



Shemini Atzeres / Simchas Torah 5787

SHEMINI ATZERES, FRIDAY NIGHT, OCTOBER 2

- » Mincha/Candlelighting followed by shiur: 6:54 PM
- » Sunset: 7:12 PM
- » Meals are eaten in the succah without the blessing of Leishev BaSuccah. We do not sleep in the succah.

SHEMINI ATZERES, SHABBOS, OCTOBER 3

- » Shacharis: 8:30 AM
- » Yizkor: Not before 10:00 AM
- » Mussaf: We begin saying Mashiv HaRuach U'Morid HaGeshem in the silent Shemoneh Esrei
- » Meals are eaten in the succah without the blessing of Leishev BaSuccah.
- » Mincha: 6:40 PM
- » Maariv/Candlelighting (from a pre-existing flame): Not before 8:01 PM
- » Kiddush in shul/Ato Horaisa & Hakafos (Dancing with the Torah)/Torah Reading (Three Aliyos): 8:15 PM

SIMCHAS TORAH, SUNDAY, OCTOBER 4

- » Shacharis/Birkas Kohanim: 8:30 AM
- » Kiddush in shul/Hakafos/Torah Reading (including individual aliyos)
- » Kol HaN'arim, Chassan Torah, Chassan Bereishis, Maftir, and Mussaf
- » Mincha followed by shiur: 6:55 PM
- » Maariv: 7:51 PM
- » End of Yom Tov: 7:59 PM

TIDBITS

SHEMINI ATZERES & SIMCHAS TORAH 5787

On Leil Hoshana Rabbah, many have a custom to stay up late, and some through the night, learning Torah and davening. Many gather in shul to hear "Mishneh Torah" (the entire Sefer Devarim) leined • Hoshana Rabbah is an auspicious day – the final chance to influence the divine judgment of the Yomim Nora'im. It is customary to wish one another Ah Gut Kvittel or Piska Tava, referring to the 'good note' of the final judgment • During Shacharis, the Pesukei D'Zimra of Shabbos is said, with the addition of Mizmor Lesodah, and the exclusion of Nishmas. The Shliach Tzibbur wears a kittel • Many have the minhag to remove the upper rings from the lulav. Some do this even before reciting the berachos on the lulav, others before Hallel and some before Hoshanos • Seven hakafos of Hoshanos are performed, encircling the Sifrei Torah held at the bimah. Following hakafos, there is a Minhag Nevi'im of Chibbut Aravos, to klapp (bang) a bundle of five aravos on the ground. There is no need to bang any leaves off. Women should recite some of the hoshanos and perform Chibbut Aravos. Some shake the bundle to the six directions (like the lulav) prior to banging them. It is permissible to reuse a set of Aravos, provided that some leaves remain • As Hoshana Rabbah is a Yom Tov, one should have a proper Yom Tov meal. Since it is also Erev Yom Tov (Shemini Atzeres), the meal should be held before tesha sha'os (the end of the 9th halachic hour of the day, approximately 3:40 PM in NYC). Many have the custom to eat kreplach during this meal • The final opportunity for reciting Tashlich is on Hoshana Rabbah.

As Yizkor is said on Shemini Atzeres, many have the custom to light a Yizkor Candle (Ner Neshamah) on Hoshana Rabbah before dark. Additionally, as a new fire may not be lit on Yom Tov, a two-day candle is commonly lit to have a source for Hadlakas Neiros on the second night, as well as for other permitted Yom Tov uses.

Similar to the first days of Yom Tov, the first day of these 'second days' of Yom Tov is Shabbos. All Shabbos prohibitions regarding cooking and carrying (outside an Eruv) are in effect • An abridged Kabbalas Shabbos is said. The additions for Shabbos are added in the davening. The Yud Gimmel Middos before Kerias Hatorah are omitted as well as the prayers during Bircas Kohanim. Additionally, as there was no Shabbos Chol Hamoed, Megillas Koheles is leined on Shemini Atzeres • Seudah Shelishis should be eaten before tesha sha'os (the end of the halachic 9th hour of the day [midpoint between chatzos and shekiya]). Many fulfill seudas shelishis through splitting the day meal (Bircas hamazon is recited in between courses, followed by a halachic break [e.g., by taking a walk] and then washing again and completing the meal) • Preparations for the second night of Yom Tov may not begin until after nightfall (tzeis hakochavim); women should be careful to recite baruch hamavdil bein kodesh lekodesh.

Shehecheyanu is recited on Shemini Atzeres and Simchas Torah. One who inadvertently said "Chag HaSuccos" instead of "Yom HaShemini Chag HaAtzeres" in Shemoneh Esrei or in Bircas Hamazon need not repeat it • Some (primarily Nusach Sefard) have the minhag to perform an abridged hakafos on Leil Shemini Atzeres • There are different opinions regarding eating in the succah. Regardless, the berachah of Leishev is not said, and the stringency of limiting all eating (non-mezonos) to the succah is relaxed. The prevalent minhag is not to sleep in the succah • For the seudos, honey and round challoos are used for the final time on Shemini Atzeres • Some are stringent and discourage marital relations on Leil Shemini Atzeres except for a leil tevilah (many extend this to Leilei Hoshana Rabbah and Simchas Torah as well) • Yizkor is recited following Kerias Hatorah • A tefillah of Yetziah Min HaSuccah is said on Shemini Atzeres afternoon.

Tefillas Geshem. We begin saying Mashiv Haruach u'Morid HaGeshem during Mussaf of Shemini Atzeres. In a shul where the Gabbai announces "Mashiv Haruach u'Morid HaGeshem" before the silent Mussaf Shemoneh Esrei (the minhag amongst Nusach Ashkenaz), an individual must say it in his quiet Shemoneh Esrei (even though the Sheliach Tzibbur has not yet said Tefillas Geshem). If the Gabbai makes no such announcement (i.e. in a Nusach Sefard Shul) an individual does not say Mashiv Haruach. One who forgets Mashiv Haruach when it was called for, and also does not say Morid Hatal (i.e. Nusach Ashkenaz) needs to repeat Shemoneh Esrei. If one realizes his error immediately after concluding the berachah "Mechaye Hameisim" before beginning "Atah Kadosh," he may immediately say "Mashiv Haruach", and continue "Atah Kadosh...". If one is unsure if he said the correct formula, for the first 90 Tefillos we assume he followed what he was accustomed to and did not say Mashiv Haruach. If one repeats the phrase "Mechaye meisim attah rav l'hoshia mashiv haruach u'morid hageshem" 90 times, he is halachically presumed to be accustomed to saying it properly and therefore would not repeat if unsure.

LeDavid is recited on Shemini Atzeres for the final time.

Vatodieinu is added to Shemoneh Esrei on the night of Simchas Torah.



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Kiddush includes Havdalah of Motzaei Shabbos (Yakneha"z).

Bircas Kohanim takes place during Shacharis instead of Mussaf (Chalom Chalamti and Yehi Ratson are omitted). If one is offered the opportunity to hold a Sefer Torah during hakafof it is considered disrespectful to decline this honor. However, after holding the Sefer for a bit one may offer the honor to another person.

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KIBBUDIM - Many shuls auction off these honors:

Evening Hakafof: Atah Hareisa, Chazzanus [and Neiros] at the Hakafof, Pesicha, Hotza'ah V'Hachnasa, 3 or 5 Aliyos, Hagbahah/Gelilah.

Daytime Hakafof: - Atah Hareisa, Chazzanus and Neiros at the Hakafof, 4 Aliyos, 5th Aliyah - Kol Hane'arim, Chasan Torah (the final aliyah in Sefer Devarim), Chasan Bereishis (the aliyah which begins Sefer Bereishis), Maftir, Hagbahah and Gelilah for each of the three Sifrei Torah.

The aliyah of Chasan Torah is considered by many to be the most prestigious, with the Chasan Bereishis second in prestige. Many value Kol Hane'arim as a segulah to have children. For these three aliyos, in many shuls all gather around the bimah and talleisim are spread over those assembled. In many shuls Hamalach hagoel is said after the aliyah of Kol Hane'arim. The minhag is for every person to receive an aliyah (minimum age of oleh varies based on individual shul policy) before the official five aliyos and Chasanei Torah and Bereishis are leined.

Hoshanah Rabbah: Similar to Chol Hamoed, four aliyos (Bamidbar 29) are leined from one Sefer Torah.

Shemini Atzeres: We lein seven aliyos (Devarim 14:22-16:17) that discuss the Yomim Tovim. Maftir is the korbanos mussaf of the day (Bamidbar 29:35-30:1). The haftarah describes Shlomo Hamelech's berachos for the nation at the culmination of the Chanukas Habayis of the first Beis Hamikdash (Melachim Alef 8:54-9:1). This took place on Shemini Atzeres.

Simchas Torah: At night, three (or five) aliyos are leined from Parashas V'zos Haberachah. During the day, we lein Parashas V'zos Haberachah in six aliyos, completing Chamishei Chumshei Torah. We then begin the Torah anew, by leining one aliyah that includes the 7 days of Creation, from the beginning of Bereishis (1:1-2:3). Maftir is the korbanos Mussaf of the day (Bamidbar 29:35-30:1). The haftarah is the beginning of Sefer Yehoshua (1:1-18). After leining about Moshe Rabbeinu's passing in Parashas V'zos Haberachah, we continue describing his disciple, Yehoshua, and his rise to leadership. With every sunset, Klal Yisrael recognizes the dawn of its divinely appointed new leader.

V'ZOS HABERACHAH: Moshe Rabbeinu blesses each Shevet individually • Blessings for Bnei Yisrael as a whole • Hashem shows Moshe the land of Eretz Yisrael

from afar • Moshe Rabbeinu's passing; his burial place remains unknown • Klal Yisrael mourns for thirty days • Moshe's greatness and supremacy in prophecy • Chazak! Chazak! Venis'chazeik!

BEREISHIS (just the Seven Days of Creation): Day 1 - the world as a whole, and the creation of light and dark (day and night) • Day 2 - the separation of waters, leaving sky in between • Day 3 - earth and seas, vegetation, and seeds • Day 4 - sun, moon and stars • Day 5 - fish and birds • Day 6 - animals of the land, Adam (and Chavah) • Day 7 - blessed and holy rest

Tachanun is not said on Isru Chag. Some do not say Tachanun until after Rosh Chodesh Cheshvan.

The Rambam writes that, aside from a person's responsibility for his own Simchas Yom Tov, he must ensure the Simchas Yom Tov of his wife and children. Furthermore, the Rambam writes one that must ensure the Simchas Yom Tov of the needy such as widows and orphans as well (Hilchos Yom Tov 6:18). The Rambam writes further: "But someone who locks the doors of their house, eating and drinking with their children and spouse [alone], and doesn't provide food or drink to the poor and depressed, is not participating in the joy of Hashem's commandments but rather the joy of his stomach, and about them it says, "their sacrifices are like bread for the dead; all who eat of them will become impure, for their food is for themselves" (Hoshea 9:4)"

As the Rambam writes this Halacha as part of the laws of Yom Tov, and not as part of Hilchos Tzedakah, it is clear that one fails to fulfill his personal Simchas Yom Tov obligation by falling short in donating to the poor! How so? Additionally, what is the meaning of the Rambam's comparison of selfish indulgence to sacrificing flawed Korbanos?

Rav Yitzchok Feigelstock zt"l explains that the simcha of Yom Tov celebrates our closeness and unique relationship with Hashem which is derived from a person being a part of Am Yisrael. Therefore, its celebration isn't possible as an individual, rather only as a nation in its entirety. We must ensure the celebration of those around us to properly fulfill this mitzvah. Furthermore, the concept of a korban is that one is coming closer to Hashem and it is as if one is sacrificing himself. If a donor is unfit and fails to seek to come closer to Hashem, the korban is mere food and lacks its holy essence. So too, if the Simchas Yom Tov lacks its essence - a unified celebration together with Hashem's nation - it remains mere frivolity and not a holy celebration of unity. Shemini Atzeres is the climax of Succos and the season of Z'man Simchaseinu. The simcha is complete when we celebrate b'achdus and show how special we are as a nation and our pride in our endearment to Hashem.