *Chosson Breishis* in the same *Minyan*.] Multiple people may be called up to these *Aliyos*.

The congregation stands for the last *Posuk* of the *Torah*, after which they all respond *Chazak Chazak v’Nischazek*. The *Chosson Torah* responds as well.

During *Chosson Breishis*, the congregation recites aloud – before the *Baal Koireh* – each *Posuk* that begins *Vayehi Erev*. At the last *Veyehi Erev*, the congregation reads from that *Posuk* until the end of the *Aliyah* out loud, followed by the *Baal Koireh*.

*Hagboh* is performed as usual, and not by reversing one’s hands and turning the *Torah* mid-air.

Each of the first two *Hagbohos* occur only after the next *Sefer Torah* has already been placed down.

If there are only two *Sifrei Torah*, the first *Sefer Torah* is reused for *Maftir*.

After *Haftorah*, the special *Piyuttim* printed in the *Siddur* are recited, and everyone sings and dances exuberantly.

Needless to say, when davening *Musaf*, one must be fit to stand before the King.

The *Chosson Torah* and *Chosson Breishis* sponsor a feast in honour of the completion of the *Torah*.

During the spare moments of the day, one makes certain to conclude the *Chumash* of the day’s *Chitas*. This includes the last two *Aliyos* of *V’zos Habrocho*, as well as *Breishis* until the end of *Shishi* (*Perek 5 Posuk 24*).

*Simchas Torah* and *Shabbos Breishis* are especially opportune times to strengthen one’s commitment to learning *Chitas*.

As it is *Erev Shabbos*, *Shnayim Mikro V’echod Targum* for *Breishis* is recited.

## 🕯️ SHABBOS PREPARATIONS

One may prepare for *Shabbos* on Friday as long as at least a *Kezayis* of the **cooked** *Eruv Tavshilin* item remains edible and accessible. Otherwise, one should discuss his options with a *Rov* (even if the **baked** item remains). In any case, one may complete all stages of preparation for food that one already began preparing whilst the *Eruv Tavshilin* was present.

Preparing for *Shabbos* is allowed only if there is still enough time for guests to theoretically arrive and partake of the prepared items before *Shabbos* begins. Therefore, the *Cholent* should be fully cooked some time before *Shabbos*.

The *Eruv Tavshilin* is effective only for preparations involving food and food utensils, or other meal-related matters such as lighting candles. The *Eruv* is not effective for non-meal preparations such as rolling the *Sefer Torah* or performing an *Eruv Chatzeiros* or *Eruv Techumin*.

One may theoretically eat the *Eruv Tavshilin* once the *Shabbos* preparations are complete. However, it is preferable not to eat it until *Shabbos*.

## 🕯️ SIMCHAS TORAH AFTERNOON

Candles must not be waxed into place, nor may the wicks be twisted. When needed, one may remove the wax from the previous night in a way that it falls directly into the bin.

The candles are lit with a pre-existing flame at the usual eighteen minutes before sunset (see local calendar), and certainly **not** after sunset (see local calendar). The *Brocho* is recited as per a regular *Shabbos*.

*Pasach Eliyahu* is said before *Mincha*, but not *Hoidu*.

After *Mincha* and before sunset, we wash for *Hamotzi* and participate in a *Farbrengen* at which the *Nigunim* of the Rebbeim (and the *Daled Bavos*) are sung. A *Maamar* is recited. [In this year’s *Kvius*, some communities defer this *Farbrengen* to *Shabbos* afternoon.]

At the *Simchas Torah Farbrengen*, the *Rebbe* would encourage all to participate in *Keren Hashanah*. [The *Rebbe* established this fund to disburse *Tzedakah* daily, and donations are therefore made in multiples of 355 — the number of days in 5785.]

Since it is *Erev Shabbos*, one should not eat after sunset – even if one washed for bread beforehand. [One may *bentch* after sunset and even after *Tzeis Hakoachavim*. In that case, *Yaaleh Veyavo* and the *Horachamon* of *Yom Tov* is recited, but not *Retzei* or the *Shabbos Horachamon*.]

## 🕯️ SHABBOS BREISHIS

“*Vi m’shtelt zich avek Shabbos Breishis, azoy geit a gantz yohr*” – As we set ourselves on *Shabbos Breishis*, so goes the rest of the year.

*Kabbolas Shabbos* begins with *Mizmor L’Dovid*, and not with *L’chu Neranenah*. In *Lecho Dodi*, we say **B’rina** *U’vetzahala*. The rest of *Maariv* is as every *Shabbos*.

The custom to avoid making *Kiddush* between the sixth and seventh hour applies as per every Friday night.

*Shalom Aleichem* and *Eishes Chayil* (as well as all the other selections prior to *Kiddush*) and *Azamer Bishvachin* are recited as usual.

It is customary to use the *Challah* of the *Eruv Tavshilin* as part of the *Lechem Mishnah* of both the night and day meals. If possible, it should be eaten at the last meal of the day. [For some, this may be at a *Farbrengen* after *Mincha*. However, since it is *Shabbos*, if one cannot carry the *Challah* to the location of the *Farbrengen*, one should eat it during the day meal instead, even though it is not the final meal of the day.]

The householder leads the *Mezuman*, as it is Friday night.

As on every *Shabbos Mevorchim*, the entire *Tehillim* is recited with a *Minyan* before *davening*, followed by *Chassidus*.

There are different customs regarding the ending of some *Aliyos*. According to Chabad custom, *Chamishi* ends at *Perek 4 Posuk 22*, and *Shishi* ends at *Perek 5 Posuk 24*.

The *Molad* is Friday afternoon at 4:05 and 14 *Chalokim*. *Rosh Chodesh* is on the upcoming Friday and *Shabbos*.

*Av Harachamim* is not recited.

A *Farbrengen* is conducted after *davening* in honour of *Shabbos Mevorchim* and *Shabbos Breishis*.

It is also *Isru Chag*, which is celebrated with additional food items.

*Tzidkosecha* is not recited.

*Shabbos* ends at (see local calendar). *Vih Noam* and *V’atah Kaddosh* **are** recited on *Motzei Shabbos*.

After *Maariv*, the *Gabbai* announces: “*V’Yaakov Holach Ledarkoi*” – “And Yaakov went on his way”. This indicates that the *Yom Tov* season has finished, and it is now time to “unpack the merchandise” received during *Tishrei*, to actualize one’s resolutions, and “go” in the way of *Torah* and *Mitzvos*.

*Havdallah* is recited (**with** *Besomim* and candles), followed by *V’Yiten Lecha*. A *Melave Malka* meal is conducted, as per every *Motzei Shabbos*.

## 🕯️ AFTER YOM TOV

When dismantling the *Sukkah*, one should not tread on the *Schach*, nor treat it disrespectfully.

In association with *Yom Tov*, the *Rebbe* urged all to participate in a *Kinus Torah*.

*Tachnun* is not recited until after *Tishrei*.



# בס"ד Laws & Customs: Eruv Tavshilin

For Tishrei 5785 (with minor comments from Rabbi Levi Y Garelik)

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## WHO?

The head of the household performs *Eruv Tavshilin*. Those residing with him are automatically included in his *Eruv Tavshilin*. Married children and guests – who are both eating and sleeping over – are also included in the *Eruv Tavshilin*.

If necessary, one may appoint a *Shliach* to set aside (the *Meshaleach's*) food and perform an *Eruv* with it. The *Shliach* performs the *Eruv* with a *Brocho*.

If the head of the household is not home for *Yom Tov*, one of the other family members should do *Eruv Tavshilin* instead. [The head of the household may not rely on this *Eruv Tavshilin*, being that he is not spending *Yom Tov* at home.]

If one will be eating all *Shabbos* meals elsewhere but sleeping in his own dwelling, he may need to light *Shabbos* candles (depending on the circumstances). If applicable, he should perform *Eruv Tavshilin* without a *Brocho*. However, it is preferable to plan on preparing even a minor food item on Friday for *Shabbos*, such as adding water to the hot-water urn, in order that the *Eruv Tavshilin* be made with a *Brocho*.

## WHEN?

One should set himself a reminder to perform *Eruv Tavshilin*, as well as remind others to do so.

*Eruv Tavshilin* should be performed on *Erev Yom Tov* and not before. [If the *Eruv* was performed prior to *Erev Yom Tov* and is still extant, one should redo the *Eruv* on *Erev Yom Tov*, but without a *Brocho*.]

*Eruv Tavshilin* may be performed any time until sunset. If one forgot, *Eruv Tavshilin* may still be performed until *Tzeis* (provided that both the majority of the community as well as the individual making the *Eruv* did not yet begin *davening Maariv* or accept *Yom Tov*).

If one is running late, and making an *Eruv Tavshilin* will prevent him from *davening Mincha* until it is too late, *Mincha* takes precedence.

If one forgot *Eruv Tavshilin* until after *Tzeis*, he should consult with a *Rov* as soon as possible, as the solution depends on the circumstances (and options diminish the longer one waits).

## WHAT?

The *Eruv Tavshilin* consists of a baked item and a cooked item. [After the fact, a cooked

item alone is deemed sufficient, but a baked item alone is not.]

The baked item should ideally be a complete *Challah*, so that it may be used for *Lechem Mishna* on *Shabbos*.

The baked item must equal a *K'beitzah* or more. [A *K'beitzah* is a measurement of volume equal to the displacement of 57 millilitres of water. In practice, anything less dense than water weighing 57 grams is most certainly more than a *K'beitzah*.]

The cooked item should be a respectable food (e.g. fish or meat). It may either be fully cooked, roasted, smoked or stewed. It may also be a non-cooked item that was pickled for at least 24 hours.

The cooked item must equal a *Kezayis* or more, excluding the bones or other inedible parts. [A *Kezayis* is a measurement of volume. For the purposes of *Eruv* we are lenient, and rely on the opinions who define it as the displacement of 19 millilitres of water. In practice, anything less dense than water weighing 19 grams is most certainly more than a *Kezayis*.]

The cooked item must be the type of food that is commonly served as a main dish during a meal of bread, to the exclusion of desserts, porridge or compote, and the like.

If one uses a hard-boiled egg, it should not be peeled until it is ready to be eaten on *Shabbos*. [If one peeled it on *Yom Tov*, he may still rely on it for *Eruv Tavshilin*.]

One may freeze the *Eruv Tavshilin* at any time, as it is still inherently edible.

## How?

The first step of *Eruv Tavshilin* is to give the food to someone else, so that he can be *Zoiche* (acquire) it on behalf of anyone outside of the household who may need to participate. One should not use the services of his wife or unmarried children for this task, unless there is no other alternative.

The one making the *Eruv Tavshilin* hands the food items over to the *Zoiche* and says:

אני מזכה לך לך מי שרופה לזכות ולקטוח על ערב  
:זה

If he doesn't understand the Hebrew, he should say it in English. [I hereby grant a share in this eruv to anyone who wishes to participate in it and to depend on it.]

At this point, the *Zoiche* takes complete hold of the food and raises it one *Tefach* (8 cm), and then returns it to the one making the *Eruv Tavshilin*.

[note from RLYG: If one is home alone (ex. A widow, or husband is away etc.) - skip the previous first step and start the *Eruv* procedure as follows:]

The one making the *Eruv Tavshilin* holds the food items in his right hand, and recites the *Brocho* and associated declaration:

ברוך אתה ה' אלדינו מלך העולם, אשר קדשנו  
במצותיו, וצונו על מצות ערב:

בדין יהי שרא לנא לאפויי ולבשולי ולאטמוני  
ולאדלוקי שרגא ולתקנא ולמעבד כל-צרכנא  
מיומא טבא לשבתא לנא ולכל-ישראל הדרים  
בעיר הזאת:

One must understand the text of *Eruv Tavshilin* declaration. If he doesn't understand the Hebrew, he should say it in English. [Through this (eruv) it shall be permissible for us to bake, cook, put away a dish (to preserve its heat), kindle a light, prepare, and do on the holiday all that is necessary for *Shabbos* – for us and for all the Israelites who dwell in this city.]

Care should be taken to say the recitation as stated, as certain changes invalidate it.

Afterwards, the *Eruv Tavshilin* is put in a place where it will be safe until *Shabbos*.

## ON YOM TOV AND SHABBOS

The *Eruv Tavshilin* does **not** allow one to prepare for *Shabbos* on Thursday.

One may prepare for *Shabbos* on Friday as long as at least a *Kezayis* of the **cooked** *Eruv Tavshilin* item remains edible and accessible. If this is not the case, then one should discuss his options with a *Rov* (even if the **baked** item remains). In any case, one may complete all the stages of preparation for food that one already began preparing whilst the *Eruv Tavshilin* was present.

On Friday, preparing for *Shabbos* is only allowed if there is still enough time for guests to theoretically arrive and partake of the prepared items before *Shabbos* begins. Therefore, the *Cholent* should be fully cooked some time before *Shabbos*.

The *Eruv Tavshilin* is effective only for preparations involving food and food utensils, or other meal-related matters such as lighting candles. The *Eruv* is not effective for non-meal preparations such as rolling the *Sefer Torah* or performing an *Eruv Chatzeiros* or *Eruv Techumin*.

One may theoretically eat the *Eruv Tavshilin* once the *Shabbos* preparations are complete. However, it is preferable not to eat it until *Shabbos*.

It is customary to use the *Challah* of the *Eruv Tavshilin* as part of the *Lechem Mishnah* of both the night and day meals, and to eat it during the final meal of the day.