

בס"ד. ערב חג הסוכות ה'תשפ"ז

To the families of *Ana"sh* שיחיו of the Community at the EU - Brussels  
And virtual community of [Sichos.online](http://Sichos.online)

## Reminders for the Last Days of Sukkos – 5787

**[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'anah Rabbah in the evening – Hosha'anah Rabbah Davening – Hosha'anah Rabbah Daytime – Candle lighting (before Shabbos/Yom Tov) – The first night Maariv - Shmini Atzeres and the Sukkah – Shmini Atzeres night Kiddush -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 Maariv – Simchas Torah candles – Simchas Torah day – Simchas Torah afternoon – Isru Chag – Shabbos Bereishis/Mevorchim –*

- \* 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!***

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### **Before *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* on *Hosha'ana Rabbah*.
2. ***Kreplach*:** prepare *Kreplach* for the *Seudah* on *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*.
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 the second day for cooking) 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. **Candles and *Neironim* (glass holders):** Ensure that you have enough candles for both days of *Yom Tov*. 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 both nights of *Yom Tov* (as there is a *Shailo* whether you are permitted to remove the metal washer on *Yom Tov*). Perhaps have some tea lights handy.

7. **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*.
8. **Flags and/or Sifrei Torah:** for the children to hold during *Hakofois*.
9. **Eiruv Chatzeiros:** If necessary (example: a two-family house, apartment building etc.), ensure that an *Eiruv Chatzeiros* is in place. This allows things to be carried from the house to the *Sukkah* on *Shabbos*. If you are unsure – check with the *Rov* BEFORE *Yom Tov* and don't wait for the last minute.
10. **Yizkor candle:** It is **not** *Minhag Chabad* to light a *Yizkor* candle.

### Hosha'ana Rabbah - Thursday night

**Ushpizin:** 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 ב"ת ר"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 or at the end of the reminders.) - In 770 – at 1 am - the men (and older boys) go to *Shul* to say 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* we recite the *Yehi Ratzon* of: 1. *Shabbos* and *Yom Tov*, 2. Of *Hosha'ana Rabbah* and 3. Of “after Moon rise”, 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!**
- In *Lubavitch* they stayed up the whole night of *Hosha'ana Rabbah*.

### Hosha'anah Rabbah – Friday – 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 of *Chol Hamoed*.

**Shacharis** *Hosha'ana Rabbah* in the morning

- Inform the family that today *Davening* will take at least a half hour longer than the other days of *Chol Hamoed* because of *Hosha'anos*.
- Take the *Talis*, the *Daled Minim*, and the *Hosha'anos* (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 (hidden) rings of the *Lulav*.
- After *Hallel* we say *Hosha'anos* and then we “*Klap Hosha'anos*.”
- Those who daven at home can “*Klap Hosha'anos*” 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 *Arovois* 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 *Shabbos* and *Yom Tov*.
- If you bought *Minim* from *Eretz Yisroel*, make sure to check if there are any instructions on the package.
- The *Friediker Rebbe* related that on *Hosha'ana Rabbah*, it was the custom of our *Rebbeim* to give their children a light tap with the *Hosha'anos*. 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 *Hosha'ana Rabbah*). Younger children would be tapped one time more than the number of their years at the time.

#### Throughout the day of *Hosha'ana Rabbah*

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

#### The *Seudah* of *Hosha'ana 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* of *Hosha'ana Rabbah*

- *Mincha* is like every *Erev Shabbos*. However we do **not** recite *Hodu* but we **do** recite *Posach Eliyohu* and *Yedid Nefesh*. Then we continue as regular by saying *Korbonois*, *Ashrei*, *Shmone Esrei* and *Yaale Veyovo*. We say "לדוד ה' אורי" for the last time (this *Tishrei*) during *Davening*. Then we recite *Oleinu Leshabeach*.
- **Important Reminder:** As tonight is *Shabbos*, make sure to bring the *Sifrei Torah* and flags of the children to *Shul* prior to *Shabbos*.
- **Tevila:** The men go to the *Mikvah* on *Erev Shabbos/Yom Tov*.
- **Check the pockets:** As many people wear the *Shabbos/Yom Tov Kappote* during the day, they should check their pockets to make sure they are empty as you are not allowed to carry outside on *Shabbos* (where there is no *Eiruv*).

### Friday Evening/*Shemini Atzeres*

#### Before the start of *Shabbos/Yom Tov*

- Ensure that the *מינים* were put away so there is no question of *Muktzah*.
- **Light the long-lasting candle:** If there will not be a gas fire lit throughout *Yom Tov*, light the long-lasting candle. 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 clock*” has been set for both days of *Yom Tov*.
- **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 *Shabbos/Yom Tov* and only then may use this oven (on *Yom Tov*).

#### Candle lighting for eve of *Shabbos/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 time, the candles may not be lit after

*Shkia* (sundown).] If they cannot light in the *Sukkah*, they should light in a place where the candle can be visible from the *Sukkah* (when the men make *Kiddush*).

3. **Those who are eating elsewhere should not forget to light candles in their own home or at the home of your hosts** (check with the *Rov* where is the proper place to light). [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 two days.
5. **Brochos:** The two *Brochos* said are: 1. להדליק נר של שבת ושל יום טוב. 2. שהחיינו.
6. [A man who lights candles does not recite the blessing of *Shehecheyonu*. He will recite it later in *Kiddush*].

\* \* \*

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 accomplished through dancing.”**

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**Ushpizin:** The *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 (*Baalei Batim*); and both were involved in בירור העולם.

**Ma’ariv** *Shmini Atzeres*/Friday night

- We begin from מזמור לדוד.
- In *Lecho Dodi* (in the paragraph of *Boi Vesholom*) we say גם בשמחה ובצהלה.
- We say the *Amidah* for *Sholosh Regolim* with all the additions for *Shabbos*.
- After the *Amidah* we add all the additions of *Shabbos* [*Vayechulu*, *Brocho M’ein Sheva*, *Mogen Avos*, (*Kadish Tiskabel*) *Mizmor Ledovid* and *Borchu*].
- **Before** *Oleinu Leshabeiach*:
  1. The *Aveilim* say *Mishnayos* and *Kadish Derabonon*.
  2. We take a break. We make *Kiddush* (see the details below) and a *Farbrengen* in the *Sukkah* and -
  3. afterwards we go to *Hakofois*.
- **After** *Hakofois* we recite עלינו לשבח followed by *Kadish Yosom*.

**The night Seudah** of *Shmini Atzeres*/Friday night

- We eat in the ***Sukkah***.
- *Sholom Aleichem*, *Ki Malochov*, *Eishes Chayil*, *Mizmor Ledovid*, *Do hi Seudoso* – are recited quietly.
- [If a woman makes *Kiddush* she does not recite *Shehecheyonu*, as she already recited it when she lit the candles].
- **Kiddush:** The order is: [*Askinu* of *Yom Tov* and] *Yom Hashishi*, *Bore Pri Hagofen*, *Kiddush* of *Yom Tov* (*Asher Bochar Bonu*) with the additions of *Shabbos*, *Shehecheyonu*.
- We **do not** recite the *Brocho* of לישב בסוכה.
- **Salt:** We dip the *Challah* in salt and we **don’t** dip the *Challah* in honey.

**Birchas HaMazon:**

In *Birchas Hamazon* we add: 1. *Retzei*. 2. *Yaale Veyovo*. 3. *Horachamon* of *Shabbos*. 4. *Harachamon* of *Yom Tov*, and we do **not** recite הנופלת דוד סוכת לנו את סוכת דוד הנופלת.

If one forgot to say either “*Retzei*”, “*Yaale Veyovo*”, or both, there are two scenarios:

A. If one **has not yet** said “*Boruch*” of the next *Brocho* (“*Hatov Vehameitiv*”), then:

1. If one forgot only “*Retzei*”, he says: ברוך אתה...שנתן שבתות למנוחה...ברוך אתה ה' מקדש השבת (see in the *Siddur*).

2. If one forgot only “*Yaale Veyovo*”, he says: ברוך אתה ה' מקדש ישראל והזמנים (see in the *Siddur*).
  3. If one forgot both, he says: ברוך אתה ה' מקדש השבת וישראל והזמנים.
- B. **However**, if one already started the next *Brocho* (*Hatov Vehameitiv*), even if he only said the word “*Boruch*”, then: Whether one forgot “*Retzei*” or “*Yaale Veyovo*” or both - one returns to the beginning of *Birchas Hamazon* and says it again and says both: “*Retzei*” and “*Yaale Veyovo*”.

### Shmini Atzeres by day - Shabbos

- **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:

- **Hallel:** The *Rabbeim* were always punctilious about being up to *Hallel* when the *Minyan* recited it on *Yom-Tov*.
- After the *Amidah* for *Sholosh Regolim* with the additions for *Shabbos*, we say the entire *Hallel*, but we do not say *Hosha'anos*.
- Then we recite *Shir Shel Yom* [*Krias Hatorah* and *Haftarah*], both *Yekum Purkon* and *Mi Sheberach*.

**Yizkor:** Is recited before *Musaf*.

1. In Chabad we do not have the custom to light a “*Yizkor*” candle.
2. Those who 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.

After *Yizkor* the whole congregation (even those who went out for *Yizkor*) recites *Ov Horachamim* and *Ashrei*.

**Mashiv Horuach Umoirid Hageshem:**

- In *Musaf* we begin saying “**משיב הרוח ומוריד הגשם**” after the *Gabai* announces it.
- Those who are *Davening* at home should estimate the time when the *Shul* is *davening Musaf*, and then *Daven* and say “**משיב הרוח ומוריד הגשם**” (If one accidentally said “מוריד הטל” he does not have to go back and continues the *Amidah*).

**Musaf** *Shmini Atzeres/Shabbos* by day

- The *Musaf* is of *Sholosh Regolim* with the additions for *Shabbos*.
- During the repetition of *Musaf*, the *Shliach Tzibur* says the prayer of *Geshem*.
- Towards the end of the repetition, *Birchas Kohanim* is recited.
- After *Musaf*, *Velokachto Soles* and *Sheish Zechiros* are recited.

**Seudah** *Shmini Atzeres/Shabbos* by day

- The *Seudah* is eaten in the *Sukkah*.
- **Kiddush:** *Mizmor Ledovid*, *Askinu*, *Veshomru*, *Im Toshiv*, *Do*, *Zochor* and *Al Kein* are said quietly. Then we say [*Askinu* of *Yom Tov*, and] out loud *Eile Moadei* etc.
- The *Brocho* of לישב בסוכה is **NOT** recited.
- We dip the *Challah* in salt and we **don't** dip the *Challah* in honey.
- *Birchas Hamazon* is like last night (see above).

**During the day** of *Shmini Atzeres/Shabbos*

- We are **מעייר סדרה** – the *Parsha* of וזאת הברכה.
- **Preparing for tonight:** It is not permitted to prepare on one day of *Yom Tov* (or *Shabbos*) for the next day. All the preparations for the night *Seudah* 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/Shabbos*

- *Korbonois*, *Ashrei*, *Uvo Letzion*, *Vaani Sefilos*, (reading of the *Torah* - *Vezois Habrocho*).

- The *Amidah* of *Sholosh Regolim* (with the additions of *Shabbos*) is recited. Remember to say משיב הרוח ומוריד הגשם. (If one forgot, he doesn't have to go back or repeat the *Amidah*).
- *Tzidkoscho* is **not** recited.
- We then recite *Oleinu Leshabeiach*. (Mourners say *Mishnayos* and *Kadish*).

**Last visit to the Sukkah:** Before the day is over we go into the *Sukkah* to eat something in order to say "goodbye" to the *Sukkah* (we do not kiss the *Sukkah* or say any special *Tefila* nor the *Brocho* of *Leishev Basukah*).

### The night of *Simchas Torah*/Motzoei *Shabbos*

- Although the preparations for the meal may begin after *Tzeis Hakochovim*/nightfall (see local calendar or at the end of the reminders.), **however** - before doing any *Melochois* (which are permitted on *Yom Tov*) one must first either *Daven Ma'ariv* (and add *Vatodienu*) or at minimum say "***Boruch Hamavdil Bein Kodesh Lekoidesh***".
- **The order of the night:** *Ma'ariv* (till before *Aleinu*, see below), *Kiddush* and *Farbrengen* (in *Shul* or in a house but not in the *Sukkah*), *Hakofois* (and then *Aleinu*).
- ***Ushpizin*:** The Rebbe explained (5748) that after we had the influence of the (*Chassidishe*) *Ushpizin* ("guests") throughout *Sukkos*, and on *Shmini Atzeres* they became "*Balei Batim*" (see yesterday's *Ushpizin*) - on *Simchas Torah* this becomes relevant (as we read in the *Torah* tomorrow) לעיני כל ישראל - for all the *Yidden*.

[*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. **7:00 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 **12:45-1:00 am** *Hakofois* started, which lasted until around **4:00 am**. Then everyone went to eat *Seudas Yom Tov*. At around **5:00 am** (until the year 5725) 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*, *Havdalah* and *Kos Shel Brocho* which lasted until about **4:00 am!!** In total: **Almost 24 hours together with the Rebbe!** !!! אשרי עין זכתה לכל אלה]

#### ***Ma'ariv*** *Simchas Torah* evening/Motzoei *Shabbos*

- We start from "*Shir Hama'alos*".
- The *Amidah* is for *Sholosh Regolim*.
- In the *Amida* we add "*Vatodienu*". [If one forgot to say "*Vatodienu*" he does not have to repeat the *Amida*, but before doing any *Melochois* (which are permitted on *Yom Tov*) one must say "***Boruch Hamavdil Bein Kodesh Lekoidesh***".] *Kadish Tiskabel*.
- [The *Aveilim* say *Mishnayos* and *Kadish Derabonon* after *Kadish Tiskabel*].
- **Before** *Aleinu* we break for *Kiddush*, *Farbrengen* and *Hakofois*.
- After *Hakofois* we recite "*Oleinu Leshabeach*".

#### **Candle Lighting** *Simchas Torah* evening/Motzoei *Shabbos*

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

#### **Before the Seudah** *Simchas Torah* evening/Motzoei *Shabbos*

- **Ensure that all the women (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**

1. The *Seudah* takes place inside the home (not in the *Sukkah*).

2. **Kiddush:** The order of *Kiddush* for tonight is יקנה"ז, which means: *Askinu, Borei Pri Hagofen, Asher Bochar Bonu, Borei Meorei Hoaish, Hamavdil and Shehecheyonu*.
3. When reciting *Borei Meorei Hoaish* we do not put the candles together or look at the nails. We just gaze at the candles as they are.
4. [If a woman makes *Kiddush*, she does not recite *Shehecheyonu* as she did so at candle lighting].
5. We dip the *Challah* in salt (and not in honey).

#### In *Birchas Hamazon*:

We add: 1. "Yaale Veyavo", 2. "Horachamon" of Yom Tov.

If one forgot to say *Yaale Veyovo*:

1. If one has not yet said "*Boruch*" of the next *Brocho* of *Hatov Vehemetiv*, he says: ברוך...אשר נתן ימים " טובים... לששון ושמחה... מקדש ישראל והזמנים". as printed in the *Siddur*.
2. If one already said "*Boruch*" of the next *Brocho* of *Hatov Vehemetiv*, then one returns to the beginning of *Birchas Hamazon* and repeats it.

\* **Krias Shma She'al Hamita:** In *Sefer Hasichos* 5704 the *Frierdiker Rebbe* says: *It is known, that when one says Shma Yisroel in the Krias Shma She'al 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 - Sunday

- **Latest time for Shema:** (see local calendar or at the end of the reminders.).
- **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 10:00 AM, *Birchas Kohanim* will be a little before 11:00 AM).
- **Hakofois and Aliya for children:** In addition, the children (who know how to make a *Brocho*) 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*!
- **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* – see below) 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 Simchas Torah

- **Kiddush:** *Askinu* (of Yom Tov), *Eile Moadei, Hagofen*.
- We dip the *Challah* in salt and we **don't** dip the *Challah* in honey.
- *Birchas Hamazon* is like last night.

#### During the day of Simchas Torah

- \* **Chitas:** The *Chitas* of today is the whole *Parsha* of *Vezeis Habrocho* and the first portion of *Bereishis* (until *Sheni*). However, this should not replace the dancing... It should be done in the time when anyway one is not dancing....

#### Mincha of Simchas Torah

- \* *Korbonois, Ashrei, Uvo Letzion, the Amidah for Sholosh Regolim, Oleinu*.

#### Before Shkiah/sundown of Simchas Torah

##### Farbrengen:

- 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 (5787) THERE ARE 385 DAYS),
  - c. “*Kinus Torah*” (that takes place the day after *Simchas Torah*), and would say a special *Sicha* as a *Hishtatfus*,
  - d. *Chitas* etc.
  - e. Sing *Hop Kozack*.
- **Niggunim:** On *Simchas Torah* of 5750 the Rebbe requested that they sing the *Niggunim* from all the *Rabbeim*.
- 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....

**Based on the above:**

- It is customary for the *Chassidim* to get together to *farbreng*: Wash, eat *Challoh*, say *Lechaim*, recite a *Maamor* of *Chassidus* and sing the *Niggunim* from all the *Rabbeim* and *Reb Levi Yitzchok*, (as mentioned above) 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 אליקינו. 4. צמאה לך נפשי.. עך טי. 5. אסדר לסעודתא. 6. כי אנו עמך. (The one that we sing on *Yom Kippur* in *Davening*). 7. דורין מארקא. 8. שמייל. 9. רחמנא דעני. 10. אתה בחרתנו. 11. אנעים זמירות. 12. סטאו יאפיטו. 13. הוא. 14. האדרת והאמונה. 15. כי אנו עמך. (The slow one).
- And to remind everyone all the things that the Rebbe would mention, as described above.
- **Yaale Veyovo and Horachamon:** Usually the *Farbrengen* finishes after it is dark, however, *Yaale Veyovo* and *Horachamon* are still recited in *Bentching*.

**Motzoei Simchas Torah**

**In Maariv:**

- In the *Amidah* we add הגשם 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 23 Kislev).
- ויהי נועם and ואתה קדוש are not recited.

**Havdalah**

- *Havdalah* is as usual but without בשמים nor the candle. We do NOT recite ויתן לך.

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

**In Lubavitch, on Motzoei Simchas Torah, they announce**

**ויעקב הלך לדרכו**

**Tachanun:** is not recited until the end of the month.

**Kinus Torah:** The day after *Simchas Torah*, we participate in the “*Kinus Torah*” that takes place in 770 (generally after *Mincha*).

**Shabbos Bereishis**

- Latest time for *Shema*: (see local calendar or at the end of the reminders.).
- *Shabbos* morning the entire *Tehillim* is recited just like every *Shabbos Mevorchim*.
- In *Davening* we ‘*Bentch the Chodesh*’.
- The *Molad* is on Sunday morning at 9 am 43 minutes and 2 *chalokim*.
- *Rosh Chodesh* is (tomorrow) Sunday and Monday.
- *Ov Horachamim* is not recited.

- On *Shabbos Bereishis* the Rebbe always had a *Farbrengen*, and it is customary to sell the “*Mitzvos*” of the *Shul*. The *Gabai* puts on a *Shtreimel* and the Rebbe tells him to say a “*Poilishe Toire*” etc.
- 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!**

- In *Mincha – Tzidkoscho* is not recited

**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 5787*

Based on Chabad.org and *Luach Kolel Chabad*  
Times are for the **New York Area ONLY**

**Thursday night *Chol Hamoed*:**

*Chatzos* (Midnight): 12:45 am.

**Friday – *Hosha'ana Rabbah*:**

*Alos Hashachar*: 5:28 am.

*Latest Shema*: 9:47 am.

*Chatzos*: 12:44 pm.

*Candle lighting time (for Erev Shabbos/Shmini Atzeres)*: 6:18 pm.

*Tzeis Hakochovim*: 7:04 pm.

***Shabbos, First day of Yom Tov (Shmini Atzeres)*:**

*Latest Shema*: 9:47 am.

*Mincha Gedolah*: 1:14 pm.

*Shkia*: 6:34 pm.

*Second evening (Simchas Torah)*: earliest candle lighting: 7:15 pm.

***Sunday, Second day of Yom Tov (Simchas Torah)*:**

*Latest Shema*: 9:47 am.

*Shkiah*: 6:33 pm.

*Motzoei Yom Tov*: 7:14 pm.

***Shabbos Bereshis***

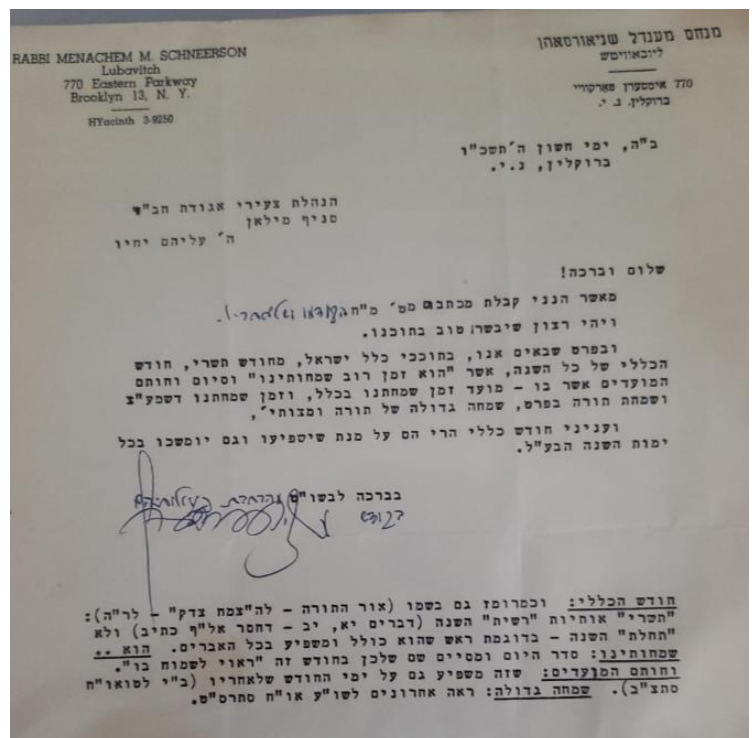
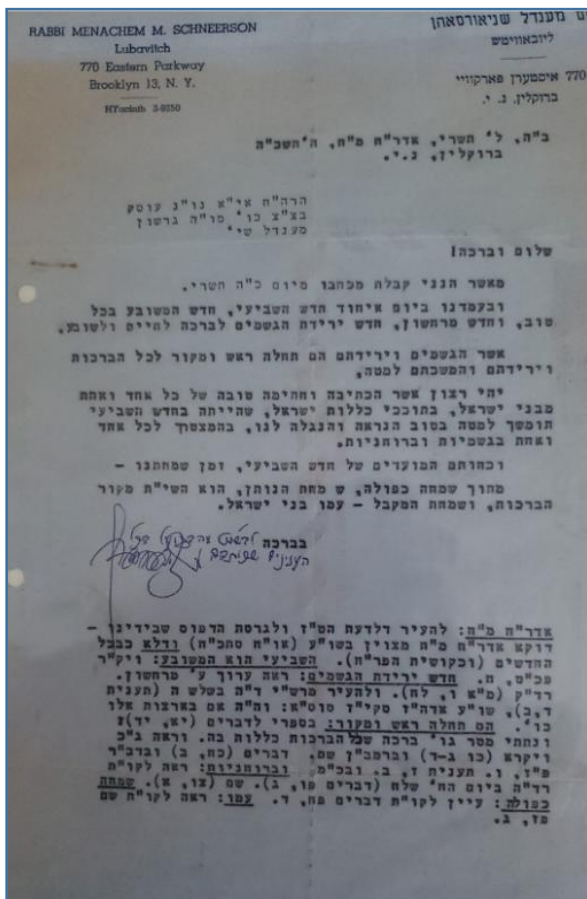
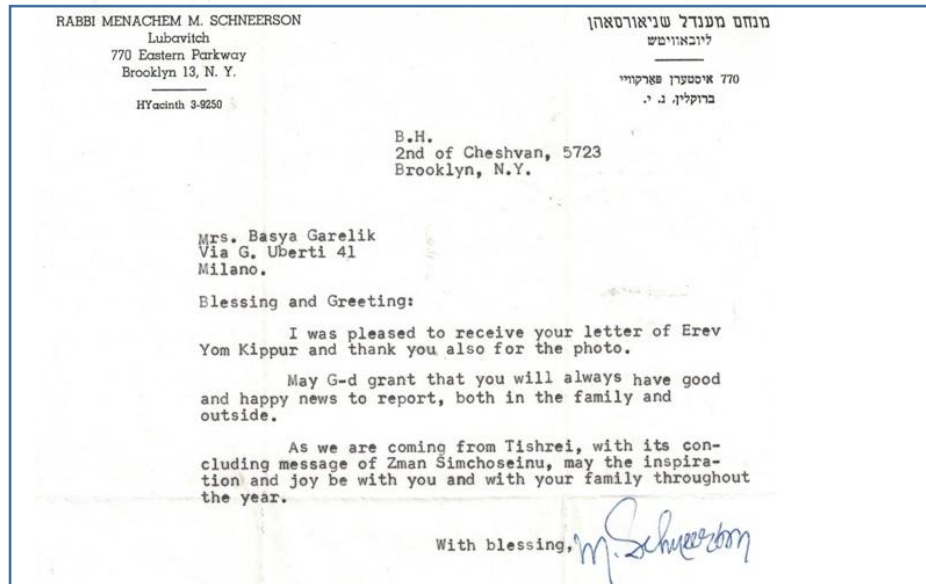
*Candle lighting (Friday evening)*: 6:06 pm.

*Latest Shema*: 9:49 am.

*Mincha Gedolah*: 1:12 pm.

*Shabbos ends*: 7:04 pm.

**Some letters from the Rebbe regarding Tishrei and Zman Simchoseinu**





# Hoshanah Rabbah – Shabbos Breishis

For the year 5787

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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 restriction applies even at night. [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 a fitting 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 should not 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 conform to the same standards as those used for 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 Hakodesh* 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 does not circle the *Bimah*). If all present have a set, the *Sifrei Torah* are placed on the *Bimah*. The *Aron Hakodesh* remains open throughout *Hosha'anos*.

One who does not have 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* is recited, the initial phrases are recited quietly whilst standing in one place, and each phrase is preceded by 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 by 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 *Posuk* 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 and touching his chest. The set of *Hoishanos* (i.e. the five *Aravos*) is 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.

At the end of *Hosha'anos*, the last *Posuk* (i.e. *L'Maan Da'as*) is said aloud when the *Sifrei Torah* are returned to the *Aron Hakodesh*, and the *Chazzan* recites *Kaddish*. The *Daled Minim* are then put aside and only then is 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 put away in a suitable place beforehand.

After *Yom Tov*, 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 stepped upon. [Some have the custom to burn these items, especially at the time of *Biur Chometz* or when baking the *Matzos*. Others use the *Hadassim* for *Besomim* and make 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 Tovah" or "A Gutte Kvittel"). [Nevertheless, the *Rebbe* discussed these expressions in several *Sichos* in later years.]

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

It is preferable to avoid starting a full meal after the tenth *Halachic* hour begins (see local calendar), so as 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*, a tablecloth should be placed on the table in the house in honour of *Yom Tov*.

An *Eruv Chatzeiros* should be arranged if it is needed to carry between one's home and the *Sukkah* on *Shabbos*.

## CANDLE LIGHTING EREV SHABBOS/YOM TOV

Prior to candle-lighting, one should give *Tzedakah* for the two days of *Yom Tov*.

One should arrange a pre-existing flame with which to light the candles on *Simchas Torah*.

Since *Shmini Atzeres* is *Shabbos*, the candles should be kindled at the usual eighteen minutes before sunset (see local calendar), and certainly **not** after sunset (see local calendar).

The *Brochos* are *L'Hadlik Ner Shel Shabbos v'Shel Yom Tov*, followed by *Shehecheyanu*. [If one mistakenly omitted either *Shabbos* or *Yom Tov* entirely – if she realized within the time frame it takes to say three words, she corrects her mistake. Otherwise, there is a debate whether to repeat the *Brocho*, and how. One should take great care to avoid this dilemma in the first place. If one forgot *Shehecheyanu*, she

should have in mind to be *Yotzei* during *Kiddush*.]

When a man is required to light candles, he does not recite *Shehecheyanu*, as he will be doing so in *Kiddush*.

Since the candles cannot be moved on *Shabbos*, they may be lit in the *Sukkah* and the husband may move them back into the house after a short while (before *Shabbos* begins), preferably to a place where they can be seen from the *Sukkah*.

It is common for tables in the *Sukkah* to be moved around. Therefore, if the *Shabbos* candles will remain on a *Sukkah* table, one should place *Challos* there from candle-lighting until *Tzeis Hakochavim* (see local calendar). This prevents the table becoming a “*Bossis*” which may not be moved on *Shabbos*.

One should ensure that practical benefit is derived from the candles after nightfall (such as arranging for someone to eat by their 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.

As on every *Erev Shabbos*, *Posach Eliyahu* is recited before *Mincha*, but not *Hoidu*. At the end of *Mincha*, *L'Dovid Hashem Ori* is recited for the last time.

## 🕯️ FIRST NIGHT MAARIV

*Kabbolas Shabbos* begins with *Mizmor L'Dovid* and not with *L'chu Neraneneh*. In *Lecho Dodi*, we say *B'Simcha U'vetzahala*.

All the *Shabbos* selections are added in the *Shmoneh Esrei* of *Shmini Atzeres*. If one did not make **any** mention of *Shabbos* in the middle *Brocho*, or if he mistakenly *davened* the regular *Shmoneh Esrei* of *Shabbos*: If he did not yet say the second *Yih'yu L'ratzon* (at the end of the passage of *Elokai N'tzor*), he should return to the beginning of the middle *Brocho* (i.e. *Atoh Vechartonu*). Otherwise, he must repeat *Shmoneh Esrei*. [The same applies to all other *Tefillos* of the day.]

After *Shmoneh Esrei*, the usual *Shabbos* selections are recited – *Vayechulu*, the *Brocho* of *Me'ein Sheva* and *Mizmor L'Dovid*.

*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 *Farbrengen* to prepare for *Hakafos*.

## 🕯️ SHMINI ATZERES AND THE SUKKAH

During *Shmini Atzeres*, the *Brocho* of *Leisheiv Basukkah* is not recited, and the *Horachamon* of *Sukkos* is omitted from *bentching*.

Even on *Shmini Atzeres*, it is *Chabad* custom to refrain from eating or drinking anything – even the smallest amount – 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*.]

## 🕯️ SHMINI ATZERES NIGHT KIDDUSH

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

The custom to avoid making *Kiddush* between the sixth and seventh hour on Friday night applies on *Shmini Atzeres* as well.

*Shalom Aleichem* and *Eishes Chayil* (as well as all the other selections prior to *Kiddush*) are recited in an undertone. *Yom Hashishi* is then recited aloud, followed by *Hagofen* and the *Shmini Atzeres Kiddush* (including the *Shabbos* additions), followed by *Shehecheyanu*.

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*. Those who do not make their own *Kiddush* should be mindful of this.

## 🕯️ 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* continues during *Shmini Atzeres* and *Simchas Torah*. The *Ushpizin* of *Shmini Atzeres* are *Shlomo Hamelech* and the *Friediker Rebbe*.

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 to lead 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 *Posuk* of *Vehaya Zaracha* is recited three times as well. On occasion, the Rebbe would also include other *Pesukim*. Only afterwards is the *Aron Hakodesh* opened.

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

For each *Hakafah*, different people are honoured to hold 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 Hakodesh* between each *Hakafah*.

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

The *Sifrei Torah* may be given to boys under *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* is accompanied to *Hakafos* rather than going alone.

Ordinarily, one stands when the *Sifrei Torah* are outside the *Aron Hakodesh*. However, it is common practice to allow 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 Hakodesh* and when they are returned.

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

One who visits another *Shule* which is still performing *Hakafos* should join in the rejoicing and singing.

## 🕯️ 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 on every *Shabbos* and *Yom Tov*.]

The householder leads the *Mezuman* on *Shmini Atzeres*, as on every Friday night. (It would appear that *Azamer Bishvachin* is not recited, even though it is Friday night.)

## YA'ALEH VEYAVO IN BENTCHING

If one forgets *Retzei* (on the first night and day) and/or *Ya'aleh Veyavo*: If he remembers before saying *Hashem's* name at the end of *Bonei Yerushalayim*, he goes back. If he remembers after that, but before beginning the next *Brocho*, he recites the extra *Brocho* printed in the *Bentcher*. [There are three separate *Brochos* – one if only *Retzei* was forgotten, another if only *Ya'aleh Veyavo* was forgotten, and a third when both were forgotten.] If one already began even the first word (*Boruch*) of the next *Brocho*, one must begin *bentching* again.

The *Horachamon* additions are recited in this order:

1. *Shabbos* (on the first night and day)
2. *Yom Tov*

## HALLEL – BOTH DAYS

Full *Hallel* is recited. When reciting *Hallel*, one may interrupt only for responses permitted 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 *Hallel*, he should recite it with a *Brocho* as soon as he remembers, up until *Tzeis Hakochavim*.

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

## SHMINI ATZERES DAVENING

All the *Shabbos* selections are added in the *Shmoneh Esrei* of *Shacharis* and *Musaf*. [See the section "FIRST NIGHT MAARIV" for details regarding one who forgot.]

As it is *Shabbos*, the special selections normally added for *Yom Tov* when opening the *Aron Hakodesh* are omitted.

Before *Musaf*, *Yekum Purkan* is recited as on a regular *Shabbos*. Following that, *Yizkor* is recited. 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 try to avoid such a situation.] This does not apply if one will be *davening Shacharis* with another *Minyan*.

Someone *davening* at home without a *Minyan* should recite *Musaf* only after he estimates that the *Gabbai* has 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 begin with *Zechor*. When the *Chazzan* concludes each of these paragraphs, everyone recites the refrain aloud together.

After *Musaf*, the paragraph *Vlakachta Soiles* is recited before the *Shesh Zechiros*.

## SHMINI ATZERES AFTERNOON

For the daytime *Kiddush*, all the *Shabbos* selections – from *Mizmor L'David* until *Al Kein* (inclusive) – are recited in an undertone, followed by *Eileh Moadei* in a loud voice.

It is preferable to avoid starting a full meal after the tenth *Halachic* hour begins (see local calendar), so as to properly enjoy the *Yom Tov* meal of *Simchas Torah* night.

One may **not** perform any preparations on *Shmini Atzeres* for *Simchas Torah*.

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 set them up if he will need to use them before sunset.]

*Shnayim Mikro V'echod Targum* for *Vzos Habracha* 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*.

*Mincha* includes *Krias Hatorah* (*Vzos Habracha*).

## SIMCHAS TORAH MAARIV

*Shabbos* ends at (see local calendar). *Maariv* (and *Kiddush*) should not begin before this time, nor should tasks or preparations for *Simchas Torah* be performed before this time.

*Vatodienu* is recited during the *Shmoneh Esrei* of *Maariv*. [If one forgot to do so, he does not correct his mistake, but should say *Boruch Hamavdil Bein Koidesh L'Koidesh* before doing anything forbidden on *Shabbos* but permitted on *Yom Tov*, or before performing tasks for the second night of *Yom Tov*. The same applies to a woman who will not be *davening Maariv*.]

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 *Farbrengen* to prepare for *Hakafos*.

## SIMCHAS TORAH CANDLES

The candles should be kindled with a pre-existing flame, and only after *Shabbos* ends (see local calendar). The *Brochos* are *L'Hadlik 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 *Yotzei* during *Kiddush*.]

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

On *Yom Tov*, one may not relight a candle that went out for the first time on *Shabbos*.

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.]

One should ensure that practical benefit is derived from the candles after nightfall. 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.

## SIMCHAS TORAH NIGHT KIDDUSH

Men should strive to make their own personal *Kiddush*, and not be *Yotzei* from others. 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. He should also make sure to drink (a *revi's* of) wine in honour of *Yom Tov*.]

For *Kiddush* on *Simchas Torah* night, one recites a total of five *Brochos*: *Yayin*, *Kiddush*, *Ner*, *Havdallah* and *Zman*. [If one jumbled the order, he does not need to repeat it in the correct order, unless he reversed the order of *Yayin* and *Kiddush*.]

When the *Brocho* of *Ner* is recited, one looks at the candle, but does not bring the candles together, look at one's fingernails or bring them close to the flames.

[If one forgot to recite *Ner* and *Havdallah* during *Kiddush*, he should recite them over a cup of wine as soon as he realizes. He should also recite the *Brocho* of *Hagofen* when required (e.g. if he already *bentched* or intended at the time of *Kiddush* not to drink any more wine during the meal). If he did not remember until the next morning, he should recite the *Brocho* of *Havdallah* over a cup of wine, but not the *Brocho* of *Ner*.]

A woman who needs to recite *Kiddush* should not say *Shehecheyanu*, as she already did so at candle-lighting.

On *Simchas Torah*, one may eat in the *Sukkah* only if it is clearly 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 Shema* before bed is an auspicious time to make a resolution to dedicate oneself 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* to prepare for *Hakafos*. However, a full *Seudah* should not be eaten until after *Musaf*.

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

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

There is no singing and dancing until after all these circuits are completed. After the dancing and singing, the *Sifrei Torah* are returned to the *Aron Hakodesh*, which is then closed.

The *Aron Hakodesh* is then reopened for *Krias Hatorah*, and three *Sifrei Torah* are taken out.

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

- 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.]
- By calling up multiple people for each *Aliyah*, all reciting the *Brochos* together. [This is the method practiced in 770.]

The usual restriction on 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 each *Posuk* that begins *Vayehi Erev*, and the *Baal Koreh* then reads it. At the last *Vayehi Erev*, the congregation continues aloud until the end of the *Aliyah*, after which the *Baal Koreh* reads it.

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

Each of the first two *Hagbohos* occurs 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 should complete the day's *Chitas*. For *Chumash*,

this includes the entire *Vzos Habracha*, as well as *Breishis* until the end of the first *Aliyah*.

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

## 🕯️ SIMCHAS TORAH AFTERNOON

After *Mincha* and before sunset, we wash for *Hamotzie* and participate in a *Farbrengen* at which the *Nigunim* of the *Rebbeim* (and the *Daled Bavos*) are sung. A *Maamar* is recited.

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 385 – the number of days in 5787.]

*Ya'aleh Veyavo* and *Horachamon* are recited during *Bentching*, even if it is already after *Tzeis Hakochavim*.

At the end of *Maariv*, *Vihi Noam* and *V'atah Kaddosh* are **not** recited.

After *Maariv*, the *Gabbai* announces: "*V'Yaakov Holach Ledarko*" – "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 without *Besomim* and candles. (*V'Yiten Lecha* is **not** recited.)

## 🕯️ ISRU CHAG

*Isru Chag* is celebrated with extra food items. [One may not fast – even a *Chosson* and *Kallah* on their wedding day.]

When dismantling the *Sukkah*, one should not step 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*.

## 🕯️ SHABBOS BREISHIS / MEVORCHIM

"*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.

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*.

*Av Harachamim* / *Tzidkosecha* are not said.

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